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THE
FOREIGN
MISSIONARY CHRONICLE:

CONTAINING

A PARTICULAR ACCOUNT OF THE PROCEEDINGS

OF

THE WESTERN FOREIGN MISSIONARY SOCIETY,

AND

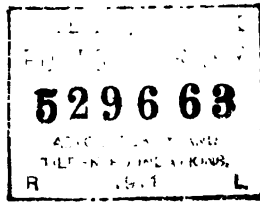
A GENERAL VIEW OF THE TRANSACTIONS OF OTHER

SIMILAR INSTITUTIONS.

VOLUME III.

PUBLISHED MONTHLY UNDER THE DIRECTION OF THE EXECUTIVE COMMITTEE.

PITTSBURGH:
M. MACLEAN, PRINTER.
1835.



TO THE READERS OF THE FOREIGN MISSIONARY CHRONICLE,

DECEMBER, 1835.

The number for the present month completes the Third Volume of the *Foreign Missionary Chronicle*. The Publishers are grateful to the friends of missions who have efficiently patronized this little, unpretending periodical, and used their influence to extend its circulation. They state, with pleasure, that the intelligence communicated through its columns is read with increasing interest. Of this they have unequivocal and encouraging evidence in the accessions which have been made to the subscription list during the year now drawing to a close.

The chief original design of this publication was to communicate missionary intelligence to the friends of the Western Foreign Missionary Society in distant parts of the Presbyterian Church, with the view of exciting zeal in the important cause of missions. This object has been kept distinctly in view and invariably pursued till the present time. But the columns of the Chronicle have also been diversified with such original essays and brief notices of the religious and benevolent institutions of the day as were deemed subservient to the same design.

Accordingly, our readers will find, in the present volume, articles under the following heads:—1. *Original Communications*; exhibiting evidence from the prophecies of the Scriptures, that God will surely advance the kingdom of his Son until it overspread every habitable region of the earth; and showing the means that are to be used, and that are already in successful operation, for the accomplishment of this object of incomparable magnitude.—2. *Biographical Sketches* of missionaries who have been distinguished for talents, piety, zeal, unwearied labor, and usefulness, in the great work to which they had been called. These are recorded for the imitation and encouragement of their successors in the foreign missionary service.—3. *General Religious Intelligence*; containing a brief and comprehensive notice of the operations and successes of the benevolent societies of the day; more especially those in our own country and Great Britain. Such institutions, when established on good principles, and conducted with wisdom, zeal, and perseverance, afford efficient and very acceptable aid to the cause of missions. Education societies provide and apply the means requisite for preparing young men for the holy ministry, and for missionary labors in the Gospel. Seamen's societies are themselves engaged in missionary operations among a very numerous and useful class of men, whose religious instruction and spiritual interests have been criminally neglected by professed Christians from ages immemorial. The Bible Society exceedingly assists the missionaries of the cross by furnishing them with copies of the pure word of God, for distribution among the heathen and destitute. The Religious Tract and Sabbath School societies render important aid to missionaries by supplying them, for the benefit of the heathen, with a rich variety of evangelical publications, clearly pointing out the way to eternal life.—4. *General Missionary Intelligence*; having reference to the proceedings of evangelical missionary societies, foreign and domestic, and the fruits of their labors in bringing sinners to "the knowledge of the truth."—5. *More full and particular intelligence of the proceedings of the Western Foreign Missionary Society*, with the state and prospects of their missions.

The articles which have appeared under all these heads, except the last, have been greatly abridged, in order that as much useful information as possible might be communicated in the contracted limits of a single medium sheet; and it has frequently appeared to be a subject of regret, that many very interesting articles could not be admitted, even with the utmost abbreviation of which they were susceptible. It is also found that the original intelligence of our own beloved Society has, within a few months, so greatly increased and accumulated, that it cannot be communicated to our readers for some time to come, even should no additional communications be received from our missionaries. But if God, in his mercy, is pleased to bless and prosper our missionaries, there will doubtless be a great increase of intelligence respecting their operations and the effects of the Gospel; and in relation to other missionary fields which may and ought to be occupied without loss of time. Hence will arise, ere long, an imperative necessity for enlarging the Chronicle. It is indeed true, that a dark cloud has been for some time, and still continues in some degree to be, suspended over our mission to Western Africa. But no reverses that have hitherto been experienced are sufficient to demonstrate the necessity of abandoning that mission, and giving over the depraved, degraded, and miserable inhabitants of that benighted land to perish, without the light of the glorious Gospel to lead them to

the only Savior of lost sinners. When we shall be duly humbled and taught our dependence on God for success in that mission, we may expect he will mercifully dissipate every cloud of darkness, remove every obstacle out of the way, incline the hearts of many to engage in the work, and succeed their efforts for the conversion of Africa.—We are under high obligations of gratitude to God for the encouraging prospects of our missions among the Aborigines of this Western continent; but more especially for his favor shown to our mission to Northern India, after some trying dispensations of his providence. He mercifully preserved the life of the only one remaining of our missionaries who first sailed for India—conducted him safely to his destined field of labor—sustained him under a painful disease which threatened his speedy dissolution and the extinction of the mission itself for the time being—strengthened him to commence and prosecute his labors at Lodiana, which was deemed a favorable position for a mission, a high school, and a printing establishment—enabled him to visit Lahor, collect and communicate much useful information respecting the Panjab and those parts of India through which he had previously passed on his journey from Calcutta to the Upper Provinces; information, not only of the climate, soil, productions, manufactures, cities, towns, and villages, of those countries; but also of the number, customs, religious rites, and moral character, of the inhabitants; whether Hindus, Mussulmans, Sikhs, East Indians, or Europeans; showing the exceeding necessity and vast importance of bringing these different classes under the illuminating and transforming influence of the Gospel; and pointing out eligible situations for missionary establishments; such as, Calcutta, Chaprah, Futtehpore, Lodiana, Amritsir, &c.—We ought, also, to be grateful for the privilege of sending out a reinforcement to this mission, and for their safe arrival on the shores of India; and since, of fitting out a second and more numerous reinforcement, to strengthen the hands of their brethren who have gone before them.

The Executive Committee are thankful for the kindness and liberality manifested by many of their brethren in the ministry, and the churches under their care; and for the important aid which has been rendered by auxiliary Societies and benevolent individuals; and doubt not their disposition to continue and abound in their acts of beneficence, as the Lord prospers them.

The supervision of the Western Foreign Missionary Society was transferred to the General Assembly of the Presbyterian Church by an act of the Synod of Pittsburgh, passed, after serious consideration and special prayer, at their late sessions in Meadville; whereby they acceded, by a unanimous vote, to the terms of transfer proposed by the committee appointed on the subject by the last Assembly. The transfer will be fully consummated at the meeting of the next General Assembly; and, during the interim, the business of the Society will be conducted by the Board as hitherto constituted. And now, it is reasonably expected, that the Presbyterian Church generally will cheerfully come up to the work of sustaining foreign missions; and enable the Society to effect incomparably more than was practicable in the incipient stages of her existence, or in any past period of her operations. If this should be realized, our Society might be able (to say nothing of other fields probably now open) to employ in India alone 1000 missionary laborers, could they be obtained; whose faithful services, under God, in the preaching of the Gospel, the employment of the press, the management of schools on Christian principles, the dissemination of the Scriptures and religious tracts, and oral instruction imparted to all who are willing to hear and converse on important subjects, might have a powerful influence in improving and elevating the dark and depraved minds of the heathen, and leading them to the spiritual understanding of "the truth as it is in Jesus."—An unusual degree of liberality, we are informed, has recently been displayed in some of the congregations of our church in one of the eastern cities, and in some of the congregations of sister Presbyterian churches, now disposed to co-operate with us in the great cause of foreign missions; and we anticipate a period, not far distant, when our missionaries will be increased a hundred fold and amply sustained in bearing "the word of truth" to "the world lying in wickedness." May the Lord hasten this great desideratum, and to his praise be the glory! AMEN.

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TO THE FOREIGN MISSIONARY CHRONICLE, VOLUME THIRD.

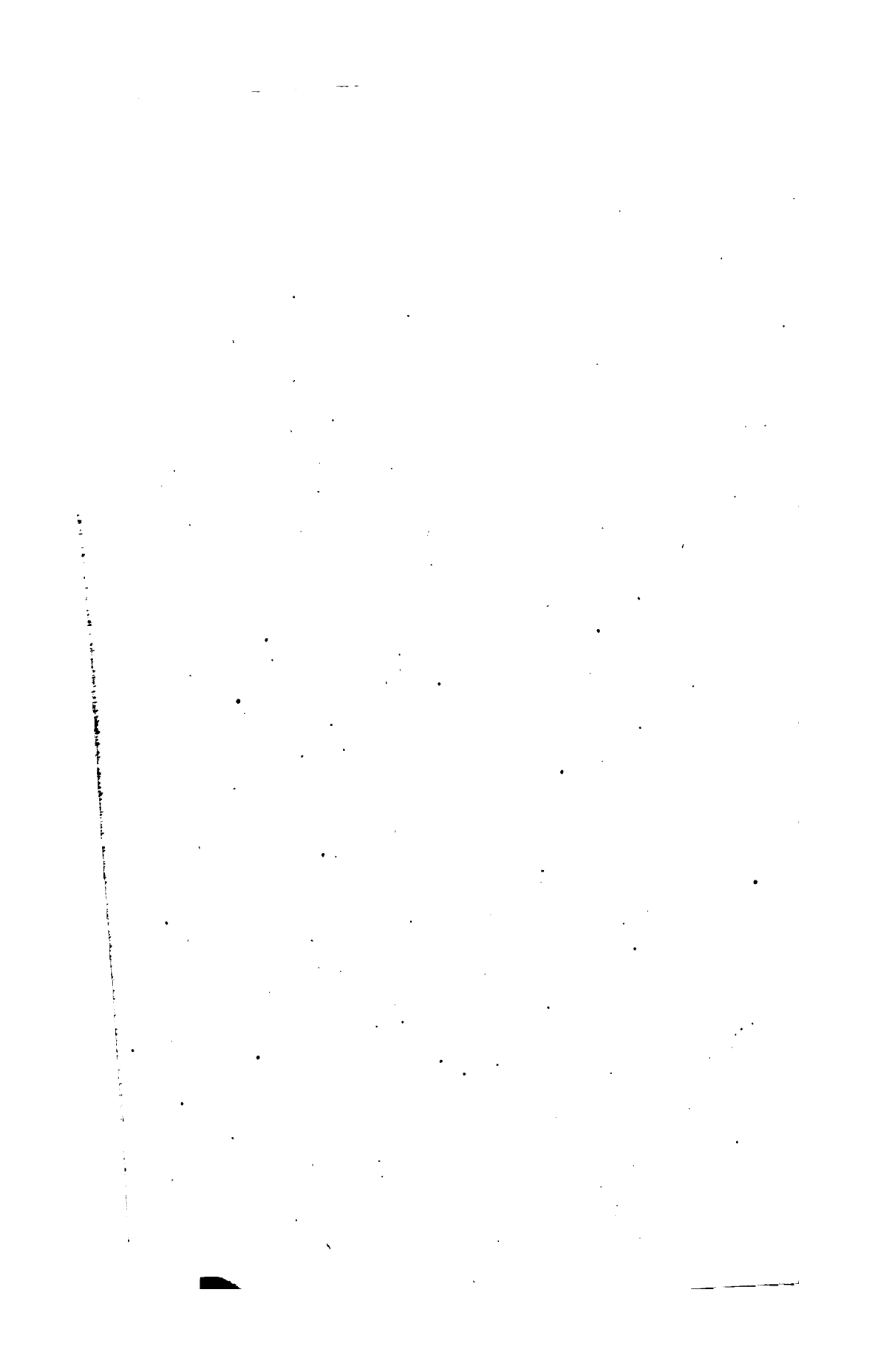
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FOREIGN MISSIONARY CHRONICLE.

Vol. III....No. 1. PITTSBURGH, JANUARY, 1835. WHOLE No. 22.

ORIGINAL COMMUNICATIONS.

MONTHLY CONCERT OF PRAYER.

We have assembled this evening to unite our hearts in the devout and solemn exercises of prayer and praise. The glorious Object of our worship is infinitely righteous and holy; yet merciful and gracious to sinners in Christ, and "rich unto all that call upon him." He has erected a throne of grace, and made it accessible to sinful men through the merits and intercession of the only Mediator of the new covenant. It becomes us to "lift up holy hands without wrath and doubting;" exercising confidence in God, supreme love to him as the best of beings, reverential fear of his majesty, zeal for his glory, gratitude for the unspeakable gifts of his Son and Spirit and all his benefits, and ardent desire for the increase and universal establishment of his spiritual kingdom. The grand subject of our petitions this evening is the extension and prosperity of this kingdom, not only in our beloved and most highly favored American land; but also in Pagan, Mahomedan, and Papal countries; among "the lost sheep of the house of Israel" in their dispersions and sufferings under the frowns of Heaven; and among mariners, engaged in the transportation of merchandise on great waters, and exerting a powerful influence, good or bad, according to their characters, upon the inhabitants of all seaport towns and cities which they visit.—We surround the throne of Divine mercy to offer "supplications, prayers, and intercessions, for all men"—for mankind of all ranks, occupations, orders, and descriptions; and of "all nations, kindreds, people and languages;" not only for ourselves, our relations, our associates,

our countrymen; but for the inhabitants of every land and the sailors on every sea. For them, we should implore the light of divine truth and the power of the Spirit of grace. Let us be encouraged and animated by the assurance, that the God, to whom we address our united supplications in the name of our Lord Jesus Christ, is the Hearer of prayer, and the Author of "every good and perfect gift." Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy, that it cannot hear." And let us be cheered with the reflection, that while we pray, on the first Monday of the month, we are not alone; thousands of our Christian brethren in the United States; in Great Britain; in Europe, Asia, Africa, and the Isles of the Sea, are engaged in the same exercise, and present the same petitions to the Father of mercies; saying, as taught by their Lord; "Hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven."

That our hearts may be enlarged, our zeal kindled, our benevolence and compassion expanded, and the fervency of our prayers increased, let us survey, on one hand, the depths of ignorance, depravity, degradation, and wretchedness, of a large portion of our race; and, on the other, the efforts which are successfully using in the all-important and glorious enterprise of exangelizing the world. We ought to esteem and feel it our duty, and our high privilege and honor, to bear our humble part in this sublime and interesting work. This may be done by our prayers—by our personal efforts—and by our

freewill-offerings poured into the treasury of the Lord.—Let us pray with importunity for the purity, peace, and prosperity of Zion—her ministry, her eldership, her communing members, and all who assemble in her sanctuaries—that the Spirit of grace may be shed down upon them in copious effusions, for the revival of believers, and the conversion of those who have “a name to life while they are dead.” Let us “pray for the peace of Jerusalem;” saying, “Peace be within thy walls, and prosperity within thy palaces”—pray that “her ministers may be clothed with salvation, and her saints shout aloud for joy;” that her number of those who spiritually worship the living God may be vastly increased by accessions from the world; and of Zion it may be inquired, “Who is this that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?”—Let us pray, that “the sacramental host of God’s elect,” armed with the panoply of Heaven, “strong in the Lord and the power of his might,” may triumph over every foe; and, in the use of weapons of warfare “not carnal, but mighty through God to the pulling down of strong holds,” may be efficient agents in destroying Satan’s kingdom, and building up the kingdom of Christ upon its ruins.—Let us earnestly pray for the conversion of the world, which “lies in wickedness”—for the blind in heart, the unbelieving and impenitent; the ungodly and profane; the impious scoffer and the vile blasphemer; the proud infidel and the sceptical philosopher; the stupid idolater and the deceitful sorcerer; the wild enthusiast and the disdainful Pharisee; the unrighteous dealer, unmerciful extortioner, and cruel oppressor; the ambitious aspirant, the sordid worldling, the degraded sensualist and drunkard; the chief of sinners, who practice the works of darkness without restraint, and formal professors of religion and decent moralists, who rely upon their own righteousness for justification before God. “The hearts” of all “are in the hands of the Lord as the rivers of water; and he turneth them whithersoever he will.”

Let us particularly pray for the descent of the Holy Spirit, to give efficiency to the Gospel and its ordinances, and success to

all the benevolent institutions of the day whose grand object is the illumination and conversion of sinners by the most appropriate instrumentality—the dispensation of the Gospel by faithful ambassadors of Christ, the multiplication and effective operation of Bible classes and Sabbath Schools, for the instruction of the young and others who are in danger of being “destroyed for lack of knowledge;” and the most extensive dissemination of evangelical tracts, carrying to all nations, in their vernacular tongues the knowledge of “the only true God, an Jesus Christ whom he has sent” for the redemption of sinners.—When these incomparably important objects are attained some very desirable subordinate ends will be secured; such as the improvement of the physical and civil condition of men; their translation from a state of degradation, ignorance, bondage and misery, to a state of intelligence, liberty, social order, earthly comfort, and acquaintance with useful arts and sciences; and, what is a great desideratum, the elevation of females, (now subjected to intolerable slavery, and treated with profound contempt in heathen lands) to that state of liberty, relative happiness, respectability, and usefulness, of which they are capable, and to which they are entitled according to the benign and ennobling principles of our holy religion.

The Lord, in building up his kingdom, makes use of a great variety of means; but the principal means used by the Spirit is the preaching of the Gospel, which “is the power of God unto salvation to every one that believeth.” By means of the word preached, the Spirit awakens sinners to a sense of their infinite moral distance from God, their desert of his displeasure and exposure to destruction; their absolute need of reconciliation, pardon, and holiness, to prepare them for the service and enjoyment of God. He discovers to them the excellence of the Savior, his immeasurable love, his unsearchable riches of grace and blessings; and inclines their hearts to receive him, as he is offered, for all the purposes of their salvation. And he uses the Gospel as a great means of carrying on his work in the hearts of his saints to its consummation in glory. When we look at the field of the world, we see that “the harvest is great, but

the laborers are few." Their numbers are small and insignificant, in comparison with the ground which yet remains to be possessed, or, being occupied, needs a vastly superior degree of cultivation. And shall we not, "therefore, pray the Lord of the harvest, that he will send forth laborers into his harvest?" And, for this purpose, it becomes us to pray that his Spirit may be poured out abundantly upon our academies, our colleges, and our Theological Seminaries; that these institutions may be fountains, spiritually purified, sending forth living "streams which shall make glad the city of God;" that from them may proceed able and faithful ministers of the New Testament, to supply the places of those who have recently been summoned by death in our own country, and to go, as missionaries of the cross, to bear the joyful news of life to the dying heathen. And while we pray for a vast increase of ministers and missionaries, let us realize the great truth, that "the excellency of the power is of God, and not of men"—that "Paul may plant, Apollos water; but it is God that giveth the increase;" and never cease to pray, that he would graciously bless the good seed of the word, wherever it is sown, and cause it to take root, spring up, and "bear fruit, in some thirty, some sixty, and some a hundred fold;" that the whole field of the world may be speedily cultivated by evangelical laborers, and their efforts may be more and more blessed until "the earth shall be filled with the knowledge of the Lord, as the waters cover the seas."—And while we pray, let us *act*, every one in his appropriate sphere, and in that way in which he appears capable of doing the most good, in the great work of spreading "the knowledge of the truth as it is in Jesus;" confident that "our labor shall not be in vain in the Lord."

And, finally, let us keep distinctly and continually in view, that "the time is short," our days are numbered and will speedily be finished; and, whatever we do, to promote the cause of God and the salvation of souls, must be done quickly. The year 1834 is no more; it is irrevocably gone, and now "with the years beyond the flood." In its revolution, millions of our race have been carried to the shades of death, and to their

eternal and unchangeable state. The year 1835 has commenced its rapid flight, and ere it close its revolving days and nights, will bring millions more to "death, and to the house appointed for all living;" and into the presence of their Judge, to be approved and ascend to glory immortal, or condemned and descend to "the blackness of darkness and destruction for ever!" And alas! of these millions a large portion are enveloped in the thick darkness of Paganism, without a ray of evangelical light, and utter strangers to the "Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel."—Then let our fleeting, precious time be wisely improved. Let us "do with our might whatsoever our hands find to do." Let each individual "strive to enter in at the strait gate," and secure his own salvation by faith in Christ ere it be forever too late. And let Christians, with increased alacrity and zeal, improve the only season that may be allowed them on earth, to promote the kingdom of God, and the conversion of sinners. And, while they are "instant in prayer," let them be more abundant in labors, and more cheerful in their offerings of what the Lord has given them in his kind Providence, for the purpose of sending the glad tidings of salvation to all people, that, in numbers hitherto unknown, "they may come from the east, and from the west, and from the north, and from the south, and may sit down with Abraham, and Isaac, and Jacob, in the kingdom of God;" and may render to him the glory for ever. AMEN.

January 5, 1835.

CONVERSION OF THE WORLD.

NO. V.

While Christ is rejected by the Jews, he is a Light and a Savior to the Gentiles. (Is. 49: 11, 12, 13.) In this chapter, Christ declares to the nations his designation to the office of a Mediator between God and man; his qualifications for the great work; his rejection by the Jews in general; the promise of Jehovah, that he should be the Light and Salvation of the heathen, in vast numbers, who should come, in a way prepared, over mountainous difficulties, from the north and south, the west and east, or the land of *Sinim*, which is supposed to be the ancient name of China, that vast empire which is now becoming exceedingly interesting as a field of missionary labor.—When Christ shall be lifted up upon the pole of the Gos-

pel, preached to all people, with the divine blessing; the heathen nations shall flock to him, with their sons and daughters; and their kings and their queens shall cordially favor his cause and kingdom, and use their influence, their example, and their wealth, to promote its interests: "I will give thee for a light to the Gentiles, that thou mayst be for salvation to the ends of the earth.—I will make all my mountains a way, and my high ways shall be exalted. Behold these shall come from far; and lo, these from the north, and from the west; and these from the land of Sinim. Sing, O heavens, and be joyful, O earth," &c.

Christ, by his Blood and Spirit, shall purify many Nations. Is. 52: 13,14,15.) "Behold my servant shall deal prudently. He shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men:) So shall he sprinkle many nations: the kings shall shut their mouths at him," &c. Christ endured intense sufferings, but was gloriously exalted. He "sprinkles many nations" by the application of his atoning blood for abundant remission of sin—even "the blood of sprinkling which sprinkleth better things than that of Abel;" and by the sanctifying influences of his Spirit, shed down upon them through his mediation, to cleanse them, by means of the Gospel, from the defilements of sin, and prepare them for his service and the glories of his heavenly kingdom: for "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing," &c. (Eph. 5: 25, 26,27.) This cleansing was represented by the sprinklings of the ritual law of Moses, and is still, by the sprinkling or pouring of water in the Christian institution of baptism, which is to be administered to all nations when they receive the Gospel: "(Go ye, therefore, and teach all nations, baptizing them," &c.—In the blessed period foretold, opposing monarchs shall be awed into silence, and brought to favor the cause of Christ—hear with wonder and behold with admiration the great things which he has achieved for his people, and consider their vast importance to every human being on earth.

The Sufferings of Christ and the Glory which followed are prophetically declared by Isaiah with so much distinctness and particularity, that his prophecy on these points has a greater resemblance to historical records of facts which had already occurred, than to predictions which were to be fulfilled after a lapse of eight hundred years. But what, at present, especially demands our attention, is the reward of his deep humiliation—his exaltation to the throne of universal dominion; his complete victory over every rebellious foe; a numerous seed of all nations, ransomed by his blood, and prepared to reign with him in glory; the prosperity of Jehovah's pleasure in his hand in the conversion and salvation of sinners beyond enumeration; and the joy he will experience for ever, in view of the glorious results of the travail of his soul when presented as a sacrifice for sin: "He shall see his

seed, he shall prolong his days, and the pleasure the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge, shall my righteous servant justify many.—Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong," &c. (Is. 53: 10,11,12.)

Great Enlargement of the Church by the Accession of Gentile Converts to Christ, far more numerous than those from among the Jews. The Christian church is exhorted to extend exceedingly the bounds of her habitation, to make room for the increasing numbers of the heathen on every side pressing into the kingdom of God, to enjoy its inestimable blessings and privileges, and consecrate themselves to his holy service. Countries in which idolatry, superstition, cruelty, and licentiousness, reigned and triumphed, shall become the delightful abodes of genuine piety, purity, benevolence, righteousness and peace, under the reign of Immanuel, who will be acknowledged as the Lord of armies and God over all the earth: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate, than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not; lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited.—Thy Maker is thy husband, (the Lord of hosts is his name;) and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." (Is. 54: 1,2,3,5.)

Free and General call of the Gospel. Heathen Nations shall speedily come to Christ—His word shall accomplish his purpose.—The call is addressed to those who ardently breathe after holiness and grace, and those who desire happiness, but have sought it in vain in earthly enjoyments; also, to those who have no money, no personal merit to plead as a ground of hope. They are all invited to come to the Savior for life. It is promised that he shall form a holy nation of Jewish and Gentile converts, such as never before existed; and nations, who never heard his name, shall learn the way of salvation, and run with the utmost expedition to him, that they may have an interest in his merits and precious benefits; and that the Gospel shall accomplish his pleasure, which will be incalculable good to a lost and perishing world: "Hear, every one that thirsteth, come ye to the waters, and he that hath no money," &c.—"Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall run unto thee," &c.—"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. (Is. 55: 1, 5,10,11.)

The Gospel, with healing Efficacy, shall be preached to Jews, and Gentiles afar off. Christ is the Prince of peace. At his birth, the angels sang, "Peace, good will toward man." "He is our peace," by whom we are reconciled to God, and

Jews and Gentiles united in one holy communion. He raises up ministers, and qualifies them with the power of speech to declare his messages of mercy and peace to persons easily accessible, and those far remote; praying sinners to be reconciled to God—to repent and be converted, that they may be healed of the malady of sin, and become spiritually healthful and vigorous in the service of their Redeemer: "I create the fruit of the lip, Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." (Is. 57: 19.)

The vast Increase, glorious Light, Holiness, and Prosperity of the Church. (Is. 60: 1—22.) This whole chapter is so clear a prediction of the spiritual knowledge, purity, peace and glory of the church in the latter days, that it appears superfluous to attempt any exposition of it, and it might perhaps justly subject us to the imputation of "darkening counsel by words without knowledge." Let the Christian, who has not hitherto paid particular attention to its most sublime, precious, and animating contents, read it over with intense application of mind. Let him ponder every declaration; weigh the import of every sentence; and consider, that by the God of inviolable truth these things were uttered; and by the inspiration of his Spirit were they recorded for the instruction, encouragement and edification of his people in all succeeding ages. The Christian who does this will be astonished at his own past inattention and blindness of mind, and be led to search the Scriptures with deeper interest. He will thus be excited to admire and celebrate the riches of the grace and mercy of God in Christ exercised towards myriads of our sinful, hell-deserving race; and the glorious things which he has prepared for those that love him.—Behold and see the light of Zion coming with brilliant rays—darkness receding before the Sun of righteousness at the brightness of his rising—numerous sons and daughters coming from afar, to enjoy the instructions and the blessings of the Lord—the multitudes of the sea, the forces of the Gentiles, pressing forward with their free-will offerings, their gold and incense, their flocks and herds; comparable in numbers to vast assemblages of birds of passage hastening to the place of their destination; or to doves escaping from storms or assailing enemies to their windows—to their places of refuge and peaceful habitation—the Islanders of the Gentiles passing in ships over the deep waters, that they may obtain admission into the family of heaven, bringing with them their children, and their precious treasures consecrated to the Lord—the sons of strangers cheerfully aiding in the erection of the walls of Zion—kings ministering to his church, and affording facilities for diffusing the light and extending the blessings of the true religion—nations and kingdoms, which persist in rebellion, sinking beneath his invincible power into utter desolation—Zion becoming "an eternal excellency, a joy of many generations;" possessing permanent peace and righteousness, to the exclusion of "violence, wasting and destruction;" while the Lord himself will be her light and glory, and "the days of her mourning shall be ended."

Grace of God in the Conversion of the Gentiles and a Remnant of Israel. Future Glory of the Church. (Is. 65: 1,8,9,10,17—25.) The apostle Paul applies the first verse of this chapter to the vocation of the Gentiles, who, for many ages, "walked according to the course of this world"—knew nothing of the Savior, called not upon his name, sought not an interest in his merits and salvation; until the Lord, in mercy, sent his apostles, evangelists, and ministering servants in succession, to call them to repentance, invite them to come to him for life; and, by his Spirit, inclined the hearts of many to believe and obey his Gospel, and profess his holy religion: "I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, unto a nation that was not called by my name."—This was fulfilled in part in the primitive ages of the Christian church, but will be more signally and completely accomplished in a predicted illustrious period when the Gentiles of every land shall be evangelized.—A blessing is also promised to the Jews. They had been a "disobedient and gainsaying people," and were rejected, as a nation, for their pertinacious unbelief. But they have been preserved from extinction, and as a distinct people almost by miracle, according to a prediction uttered about 3286 years ago; "Lo, the people shall dwell alone, and shall not be reckoned among the nations." (Num. 23: 9.) Thus, they are still known as the descendants of Jacob, and their restoration will be a most striking demonstration of the truth of God in fulfilling the predictions of his word in relation to that extraordinary people: "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there."—Encouraged by the promises of God in reference to his ancient people, let Christians, instead of persecuting and treading them under foot, as in time past, feel compassion for them in their present forlorn and miserable condition, use the means which can be applied, with prospects of success, for their illumination and conversion; and plead the infallible declarations of the God of Abraham, Isaac and Jacob, in reference to their conversion to the Christian faith, and the glory of the Lord which will shine upon them during the millennial reign of Christ on earth.—But the latter part of this chapter contains a lively description of a blessed period, such as has never yet been known on earth, distinguished by a new creation of the world; great rejoicing; length of days; peace and felicity in the habitations of the saints; gracious and speedy answers to their fervent prayers; the subjugation of the old serpent the devil; the exclusion of every thing offensive and injurious; and a delightful prevalence of Christian humility, meekness, benevolent affection, and brotherly kindness: "Behold, I create new heavens and a new earth: and the former shall not be remembered;" &c.—"I create Jerusalem a rejoicing, and her people a joy.—There shall be no more thence an infant of days, nor an old man that hath not filled his days," &c.—"They shall build houses, and inhabit them," &c.—"Before they call, I will answer; and while they are yet speaking, I will hear. The wolf and

the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain."

God will speedily enlarge and greatly prosper his Church; but execute vengeance on the wicked.—The rapid increase of the church in the latter days is represented, in figurative language, by a woman bearing a son before she feels her travailing pangs, the earth bringing forth her productions in one day, and the instantaneous birth or springing into existence of a nation.—When the Lord undertakes to deliver Zion from persecution and affliction, and give her a large increase and spiritual prosperity, he will certainly complete his work; for the power of his aim is invincible, and the truth of his promise unchangeable. He will manifest to all people his omnipotent power and inflexible justice in the punishment of his haughty enemies, and the riches of his grace and mercy, in harmony with his holiness, truth, and righteousness, in the salvation of humble believers. The peace of Zion shall be abundant and uninterrupted as the current of an unfailing river; and her numbers multiplied by accessions of converted Gentiles, in spiritual glory, flowing to her as the waters of a continuous stream.—Messengers of peace shall be sent to the most distant Gentile nations and isles of the sea, where the name of Christ has not been known; and they shall declare the

glorious excellence of his person and the wonders of his love in the redemption of sinners. Efficient ministers and suitable instruments of saving the souls of men and building up the kingdom of Christ shall be raised up in heathen lands, converts be multiplied and owned as brethren in Christ, and children of the living God. So great will be the spiritual revolution among men, that it will be comparable to the creation of new heavens and a new earth, and, in the institutions of the Gospel, all flesh shall pay homage, praise and thanksgiving to the Most High on that day of sacred rest and devotion, which is appropriately called the *Lord's Day*, as established by the authority, and in commemoration of the triumphant resurrection of the exalted Redeemer. (Is. 66: 7, 8, 9, 18, 23.) "Before she travailed she brought forth," &c. "Shall a nation be born at once?" &c. "Shall I bring to the birth, and not cause to bring forth?" &c.—"I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.—I will gather all nations and tongues; and they shall come and see my glory.—I will send those that escape of them unto the nations—and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations—to my holy mountain Jerusalem.—And from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." A FRIEND OF MISSIONS.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO THE WESTERN INDIANS.

Journal of Rev. Joseph Kerr, Wea Village, Sept. 1834. Addressed to Rev. E. P. Swift, Cor. Sec.

DEAR BROTHER—I write to you again, and will fill the first part of this sheet from my scrap-book.

Monday Evening, Sept. 1.—We have this evening had another delightful season of prayer. We were but four in number; yet we were cheered by the reflection, that thousands were engaged with us in asking for the extension of the Redeemer's kingdom; and that, probably, many dear friends were praying for the perishing people around us, and for us as a mission family. I hope their prayers will be answered, and that the expectations of those who look for the welfare of these Indians through our instrumentality may not be disappointed. Yet I am every day more convinced, that the friends of this cause must look more than they have usually done to the *God of missions*, and less to the missionaries themselves. Our strength is weakness; our

wisdom folly.—Early, on the day of Monthly Concert, a little column of prayer rises from Ceylon, Burmah, India, and on a point even further east on the coast of China. It receives new accessions from Madagascar, Palestine, and South Africa. Over England, the column becomes broader and more distinct; then dies away until the sun has reached the *Western* coast of Africa, where, from a few tremulous voices, prayer again ascends. Over the American churches it rises higher than before; and twelve hours from the time the first prayer was offered in the east, we, in the distant west, join the Concert. The fact, that we are among the *last* who join in this delightful exercise has to my mind something of interest. I say the last; for, beyond us, over the wide waste of land and water far as the Society and Sandwich Islands, I know not of any who pray, "*Thy kingdom come*," except the brethren among the emigrant Choctaws; Mr. Merrill, among the Otees; Messrs. Dunbar and Allis, among the Pawnees; and Mr. Lee with his

associates, among the Flat Heads. The points of time in which Christians in various parts of the world meet for this exercise are a little different, but sufficiently one to answer all the purposes of a *Concert*.—To-day, when I visited two of the Indian settlements, in company with Miss Henderson and the interpreter, I had a *new* reason to give why they should attend to the interests of their souls; which was, that others were praying for them, and perhaps at the same moment. I felt as if *two kinds of instrumentality* were employed at the same time to effect the salvation of the Indians—prayer and the presentation of truth.

Monday morning, Sept. 8.—Yesterday was to us a refreshing Sabbath, occasioned by a visit from a dear fellow-laborer, brother Byington, for many years a missionary among the Choctaws. He, having lost his way, slept the preceding night in an Indian camp, and came to the mission-house early in the morning. He was a *stranger* to us all; but he has so much Christian simplicity and friendship, that we directly felt him to be *one of us*. I had soon to leave him to attend a little meeting four miles distant. On my return, I called at several wigwams, requesting the people to come and hear a Choctaw missionary. A goodly number came; and their attention was gained while brother B. narrated the condition of the Choctaws, when he went among them, and their more happy condition after they received the Gospel. It was a feast to us all to hear so simple a narrative of the wonderful doings of God among that people.—During meeting, an express came to tell us that a neighbor's family, who have been sick, were worse. Brother Byington, having some knowledge of medicine, accompanied me; and, after prescribing for them, and asking unitedly the blessing of God to accompany the means, we returned and held a little conference meeting, which was more full of interest than any other exercise of the day. I hope brother Byington's visit will stir us up to renewed effort; and, from his long experience, give us much important information.—He expects his associate, Mr. Kingsbury, to meet him here this week. They two are on a visiting tour among the Indian missions connected with the American Board. They

were both among the Choctaws until the recent emigration.

Saturday evening, Sept. 13.—Brothers Kingsbury and Byington will both be with us to-morrow. They have given us much good counsel, and manifest a great interest in our mission; and we feel a stronger attachment to them than is usual on so short an acquaintance. They dissuade us from adopting the boarding system. By an experience of from 14 to 17 years, they have had a fair opportunity of testing its utility. It is very expensive, and brings labor and care beyond the conception of any who have not made an experiment. Among the Southern Indians, after children have been received into boarding schools and remained long enough to be well clothed, their parents have taken them away. This is particularly the case at new mission stations. The brethren think our efforts should be to teach them in their own language, and recommend that we learn that language. I have received from Mr. B. some important information respecting the principles of the Indian language. There are few helps to its attainment.

Thursday evening, Sept. 18.—I write by moon-light, and for the purpose of shortening the hours which I am compelled to spend in the woods. I lost my way, this afternoon, in the Missouri bottom, in endeavoring to reach a point where the river can be crossed. When night came, I was in a place over which a hurricane had passed a few years since. All the trees had been torn down, and lay in a direction contrary to that which I wished to go. After three hours unavailing effort to find a path, I am under the necessity of waiting the return of day. I have neither blankets nor food; but the God of Jacob can protect me here; and to him I commend my body and spirit.

Sept. 19.—I slept on a log admirably adapted for the purpose, being very wide, and at its two edges having a prominence of two inches high and six feet long, which secured me from rolling off. A kind Providence directed me to that log; for the ground was too thickly covered with bushes and weeds to lie upon and be secure from reptiles. About two o'clock this morning, I found my horse was gone. His

wandering at such a time I regretted more than sleeping in the woods.—At 9 o'clock, I came to a house, obtained refreshment, and engaged two men, by offering them a reward, to search for my horse, who found him five miles from the place where he left me.

Sept. 29.—Instances of mortality, in which we feel an interest, are thickening. One and another of our fellow-laborers have fallen. It is but a few weeks since we heard of the death of brother Lockwood, of the Dwight Mission; then, of brother Montgomery, of the Union Mission; and since, of Mrs. Montgomery. But death has come even nearer. This afternoon, we had intelligence of the decease of Mrs. Kerr's sister (in Alleghenytown.) To her this Providence is very trying, as they were endeared to each other by the most tender ties. Dear girl! what is our loss is, I trust, her eternal gain.

I will not occupy more of this sheet with minutes; as I wish to mention some other things.

It is determined, that the Potawatomes will settle immediately south of us. They were expected to settle up the Missouri on the Nowaday river; and indeed that point had been spoken of by Government as the place of their settlement. But the uncertainty about the permanent title to that land rendered them unwilling to go to it, though the country was delightful, and they were much pleased with it. Two weeks ago, a deputation of Potawatomes, with an agent, visited the section south of us, and determined to settle on it. They are 6000 in number; but are allowed three years for removal to it. How many will come soon is unknown. The Wea and Peankeshaw tract is, I believe, 20 miles square, and their land will join that tract.—Our Baptist brethren have had missions among the Potawatomes, and will establish one as soon as the Indians arrive.

I have been embracing every opportunity to collect words and sentences in the Indian language. My present object is to settle the alphabet. This seems to be of primary importance. Yet previously to this, it is necessary to have some knowledge of the language, that the peculiar sounds may be ascertained. Some of the

letters in the English alphabet I find will not be needed. It is important to have a fixed sound to every vowel; otherwise we must carry along all the heavy appendage which belong to the English pronunciation of vowels; I mean the giving of three or four sounds to every vowel, and the marks which designate their sounds. Brother Byington showed me the Choctaw alphabet; of which I think favorably; but it would require considerable alteration to accommodate it to this language, in which there are some sounds that are not found in the Choctaw. That system is adopted by all the southern missions among the Indians, in which any thing has been done in the native language. I think, however, that it is too much adapted to the French pronunciation.—I expect to attend a Missionary Convention at Union in two weeks and then obtain additional insight into the method adopted by the southern brethren. Uniformity would be important.

We have entered into the missionary service at a time when there is a greater variety of opinion than was ever before, as to the best method of teaching the Indians. A few years since, the whole effort seemed to be to bring them to the use of the English language; and now, many advocate this as the only practicable plan. Our governmental agents are among the number. Others think the native language only will succeed. Others, among whom are our Baptist brethren, are endeavoring to get elementary books in the native language, in order to excite a spirit of inquiry after letters, and ultimately bring them to the English, the former being a handmaid to the latter. I hope, ere long we will have elementary books of instruction; but, in the mean time, would it not be advisable to teach in the English? At present, there appears to be no alternative. Miss Henderson feels some anxiety on this subject.

Considerable work must yet be done to render our house comfortable for the winter. Brother Bradley and two hired men are now sawing boards for the floor. The remarkable dryness of the fall has rendered our little cornfield unproductive of crop. Mr. B. has put up a quantity of prairie-hay, sufficient for our animal stock during the winter.—Yours in the bonds of Christ.

MISSION TO NORTHERN INDIA.

Our readers have been informed that Rev. James Wilson and John Newton, with their wives, and Miss Julia A. Davis, who have gone as a reinforcement of our Mission to Northern India, received their Instructions from the Cor. Secretary, in Philadelphia, on the 28th of October last. These Instructions have been published in full in the N. Y. Observer. Constrained by the limits of the Chronicle, we content ourselves with a summary view of this document.

In the introduction, the Secretary states, that it is a source of consolation to the missionaries and their friends to know, that they embark for a city where the warm hands of many affectionate disciples and Christian missionaries will be stretched out to greet them—that in the ultimate point of their destination one beloved and devoted brother will be found to receive them—and that the Seik Nation, to whom they repair, present encouragements of the most inviting character.—He next takes a general view of their future home in its geographical, statistical and religious aspect.—Much information of that country has been already communicated through the columns of the Chronicle. But the following advantages which it possesses, as a missionary field, are worthy of particular attention. 1. *The absence of many of those moral impediments* which exist in some other parts of the pagan world. Mahometanism has fallen into disrepute; and the Seiks are less devoted to the customs, castes, and austerities of Hindooism than their neighbors; while they have a strong desire to acquire a knowledge of the English language.—2. *The climate is mild and salubrious.* The low and fertile plains of Punjab, where periodical diseases may prevail, are contiguous to the elevated spurs of the Asiatic range, where the pure elastic air and impressive scenery may give new tone and vigor to body and mind when exhausted by a residence below.—3. *The relative position,* as well as the distinguishing character, of the Seik nation, is deserving of consideration. For the evangelization of this people, consisting probably of 2,000,000, no provision has been made; the station at Loodianeh will be 250 miles from the nearest mission of any kind; and will be encircled by the vast territory embraced in Eastern Persia, Afghanistan, Cashmere, Thibet, and the other provinces of Hindoostan; of which information may be obtained, interesting to the geographer, the historian, and the naturalist, as well as the Christian.—“The whole of Eastern Asia, teeming with many millions of immortal souls, seems fast ripening for the harvest, and its entire conversion to God will circumscribe and narrow down the dominions of the god of this world to a very few important and influential points.” From the view given, the missionaries may form an idea of the nature of their work and the best means of building up the Redeemer's kingdom in that interesting portion of the globe.—But their duty is particularly pointed out in the following words:—

“You are to commence the formation of society there, not only in its religious, but in its intellectual and social character, as it were from its very

foundation, and this cannot be done until the existing structure of society, if it may be so called, is overthrown. Conscience, where for centuries it has been as good as dead, is to be brought back to vigorous action—the understanding, long enshrouded, and lost as to its apprehension of the radical distinction between right and wrong, is to be made to comprehend the pure and powerful principles of the law and the gospel, and all the affections of the soul are to be engaged most earnestly in the concerns of God and eternity. The results of this change in the sentiments and heart of the debased pagan are to be developed in all the fruits of personal and domestic purity, and order, and integrity—in the reformation of the manners of society, and their formation on evangelical principles, and in all intellectual, religious and public blessings which the gospel bestows. Do you ask, by what power this revolution can possibly be achieved? We answer, the excellency of that power is all of God—the instrumentality through which it steadily operates, and will, we hope, operate, in connection with your mission, is,

1. The preaching of Christ and him crucified to the heathen of all ranks and classes. This is Heaven's appointed way by which to move the springs of action in the soul of man, and wake up a desire of knowledge and of improvement among unthinking nations: and thus to apply the unerring rule of truth and justice to those corrupt and senseless systems of superstition to which they have been devoted. The method of preaching the gospel in that part of India to which you go, which you can, or should adopt, must be the result of your own observation and experience. Whether in the assembly, or in the street—in the cottage, or the bazaar—at home or abroad, to the old or the young, let your earliest efforts, when you shall have acquired their language, and a large portion of your time afterwards, be devoted to the oral, plain and simple exhibition of the grand principles of salvation, through the blood of Christ; and never till your latest breath, dear brethren, allow yourselves to doubt the sufficiency, and eventually, the universal efficiency of this instrumentality. Trust in God, and go forward in declaring the Master's message, until it becomes “the wisdom and power of God unto salvation.”

2. Among a reading people the use of the press is often nearly equal in importance to the presence of the living teacher; and in eastern Asia, the Bible seems destined to supply, to a great extent, the lack of the heralds of salvation. You will make it one of the earliest objects to ascertain the character of the translation into the language of the Seik nation of a part or the whole of the Bible, which is said to have been made; and to supply yourselves with copies of it for distribution, until, by the possession of a press and a fount of type, it may be in your power to publish it for yourselves. If you find, at Calcutta, the means of having provided, or can otherwise obtain suitable religious Tracts, as well as copies of the Holy Scriptures, in the language of the Seiks, and also of those provinces through which you will pass on your way to Loodianeh, you will take a competent supply of these important auxiliaries. The funds which

will be intrusted to you by the American Bible, and the American Tract Society, you will use your best endeavors to apply in the way contemplated, so soon as it can be done to the best advantage. You will also prosecute the mission with a view to secure, in connexion with it, the advantages of a regular printing establishment.

3. All missionary efforts must now contemplate the intellectual and spiritual training of the rising generation, as one of the most sure and indispensable methods of making known and establishing the gospel of our Lord Jesus Christ among the heathen. A number of Female Associations have been formed for the support of schools under the direction of the mission to northern India, and one of your number goes out with the especial purpose of making the experiment of the *infant school system* in that part of India. We hope that the result of your efforts may go to show that the education of native children, of both sexes, among the Seiks, will be attended with even less discouragement and greater facilities than in any other parts of Hindoostan."

After giving some instructions in relation to the High School which is to be connected with the Mission in Northern India, the Secretary reminds the missionaries of their dependence on God for success in the great work to which they are called—that they might "labor in vain," unless He "give the increase;" and that this fact, instead of discouraging, will prove to their minds the dearest and most abiding source of consolation. Exhorting them to consider God's declared purpose and federal engagement to his Son, as to the conversion of all nations, and the nearness of the time when this shall be accomplished, he proceeds as follows:

"Engage, then, dear brethren, in your work—
1st. By joining this sense of dependence with a strong and abiding faith in the promises of God. Never yield to doubt, or distrust as to the issue, but if the blessing tarry long, wait for it. Often read the promises, and with them the prophetic parts of the Bible, and, by faith, hang your hopes upon them, and believe firmly in God. In order to the continued possession of this state of mind,

2. Maintain habitual intercourse and communion with Heaven. Consult the throne of grace on all subjects and at all times. Be never weary of prayer; and when you pray, approach God as a Father, who takes a deep interest in you and your mission, and to whom you may come with the sweet persuasion, that he will grant you his presence when you need it and ask it. Many happy seasons, we trust, you are to enjoy in pagan India, in communing with God and each other; and at

those times, at least, you will feel that all outward losses are made up to you in that peace with which the stranger intermeddles not.

3. Be faithful and diligent in the missionary work. Removed from the society of Christians, and where there will be none to appreciate properly your worth, if you are diligent and laborious; and none to detect your neglect and sloth, if you grow remiss, you will doubtless meet a thousand temptations to linger in the race. But this you will not do, if you preserve the love of God, a sense of the worth of souls, and a true feeling of compassion for the heathen, in full vigor in your own hearts. The cruel rites, the painful self-torments and austerities of the pagans of eastern Asia, bear testimony to the fact, that they feel a deep persuasion, a decided conviction, that, after all their good deeds, there is something wanting to secure the favor of God; and through all their bloody rites, they seem to inquire "*wherewithal shall we come before the Lord?*"—"How shall man be just with God?" This momentous question it is the object of your lives to answer for the people to which you go; and what joy will there be in heaven, when the evangelical solution shall be so understood, that the millions of Hindoostan, abandoning their castes and their polluted idols, begin, with one accord, to turn unto the Lord. Though, ere that glorious day, many a lingering year of deferred hope, and seemingly unproductive wish, may await you, and those who follow in your footsteps, be patient, be diligent, and hope unto the end, remembering that "the vision is for an appointed time." Act in concert, and in all your intercourses and labors, preserve, dear brethren, the unity of the Spirit in the bonds of love.

4. Let the superior excellence of the gospel of Christ be illustrated before the heathen, in the purity, the integrity, and benevolence of your lives. Deprived of the public means of grace as you have enjoyed them here, and separated from the hallowed intercourse of surrounding Christians, and at the same time encompassed with the vices and shocking impurities of a pagan land, you will have a thousand temptations to relax the closeness of your walk with God, and become earthly and sensual in your affections. Resist every such opposing current; and connive not at any thing which is wrong in them, with the hope of winning their confidence, but let the benevolence of your designs appear in your concern for their salvation, and in your kindness to them in want, in affliction, and in any situation in which you can do them good."

MEDITERRANEAN MISSIONS.

Rev. Josiah Brewer, missionary at Smyrna, has kindly forwarded to the Western F. Missionary Society five numbers of a religious newspaper conducted by him, and entitled "*The Star in the East, and*

Friend of Youth." It is a small paper, neatly printed, and fraught with missionary intelligence and other useful matter.—It is believed that the following abstracts will be acceptable to the readers of the F. Miss. Chronicle.

American Independent Smyrna Mission.—In the *Star*, Mr. Brewer gives an account of the first four years of this mission, of which he has the superintendence, and which we understand has been sustained by a Society of Ladies, at New Haven, Conn.—At the return of peace, after the struggle between the Turks and Russians, the members of this mission were encouraged to extend, in different quarters, the benefits of improved methods of education. Various schools, on the system of mutual instruction, sprung into existence among the Greeks in Smyrna, and the surrounding villages, to which this mission made considerable donations, as well as to the Greek hospital and other objects of public utility; and several also were made to promote education among the Armenians. These operations contributed indirectly to the establishment of two girls' schools, and to the elevation of the pupils from their sheep skins on the floor to the use of convenient seats and writing desks.—At Haivali or Keydonia, opposite the northern part of Mitylene and the seat of a flourishing Greek village prior to the revolution, the brethren of this mission co-operated with Mr. Arundell, English Chaplain at Smyrna, in teaching, for more than two years, several hundred Greek girls; and succeeded, through the aid of Mr. Lewis, in completing a convenient school room, where, and in other parts of the town, 300 pupils, mostly boys, are now in a course of instruction. "Thus, from its scarcely extinguished cinders and still tottering walls, many a gem may be gathered up, to shine, as we trust, in the Redeemer's crown, when the fires of the last day shall have consumed alike the works of the oppressed and the oppressor."—These brethren had an important influence in the establishment of a Lancasterian school, yet flourishing, at Yourla. When residing at Constantinople, one of them collected 50 Greek girls into schools near that city. They joined in sustaining a Lancasterian school commenced there by Messrs. Lewis and Barker. They sustained, for more than a year, a school of mutual instruction, on the Isle of Patmos, and aided there a destitute Hellenic school. They contributed largely towards the maintenance of a Lancasterian

school on the Island of Nios, the reputed place of Homer's death. They assisted in maintaining a Lancasterian school in the Island of Ipsara, which suffered dreadfully in the Greek revolution. They aided schools at Pergamos, Thyatira, &c.—A great fire occurred at Smyrna on the 3d of last June, which consumed the houses, shops, &c. of between one and two hundred families, but was mercifully stayed when it approached the houses of the missionaries.

Last spring, Mr. Brewer, to recruit his health, and circulate several hundred copies of the Scriptures, performed a six weeks' journey as far as Iconium, Derbe, and Lystra; the two latter of which he has probably been the first in modern times to identify.

Malta.—The schools here are in a flourishing condition. After a long and perilous journey, Mr. Wolff reached in safety his family in this place, with undiminished zeal to preach the gospel to the most distant and neglected of "his brethren, his kinsmen, according to the flesh." He expected to go to Abyssinia and Tombuctoo, but has since determined to visit North America.

Athens.—A gentleman passing through Greece, writes, "Messrs. Hill's and King's schools here make one's heart rejoice. Hill's contains 500 male and female."—Mr. and Mrs. Riggs are beginning a new station at Argos, where they purpose to open a school. Among the books which the government have sanctioned for use in the common schools is the Bible. There is reason to hope for a blessing on that people who thus acknowledge the authority of the word of God.

Constantinople.—Messrs. Dwight and Schauffer have been on a tour to Salonica, &c. Mr. and Mrs. Perkins, accompanied by Takor, a young Armenian from Smyrna, have gone on their way towards Persia. Information has been received of their safe advance as far as Ertzroum.

Jerusalem has again been the theatre of the most distressing scenes. At the Easter, when the mock miracle of the *holy fire*, or pretended imitation of the descent of the Holy Ghost, as on the day of Pentecost, was exhibited, several hundred persons

were crushed to death. Quite recently, the Mahometans of Jerusalem and vicinity rebelled against the Egyptian authorities, and much blood was shed in the city.—Much anxiety was entertained respecting the fate of Mr. and Mrs. Nicolayson, and Mrs. Thompson, as there was much cannonading on the convent, adjoining which were their dwellings. Mr. Thompson was absent, having gone to Jaffa. But these missionary laborers escaped “with the spoiling of their goods.”

Turkey, Aug. 22.—Great preparations are making by the Sultan for re-conquering Syria. An army of 60,000 is assembling at Konich, (Ioonium,) and the Turkish fleet is nearly ready for sea.

Greece continues in an unsettled state, though rebels appear to be put down, and many of their leaders are made prisoners. Martial law is proclaimed in Messenia and Arcadia. A change has been made in the Regency, which will tend to restore harmony. The subordinate offices are fluctuating.—In “The Savior Gazette attacks have been made on Bible and Missionary operations, and on Professor Bambas, as connected with them. An able reply of the Professor was refused insertion; but it has been published in a pamphlet form. Several other articles in defence have been sent by Greek gentlemen to the Athens Gazette, a new paper published at Napoli.

AMERICAN BOARD OF COMMISSIONERS.

From the Missionary Herald we present to our readers the following abstracts of Missionary Intelligence.

PATAGONIA.—From the Journals of Messrs. Arms and Coan we learn, that the Patagonians are fond of the chase, and live much upon the flesh of animals called guanacas. Mr. Arms went, one day, in company of a hunting party, and had a good view of the country about Gregory's Bay. It is of alluvial origin, and contains many marshes and ponds, affording nourishment for numerous aquatic plants, and having on their surfaces multitudes of birds—geese, ducks, gulls, &c. There is scarcely any wood.—Mr. Coan says, these savages pluck out their beards and eye-brows, which preserve to them a youthful appearance when advanced in life. They live in tents, which, when they contain more than one family, are divided into stalls by hanging up skins as a partition. They sleep on skins, bring water in skin bags, and drink from a dish made of raw hide. Their only garment is a mantle of skins. They are indolent, and continually begged from the missionaries.—“The singing and hallooing of the Indians, the screaming of the children, and piercing yells of the canine family, keep the ear almost constantly ringing.”—Mr. Arms says, “It is pleasant to hear the sound *America* introduced into their songs, in a way which indicates that they are pleased to have us with them. The story of their enormous stature is entirely fabulous. Dressed in their mantles, they appear tall. The use of a plate, knife and fork, at meals, is to them unknown.”—Mr. Coan says, “The Indians were much amused to see us wash our clothes. This is probably a new and strange thing to them.”—An aged woman and her husband showed much kindness to Mr. Arms when sick; who says, “I

ardently long to tell them of a Savior before they go hence to be here no more.”

SANDWICH ISLANDS.—Mr. Baldwin writes, respecting Kohala in the north of Hawaii: The congregations are encouraging, and the Sabbath school is interesting. He made tours on the shore. He visited a sick woman, who had never seen a missionary, been at a religious meeting or a school. He recommended to her the Bible as the great fountain of truth; but was surprised when she pulled out a copy of one of the Gospels and found she could read it. She had acquired the art by the assistance of persons who visited her in her sickness; and had been instructed in divine things by native teachers. She had learned to pray, and purchased two copies of parts of the N. Testament. Mr. B. sent her copies of all the books he had on hand.—Near the N. W. corner of the island there are remnants of idolatry. Mr. B. saw a large *heiau*, or heathen temple, called Mookini, which was built by Tanehameha, and is 20 rods long and 10 wide; the walls 30 or 40 feet thick at the base, tapering upwards, and 15 or 20 feet high; but not so thick nor high on the west side where was a narrow entrance. At what immense labor, were these mountains of stone built for the honor of false gods! This temple is most famous for human sacrifices. When Mr. B. asked how many human victims had been offered here, the reply was, *Ua lau, ua lau, ua lau, &c.* There were 400, and 400, and 400, &c. The expense of this one heathen temple was greater than all the churches in the U. States, and even the whole Christian world—an expense of blood, life, souls! It was once thronged by multitudes who are now sleeping in the dust—their souls gone to appear before the Judge of all. But now it is deserted.—Six or seven miles east of this are two other temples, in which the deluded people brought up their

hogs, fowls, and vegetables, as offerings, and prayed their god to send them rain and bring fish to the shore. There are two others, one of which was noted for its human victims. Further east is a stone in the bed of a creek, one side of which was considered a god; and fowls, tapas, taro, potatoes, bananas, &c. offered to it.—Iniquity kept pace with idolatry. Every species of lewdness was publicly practised. The people are still de-

graded; their views low; pollution and vice prevalent. But some change has been effected. Then all were debased. Now some few appear to be the children of God, and the gospel has some hold on the consciences of others. The laws are based on the word of God: the head ruler is a member of the church, and iniquity is seldom practised very boldly or openly.

HIBERNIAN SOCIETY.

At the anniversary meeting, Rev. R. C. Dillon spoke of Ireland as it *was—is—and ought to be*. For several hundred years after the Gospel was first preached in that country, the Irish Church *held fast the truth as it is in Jesus*. It is distinctly stated by Mosheim, that the Irish, or Hibernians, were the only divines who refused to submit implicitly to the dictates of authority. And the fact is indisputable, that the Christian Church of Ireland existed, for 700 years, free and unshackled by the trammels of Popery.—But how did Ireland come to be *what she is?* The Popes had subdued almost every nation of Europe, and were indignant at the resistance to their dogmas which was made by the Irish hierarchy. Pope Adrian IV. granted to Henry II. king of England, his apostolic authority to invade Ireland—and declared him king of Ireland, at the head of a powerful army. A council of the Irish clergy was held at Cashel, in 1172, in which the combined influence and intrigues of Henry and the Pope prevailed—put an end to the Ancient Irish Church, and subjected it to the yoke of Rome. Since that time till now, about 660 years, the lot of Ireland has been unmixed evil, and all her history a tale of woe.—What has been the cause of her misery? The proscription of

God's most Holy Word. The Scriptures of Truth have been insulted, blasphemed, and condemned; and thus the flood-gates of iniquity have been opened.—But the Popery which has streamed over Ireland, rose in England. Adrian was an Englishman by birth; so was Henry; and his 400 knights and 4000 soldiers were all by birth Englishmen. Ireland has great claims on England. She has been liberated from the shackles of political restraint. But her mind is imprisoned. From this thralldom the Christians of England are striving to rescue her, by teaching every child to read the Bible, and giving it a Bible to read. Let every one of Ireland's children be *brought up in the nurture and admonition of the Lord*; and then, with his blessing, there will be *no decay, no leading into captivity*, and no complaining in *her streets*. And this is Ireland *as it ought to be*.—Dr. Cooke stated, that there are in Ireland one million and a half of persons who scarcely understand English. They are generally attached to the Irish as their mother-tongue. He said, "Let England employ the Irish language to improve and cultivate Irish principle; and she will reap a harvest of peace and blessing from a grateful and fruitful soil."

LONDON MISSIONARY SOCIETY.

The Settling of Hottentots at Kat River, in South Africa, was sanctioned by the British Colonial Government, in 1829; and Capt. Stockenström authorized to carry it into effect. The spot selected was a wild country, a kind of irregular basin, encom-

passed by mountains, whence several streams pour into the valley and form the Kat river. The first location occurred in June, 1829, consisting of 250 men capable of bearing arms to defend the settlement. In that year, upwards of 140 Hottentot

families from the Society's Institutions at Bethelsdorf and Theopolis moved thither, taking with them their cattle and farming implements. Other Hottentots joined them. They were harassed by the Caffres, whom they often repulsed. Afterward, Makomo and other Caffre chiefs entered into friendly relations with them. This event, and an abundant harvest, produced fresh accessions to their number, which increased to 4000.—In 1831, the number of locations, or small hamlets, amounted to 34, each containing 100 Hottentots. They have since increased to between 50 and 60, scattered over a considerable tract of country.—*The Mission to the Hottentots* consists of Rev. Mr. Thompson, minister of the settlement, appointed by the Government, and Mr. James Read, missionary of the Society, removed thither from Bethelsdorf. The public ordinances are well attended. On Sabbath, the two principal congregations amount to about 1000 each. At Philipton, where Mr. Read officiates, the communicants are 521, among whom are some Caffres and Bushmen. Office-bearers, and other gifted individuals, from the church at Philipton, visit the different locations, to teach the people, who also receive religious instruction from pious and well-informed Hottentots, who reside on the spot. These are called Exhorters, and use the school-rooms as places of worship.—A blessing rests upon the means of Christian improvement; and many, awakened, are earnestly seeking salvation, at *Philipton, Buxton*, but principally *Wilberforce*. Intelligent, educated Hottentots have charge of schools, which are prosperous. Between 500 and 600 children are receiving instruction, chiefly religious.—The moral and social

improvement of the people is visible. Their industry is manifested in their exertions to irrigate their lands, their increased cultivation of the soil, the erection of decent houses, and their improved attire. They greatly encourage Temperance Societies. Those at Kat River contain 1600 members. No ardent spirits are used in the settlement. Their morals are admirable. Not a single police-officer has been found necessary to preserve the peace.

Caffraria, in South Africa.—A mission in Cafferland was commenced in 1800, by Dr. Vanderkemp; but was soon discontinued. It was revived in 1816 by Mr. Williams, but interrupted by his death in 1818. It was renewed in 1826, by Mr. Brownlee, accompanied by Jan Tzatzoe. Mr. and Mrs. Kayser have since been sent out. The attendance on public worship has increased to 100 or 200. There are some hopeful converts. The missionaries visited the Caffer Kraals to the number of 60, and gave the people instruction; so that the Gospel was made known to from 800 to 1000 persons.—Nearly the whole of the New Testament has been translated into the Caffer language; and several elementary books translated, and printed at the Glasgow Society's press, at a station among the Frontier Caffers.—At the request of Mamoko, a chief, Mr. Kayser has removed to his vicinity, and is preaching and conducting a school.—The Missionary Chronicle says, the improvement visible in the spirit and manners of many Caffers is of very pleasing character. The worship of God is regularly attended; the Sabbath is observed; industry increases; and many possess a sense of religion, as well as knowledge of the Gospel.

CHURCH MISSIONARY SOCIETY.

FROM THE LONDON MISSIONARY REGISTER.

Proceedings of Rev. J. R. T. Lieder, in Upper Egypt and Nubia.—In his second and longer journey, Mr. Lieder's principal view was, Conversational Preaching, and the Distribution of the Scriptures and Tracts in Nubia; a region lying between, what are commonly called, the first

and second Cataracts on the Nile; reaching from Essuan or Philae to Wady Halfa. Much useful information has, moreover, been gathered by him incidentally, which we shall give in the extracts from his Journal.

Remarks on the Labors and Prospects of Missionaries in Egypt.—I left Cairo in

the morning, and went to Bulak to go on board my vessel; and set out with a joyful heart at the prospect of finding, by the grace of our Lord, on this long journey, many opportunities to distribute the Holy Scriptures and other religious books; and to preach, both by word and example, the saving tidings of Christ our Redeemer. The longer I live in Egypt, the more this country becomes endeared to me; but on the other hand, the more weighty and serious my office becomes to me. Our residence in Egypt does not, for the present, appear to be a season of harvest, but of preparation—a season of tilling and sowing for a future harvest. The Messenger of God meets still with severe trials of faith: he must carry his life in his hands, maintain faith and patience; be faithful in small and great things; spread the holy seed of the Gospel, though sometimes with tears, yet in hope of a rich harvest to come.

Threefold Division of the Nubian Tribes.—

This part of Nubia is inhabited by three different nations. 1. From Assuan to Siala (Thyale) the Kunusi have their seat, many of whom are found already in Upper Egypt, especially from Esne upward. 2. From Siala to Korosco, Arabs, called Haga Arabs, have their abode; and, 3. From Korosco far as Wady Halfa, and further upward, the true Nubians dwell. With regard to language, form of the body, hue, and customs, they differ little from the Kunusi. Among them white people are seen here and there, said to be the descendants of the Turkish soldiers who were sent to their assistance by Selim the Great. They in general call themselves Nubians; but as this whole country is divided into dâles, partly by nature, partly by arbitrement, each wady (dale) is inhabited by a peculiar tribe, distinguished by its peculiar name. Among these, the inhabitants of Deer and Thomas seem, for a long time past, to have been the dominant and more powerful party: they therefore call themselves, to this day, Shurufa (Nobles) or Aulad al Kebir (the Children of the Great.) Their hamlets consist, for the most part, not of connected buildings, as in Egypt, but of dwellings scattered along the bank of the Nile, as of old in the dâles of the Germans; each surrounded by its palm-

trees, and ground for cultivation. Such a village is often an hour and a half's walk long, and sometimes even spreading across the whole wady. These people are falsely called Berberi by the Egyptians, and consequently also by the Europeans. This name seems to be of the same origin and signification as the Greek *Barbaroi*, which, by the civilized ancient Greeks, was given to the ignorant country people, and other uncivilized nations. Among themselves, this name is rather regarded as a nickname given to them. It is therefore an error, generally committed by European travellers, and also by me in my former reports, to say that they were the descendants of the Berbers inhabiting the northern coast of Africa, and that their language was the same.

The People, and the Language, not Berber.—During my last visit in London, when the Committee of the British and Foreign Bible Society sent me the manuscript of the Gospels in the language of the Berbers of Northern Africa, for examination and comparison, in hope that this version might prove useful also to the Berberi in Nubia, I then expressed my doubts as to the affinity of these nations and their tongue. Nevertheless, I copied out the Lord's Prayer, with a view of comparing it in Nubia; and having done so, I found that there exists not the least similarity betwixt the languages of these two nations. The language of the Kunusi differs very little from that of the Nubians: more considerable is the difference between the dialect of the latter and that of the Dongolis, yet they in general understand each other.

In Korosco I was so happy as to meet five of the Berber Nation, who dwell southeast of the third cataract, towards Abyssinia. They bring every year, at various seasons, some of their natural productions to Korosco and Seboua. I sent to invite them on board my vessel: they readily came; and among them was the son of their king, Emir (Prince) Hadji Achmed, an extremely fine well-grown man, and distinguished as well by nature as by birth. The features of their countenances are quite European, and their skin brilliant black. They spoke Arabic pretty well, and two of them were able to read. They

told me that the Berbers are only one tribe of a great free nation, called the Busharin, and their language the Errotani. At my request, they translated a number of words, which I gave them in Arabic, and from which it is sufficiently evident that the Berbers speak quite a different language from the Nubians,

ANOTHER MISSIONARY DECEASED.

We recently gave notice of the declining health of Rev. Mr. Reed, missionary to India, under the direction of the Western Foreign Missionary Society. Mr. Reed, in company with his wife, by the advice of his physicians, sailed from Calcutta on the 23d of July, in the ship Edward, for this country. His affection was of a pulmonary kind. After leaving Calcutta, he sunk rapidly, and on the twelfth day of his sailing, he departed this life, in perfect peace, and his body was committed to the sea, about 8 miles from the Andaman Islands, in the Bay of Bengal. His afflicted widow arrived in Philadelphia on Monday last, with her infant son, born at sea, and now only three weeks old. Mrs. Reed speaks in the highest terms of the uniform kindness and attention of Capt. Land. Thus has another missionary fallen at the very commencement of his labors; but the Lord of the vineyard can and will supply others, to fill the vacancies created by the departure of those whom he has recalled in his providence. Our sympathies are awakened for the infant institution, which has thus been called to lament another bereavement. The name of Reed is now to be added to those of Barr, Laird, and Cloud, as well as to those of Mrs. Lowrie and Mrs. Laird, all of whom have fallen before they had fully entered upon their respective fields.

About the time that Mr. Reed sailed from Calcutta, Mr. Lowrie, who is now alone, left the same city for Loodianeh, in the Seik country; at which place there is every prospect of establishing a successful Mission.—*Presbyterian, Dec. 11.*

LIST OF CONTRIBUTIONS

To the *W. F. Missionary Society, from November 15 to December 15, 1834.*
Bedford, N. Y.—By Mrs. M. H. Green, a box of articles valued at \$40; Cash, 8 00
Bloomburgh, Pa. by Rev. John Hudson, the balance of a legacy of Mr. William

M'Vickers, not before acknowledged, 20 00
Brandywine Mills, O. John Wilson, Esq. 5 00
Canonsburgh, Pa. a box of articles for the Mission to the Western Indians, valued at \$100.
Charleston, Va. Pres. cong. (Rev. Mr. Calhoun pastor) to aid the Indian missions, 40 00
Cincinnati, O.—by draft from Mr. Wm. Schillinger, Treasurer of the Board of Agency in that city, the balance in his hand, as by his account in Chron. for December, 239 31
Duff's Congregation, Pa.—by Rev. J. Moore, from Juvenile Missionary Society, 4 35
 Collection, 12 61
East Concord cong. Pa. by Rev. R. M'Garrah, 5 42
Hebron and New Hope Churches, Ala. by Rev. J. H. Gray, 23 00
Jacksonville, Mi. coll. by Rev. J. H. Gray, 12 31½
Newburgh, N. Y. Pres. cong. coll. \$15 50; mon. con. \$12 50, by Rev. J. Wilson, 28 00
New Geneva, Pa. by J. W. Nicholson, mon. con. 5 00
New York, First Pres. Church, for the outfit and support of Rev. John Newton, missionary to Northern India, 1302 00
Philadelphia, Pa. from Youth's Missionary Society of Reformed Pres. Church, by Rev. E. P. Swift, 30 00
 From individuals at a missionary meeting, in 10th Pres. Church, 33 00
 From Solomon Allen, Esq. avails of a collection of sacred music, presented by Messrs. Hickock and Fleming to the Synod of Philadelphia, for the benefit of F. Missions, per Rev. Wm. M. Engles, 37 00
Pigeon Creek cong. Pa. by Rev. Wm. C. Anderson, 101 45
Pittsburgh, Pa. by Mr. J. Wilson, coll. at missionary meeting of the three Pres. congregations, 38 42
 First Pres. Church, mon. con. 102 25
Presbytery of Hudson, N. Y. by Rev. Daniel T. Wood, Treas. for the support and part of the outfit of Rev. James Wilson, missionary to Northern India, 800 69½
Port Gibson, Mi. From Ladies, to constitute Rev. Z. Butler, a life director, 50 00
 From a physician, 20 00
Scrubgrass cong. by Rev. C. Riggs, from a member, 50
Slate Lick cong. by Rev. John Redick, from J. Shields, \$3; Mary Shields, \$2; R. Thorn, \$1; individuals, \$2, 8 00
South Salem, N. Y. by Rev. R. G. Thompson, a box of articles valued at \$21 25½; Cash, 18 20
Vermont, a gentleman, after a missionary meeting in Park Street Church, N. Y. 5 00
Wooster, O. by Rev. Geo. Warner, the proceeds of the sale of a horse of the late Rev. John Cloud, missionary to Africa, presented to him by his uncle, Mr. Samuel L. Mitchell, 40 87½
 TOTAL, \$2390 39½

FOREIGN MISSIONARY CHRONICLE.

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CHURCH MISSIONARY SOCIETY.

FROM THE LONDON MISSIONARY REGISTER.
Proceedings of Rev. J. R. T. Lieder, in Upper
Egypt and Nubia.

Population, Climate, Produce, Customs, Antiquities, and Government.—The valley through which the Nile flows, between the two first cataracts, is, for the most part, very narrow; and the mountains sometimes approach so near the river, that scarcely a few palm-trees, which form a chief branch of nourishment and trade of these countries, can be planted between. The number of inhabitants, who are Mahomedans throughout, is almost every year decreasing, and I think they are now hardly 25,000 souls.

This country is almost constantly favored with a clear atmosphere, and the night presents a beautiful starry vault. Thunder-storms and rain are rare. Near Koroasco, we had, however, a dreadful storm, and our vessels were nearly dashed to pieces on the rocks: upon this occasion, thunder and gushes of rain burst on us, and lasted all night. The climate is very healthy: few diseases are known among the people, and in general they die only of old age. Their chief wealth consists in the palm-tree, the fruit of which not only forms their best nourishment, but great quantities are every year exported to Egypt. Besides this, they principally cultivate wheat, barley, tirmis (a kind of bean,) and the Palma Christi. In their gardens, they plant a shrub, unknown to Europe, which they call gergedan: they roast and pound its seed, and prepare a beverage, which, they say, is like coffee, or more savory: others mix gergedan and coffee together. From

the flour of wheat and tirmis, bread is baked, on hot stones (as was the custom from time immemorial,) without leaven, and in form of round cakes. The bread made of tirmis is very heavy, and heating. Barley is particularly used, to prepare a sort of beer, which they call busa: it must be made fresh every day; and, if well prepared, it is a pleasant and cooling beverage in summer. From the dates a kind of strong brandy is distilled, as in Egypt; and in winter, palm-wine is made, said to be very agreeable, but intoxicating. The seed of the Palma Christi yields them, in great abundance, the well-known castor-oil, the medical use of which, however, is unknown to them: they use it for burning, and for anointing their bodies. This latter is, to Europeans, a most disgusting practice; the skin, and the shirt they wear, are quite glistening from the oil: the girls, and women in particular, anoint their hair, which they closely tie together, in a quantity of braids, so freely, that they drop with it; and as this cannot be renewed every day, they emit a very strong and offensive smell. I was told, that one of their Turkish commanders, after the country fell under the dominion of Egypt, prohibited anointing with castor-oil; but after obeying for several months, the people, and especially the women, grew so unruly, that the commander thought it best to let it alone. Vermin are not known in this country, at least neither bugs nor fleas, which are such a plague in Egypt; and against lice, they keep themselves, by anointing with castor-oil. The women go about with uncovered faces, and seem faithful to their husbands.

On my journey up and down this part of Nubia, no crocodile came to my view; whereas in Upper Egypt they are seen in great numbers. The reason is, that no sooner do the Nubians perceive one, than they hunt after it; nor rest till it be killed, which is usually done with a spear. The flesh of young crocodiles is sometimes eaten; the skin stuffed, and proffered for sale to foreigners at very reasonable prices, a little more than half a dollar each.

The mountains consist chiefly of sandstone and limestone; granite and basaltes, and their forms have very great similarity with the pyramids, especially near Ibsambul (Abusambil.) The antiquities of this country, the most remarkable of which are hewn out in the mountains, are singularly grand, differing from those in Egypt, and vying with them for the prize. In these ruins of former Pagan splendor—ruins of those temples of idolatry which the Christians transformed into churches, to the service of the Living God, destroying or covering the figures on their walls, and replacing them with pictures of the saints and ecclesiastical symbols—the eye and heart of the Christian is reminded, that this whole country was once the property of the Lord and of His Christ, in which the hymns of the Savior resounded: but these glorious times have disappeared—an awful warning to the Christians of other countries, whose candlestick is not yet removed.

The Nubians boast of their ancestors having expelled the Christians, who had only in part submitted to Islam. They say, that a great number of Christians then fled to the westward, into the interior of Africa, where they suppose they are still to be found. They also aver, that their present language was not their original one; that they adopted it from the Christians, who formerly inhabited this country, and so lost their own tongue.

Perfect quietness prevails now in the country, and greater safety for travellers than in Egypt itself, although no more than about 200 soldiers are distributed over the country. It was muskets and cannon that subdued these people: before the arrival of the Pacha's troops, fire-arms were scarcely known by them; and even now, terror seizes them at the sight of a

musket. Their own weapons previously consisted, as in old times, in shields, swords, spears, and bows and arrows. As these arms have been succeeded by fire-arms, personal strength and valor have been superseded; and they now tender their former weapons on board of vessels, for sale. Their swords have not the shape of those of the knights of old, as some travellers have stated; but many are the swords of the ancient knights themselves, which, after having gone out of fashion, the Jews bought up, and sent to these countries for sale; as, at a later period, they did with the old clumsy English watches. Two curious, old, but well-preserved swords were offered to me for sale: on the blade of one was the inscription, "Vivat Carolus V. Roman. Imper." which would make a show in any cabinet in Europe. On the other was a coat of arms, with the date 1414.

This part of Nubia is governed by three chiefs, who were Turks, but have become, naturalized. The first and principal one, residing at Deer, governs over the district extending from Assan as far as Ibrim; the second, from Ibrim as far as Ermyne; and the third, from Ermyne to Wady Halfa. These three chiefs are subordinate to a Turkish commander, whose seat is at Fars-hind in Egypt, and who visits them once a year, receives the taxes, and adjusts the differences among the people, such as the chiefs cannot settle: hence he is called Mudir (one who travels about.) The Nubians, in general, enjoy more freedom than the Egyptians: they are allowed to cultivate their country for their own benefit; and their taxes are very simple, though not trifling, being extracted only on the palm-trees and the sakias (aqueducts.) Each palm-tree pays one piastre a year, and each sakia 250 piastres. The chiefs are people without any education, as were, in times past, and are, the Turkish commanders in Egypt: they can neither read nor write; and of this they even seem to be proud, as though these acquirements were below their rank, fit only for their clerks and accountants.

Ignorant and Bigoted Mahomedanism of the Natives.—With regard to religion, the Nubians are, generally speaking, extremely ignorant: they observe but few

forms of Islamism, yet are no less bigoted, superstitious, and hostile against Christianity, than the Turks. Ignorance is here, as everywhere, associated with bigotry and intolerance. Only in Deer and Wady Halfa is a mosque to be found: all the rest of the country is entirely given up to ignorance.

FOREIGN RELIGIOUS INTELLIGENCE.

TRANSLATED FROM PARIS PAPERS.

France.—We must speak of what the Reformed church has done to supply the wants of the country.

It is certain that this church has been the object, for fifteen years past, of a constant and lively solicitude. The faithful preaching of the Gospel is much more common than it was at the fall of the empire. It has been rapidly spreading from pulpit to pulpit and from flock to flock. Besides this, a number of foreign pastors, from Switzerland, England and the United States, have labored powerfully in this work of Protestant evangelization. Several of our churches have enjoyed the inestimable privilege of a revival of religion; and others, though less blessed, yet refreshed by a breath from on high, begin to rouse themselves from their sleep of death. Thousands of copies of the Bible and of religious tracts have been distributed among our families, and the light of revelation is gradually working itself clear from the clouds of skepticism, in which it was so long enveloped.

If we compare what has been done for our country by the Protestants with what the Catholics have done, the disproportion is enormous. The Catholics are fifteen or sixteen times as numerous as the Protestants; but instead of having obtained fifteen or sixteen times as many Bibles, religious tracts, and other means of spiritual nourishment, the converse of that proposition would perhaps be true.

Denmark.—Extract of a letter to the Editor of the Archives du Christianisme, dated August 12.

You know that a religious movement has been showing itself in Denmark, since 1825. Opposition has been growing more and more bitter, especially since the publication, by the Pastor Grundvig, of an answer to a publication of Professor Clausen,

in which the author, [Clausen,] made a direct and bitter attack upon the fundamental principle of the Protestant church, the doctrine of justification by faith. A controversy followed, which Clausen sustained with arms worthy of his cause, by causing Grundvig to be cited before the civil tribunal. Many publications appeared, of which it would be of no use to give an account here. A remarkable consequence of this controversy,—a consequence worthy of the attention of Christians in every country, is, that Christians in Denmark have seen, more and more clearly, the impossibility of living in church-fellowship, [*Kirkesamfund*,] with those who oppose and calumniate their faith.

You will easily conclude, that a religious life, among this people, cannot be a life of uninterrupted joy. Meanwhile there have been, here and there, for the last ten years, manifestations of seriousness, especially in Fionia and Jutland. In Fionia, there has revived a want, a hunger, for the marrow of the gospel, for the grace and mercy of God in Christ. A great number of souls have inquired, with the Philippian jailor, "what shall we do?" and not finding the answer in the rationalist sermons of their teachers, they have sought for it out of the church, in the ancient writings of Christians, especially in the writings of Luther, and the Psalms of Brorson and Kingo. For the reading of these books, and to encourage each other in seeking for the grace of God and in growth therein, these Christians hold meetings in their own houses. Such is the origin of those religious conferences which contribute, especially where they keep close to the word of God, to nourish and diffuse the spirit of Christianity. At the beginning, these awakened persons were persecuted by the world; not, indeed, so terribly as those of the Canton de Vaud, but yet with no little bitterness. At pres-

ent, they are left in a tolerable degree of tranquillity.

Valley of the Ziller.—On the road from Inspruch, in the Tyrol, towards the valley of the lower Inn, the traveller arrives in five hours at Munster, where the little river, the Ziller, unites with the Inn. This river, which descends from the lofty summits of the Alps, passes through a narrow valley between high mountains, to which it gives its name. The inhabitants, unable to gain a living there, are forced, like many of the Tyrolese, to procure the means of subsistence in other regions. It is during their journeys for this purpose, that they become acquainted with the gospel, and on their return, carry with them Bibles and other religious books. The word of the Lord has found a soil well prepared, and amidst the shades of Popery, a revival has commenced, and for some time been making continual progress. Nine converts demanded, five years since, to be admitted into the Evangelical church; but the government has not granted them permission. Yet the influence of the gospel continues to make itself felt, and now, near four hundred persons partake of the belief of the first nine. It is not easy to form an idea of the uncomfortable position of the Christians of the valley of the Ziller. Exposed to the ill will of the clergy, they have also to suffer all sorts of vexations from the civil authorities. Their letters are not sent, and those directed to them are not delivered; their petitions are not received; passports are refused them; so that, as one of them

expresses it, they virtually live the life of prisoners.

Their adversaries have sent a deputation to the Emperor, charged to represent to him the inconveniences which would result from the establishment of a new form of worship. The news from Vienna is sometimes favorable, and sometimes otherwise; but the longer their sufferings continue, the more their faith is strengthened.

Bohemia.—The Protestants have, in Bohemia, forty-six churches; of which twelve embrace the Confession of Augsburg, and thirty-four the Helvetic Confession. Their number is estimated at 34,800. The greater part of them are poor. They are obliged, not only to provide for the support of their own pastors, but also to contribute to the maintenance of the Roman Catholic worship, and to pay tithes to the priests.

Osnabruck.—A revival of religion, continually progressive, has commenced at Osnabruck and its vicinity. Among the preachers of that city, who have contributed to make known the gospel, is mentioned M. Weibezahn, of the church of St. Catherine. There are few villages around Osnabruck, either in the Prussian or Hanoverian territories, in which some souls have not been converted. In one of them, nearly all the inhabitants are now disciples of our Lord. The two taverns of that place, formerly resorts for drinking and gaming, are now used only for the entertainment of travellers. Such changes can never take place without opposition; as these new disciples have found.—*Bos. Rec.*

LADIES' HINDOO-FEMALE EDUCATION SOCIETY.

We extract part of an "Appeal to English Ladies in behalf of the Native-Female Schools in British India."

That great success has attended the Schools already established in Calcutta and other parts of India, under the care of Mrs. Wilson, is a fact already well known; but the following extract of a letter lately received from Mrs. Bateman, daughter of the Bishop of Calcutta, comes as a fresh appeal to our feelings:—

Since I wrote last, I have visited the Schools in Calcutta, and have been indeed delighted. About Four Hundred little girls are taught in the Central School, where Mrs. Wilson herself presides. There they are—seated on the ground, in classes of eight or ten, learning to read their Bibles, repeat their catechisms, hymns, &c. Mrs. Wilson takes great delight in her work. The blessing which she confers on these dear little blacks, by removing them

from superstition, misery, and ignorance, is inconceivable; and will surely tend to raise the female character here—so degraded and despised. She has now established an asylum for orphans; for, among the poor natives, maternal affection is quite lost, and mothers often leave their children to wander about and starve. These little destitutes are now sent to Calcutta from all parts of India; and Mrs. Wilson feeds, clothes, and instructs them.

Another letter contains the following pleasing anecdotes:—

I told you that Mrs. Wilson receives little destitutes from all parts of India, whom she brings up as Christians. The other day she received two: one about six, the other eight. Their father died under a tree, and they went about begging, till a kind gentleman sent them to Mrs. Wilson. Mrs. Wilson asked the elder, who looked thin, if she had always had enough to eat: she answered, "No; not always: for when I got any thing, I put it before my little sister, and when she had done I eat the rest."

At night, the elder girl was accustomed to put out her arm when she lay on the ground, and the little one would come and lay her head upon it.

In another letter, Mrs. Bateman says—

I have just heard the following anecdote of a little girl in one of Wilson's Schools:—"What are you doing there, Brahmin?" said she to a poor ignorant creature, who, as usual, was performing his devotions by throwing flowers wrapped in plantain-leaves into the Ganges. "I am offering these flowers to the Ganges," said the man. "Why do you offer those flowers to the Ganges?" inquired the little girl: "the water can do you no good. Why do you not worship God, and love Jesus Christ, as my teacher has taught me to do?" "How do you know that you ought to do so?" said the man. "Because," replied the child, "my Bible tells me, *This is life eternal, that they might know thee, the only true God, and Jesus Christ whom he has sent.*" The man smiled—threw down his flowers—and walked away.

BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. F. C. Ewald has transmitted to the Society, from Malta, the following report of his distribution of the Scriptures at Tunis.

Permit me to forward to you the account of copies of the Holy Scriptures belonging to your Society, sold and distributed by me from July 1833, to July 1834. From this statement you will see that I have been privileged to put into circulation 972 volumes of which 560 were in Hebrew, 63 in Arabic, 94 in Italian, and the remainder in various European languages. For these I have received 1119 piastres.

Allow me to express my best thanks to your Society, for the liberality and kindness with which they had the goodness to assist me, during the past year. I am sure they will continue in future doing the same.

Many a Roman Catholic in Tunis, who never before saw a Bible, has now this treasure in his possession: may the Lord bless it to his soul! In some schools established here, the Bible has been intro-

duced; and even at Bardo, the Bey's residence, where a school has lately been established, the New Testament is read; for the schoolmaster sent for four copies of it. The Jews read now the Word of the Living God, without the comments of their Rabbis; and those who formerly could not afford to buy one, are now able to purchase one at a low price, owing to the kindness of your Society; and often, when I tell them, that not I, but many good Christians in England, who love them, who long and pray for their conversion to the Lord Jesus, gave them the Bibles at so low a price, they wish to these good people a thousand blessings from above. Some Mahomedans, also, the greatest enemies of Christ Crucified, read the Bible: some, indeed, for curiosity's sake; but of others, I know they read the Holy Book to examine whether things are as we state them to be: I know one who has been persecuted, and dismissed the college, because he was found reading the New Testament; and would not cease

reading it; and said, that the New Testament is a good book, and the Psalms are precious words, and the whole Bible the Word of God: I am acquainted with another, one of the Court, who reads diligently the Word of God; and, as often as I see him, he asks questions about what he has read. Who can tell the operations of the Spirit? *The secret things belong to the*

Lord our God: but these things which are revealed, to us and to our children. A few copies of the Holy Scriptures I had an opportunity of sending into the interior; and have since been informed, that they have been received with pleasure by the Chiefs of the tribes; and, at the same time, I have been requested to send some more copies, which I have done.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA—DEATH OF REV. WM. REED.

Letter of Mrs. Harriet Reed to the Cor. Secretary, dated Ship Edward, Sept. 22, 1834. Southern Ocean, S. Lat. 80 deg. 31 min. E. Long. 32 deg.

REV. AND DEAR BROTHER SWIFT.—By letters received from brother Lowrie, you will probably have received information respecting the affairs of the little Mission Family down to the 20th of July. You have heard, not only of our prosperity, but also of the trials and afflictions with which an all-wise Providence has visited us. You have heard of the death of our beloved sister Lowrie, and also of the declining health of my beloved husband. How happy should I feel could I now present a brighter prospect, to encourage you in the glorious enterprise of missions! But I trust, that the zeal and love with which the dear people of God have enlisted in his work is not to be checked or damped by the discouragements with which we have met; but, while they hear that one and another has fallen, many will come forward and fill their places.

It has now become my painful duty to inform you of the death of Mr. Reed. This sudden, and at that time, unexpected event, took place on the 12th of August, ten days after leaving Calcutta. But a few days before leaving, we consulted our physician again upon the subject of our returning to America. He said, the reasons were as strong in favor of doing so then as ever before; and his advice was, that we should make no delay, but improve the first opportunity.

The sacrifice of our feelings in following his advice was far greater than in leaving our beloved kindred and country; and nothing but convictions of duty could have influenced us to make this decision. But I hope, that, either in time or eternity, we shall see that all has been overruled by infinite wisdom for the promotion of the Redeemer's kingdom on earth. This reflection has been to me a source of comfort and consolation in my afflictions, and I have been able to rejoice, that "the Lord reigneth."—I feel, that, though his chastisement is severe, still it was sent in love, and by the hand of a kind and tender parent, and consequently for my good, even to "make me partaker of his holiness." If this great end is accomplished, I shall have reason to say with the Psalm-

ist, "It is good for me that I have been afflicted."

When we left Calcutta, which was on the 23d of July, my dear husband was thought to be as well as he had been for the three last months. He was able to ride two or three miles in a carriage to the ship, and to walk about the deck once a day for several days after. We were several days in getting down the river, during which we were exposed to the scorching rays of a vertical sun; and, after getting out to sea, we were tossed about four days in a severe gale of wind and rain. At this time, Mr. Reed was attacked by a diarrhoea, which soon reduced him, and confined him to his couch. All our efforts to check it proved unavailing; and I plainly saw that his end was drawing near. When informed of his condition, he did not express any surprise; but encouraged me with the hope that he should revive when he got over the effects of the gale, and should live to reach St. Helena. This was about the 7th of August. From this time he continued to fail until the morning of the 12th, when his happy soul was released from its prison of clay, to join the redeemed above. In the evening, his remains were committed to the watery deep, near one of the Andaman Islands, in the Bay of Bengal.

From the time of his giving up his hopes of being able to labor among the heathen, he seems to have set about his preparation for death, although his interest for the heathen and the prosperity of your Society did not abate in the least. He conversed frequently and familiarly upon the subject, and I always found his mind composed and happy, and trusting alone in the righteousness of Christ as the ground of his acceptance with God. As death drew near, he had some delightful foretastes of heaven, which caused him to long to depart and be with Christ.

My feelings under these trials can be more easily imagined than described. There is, however, so great a contrast between death-bed scenes on land, where they are surrounded by sympathizing and praying friends, and one at sea, where there is no one to administer consolation to the living or dying, and where we know, that the object now dearest to the heart will soon become the prey of the monsters of the deep, that it is impossible, without experience, to realize it. The Lord, however, did not forsake me at that trying hour; but enabled me, with some degree of com-

posture and submission, to yield up to him the friend so kindly lent. He also manifested himself to me in such a manner, that I felt a strong assurance of his love, and that in him I had "a friend that sticketh closer than a brother."

Captain Land was exceedingly kind and attentive to the dear sufferer, and, by his constant attendance, released me in a measure from those close attentions which he required. Before the body was committed to the deep, he read the burial service to the seamen; and a good impression seems to have been made on all their minds. Since then, they have received and read with eagerness the books which I have had distributed among them, and an external regard to the Sabbath is observed by all. From the kind attentions which I have received, and the regularity and accommodations of this vessel, I would recommend it to future missionaries, who may be going to India. It is strictly a Temperance ship.

Dec. 12. Through the kindness of my heavenly Father, I have again had the privilege of stopping on my native shores. I arrived at Philadelphia on the 8th, and am now residing at the house of Mr. Engles. I was both grieved and rejoiced to hear of the reinforcement that you have lately sent to India. I was grieved to find that they had so lately sailed, as brother Lowrie had strong hopes that Mr. Wilson would join him before he arrived at his station. But I rejoiced that five had gone instead of one or two. I hope you will be able to sustain that mission, and will not suffer it to become reduced in numbers. Very much depends on this as to the success of their efforts. I hope to see you in Pittsburgh this winter, and then I will give you a more particular account of our personal affairs.

I was grieved to hear of the deep afflictions which have been sent upon the Mission to Africa. How dark and mysterious are some of the ways of Providence! But I do hope, that those Christians, who have engaged in this enterprise, will not suffer their confidence to be shaken; and slacken their efforts; but will become more fervent in their supplications and diligent in their exertions. That you may be encouraged and strengthened to pursue your arduous labors, and your efforts be crowned with glorious success, is, and shall ever be, the prayer of your affectionate sister in Christ.

HARRIET REED.

EXTRACT OF A LETTER FROM REV. JOHN C. LOWRIE.
Calcutta, July 16, 1834.

REV. AND DEAR BRO. SWIFT,

It is not necessary to write very much in detail on some points, as you will most probably see Bro. Reed who, as was mentioned in former letters, is expecting to return by the Edward. Yet there are various matters which, it is proper, should be laid before you as the Secretary of our Society. I find it hard, however, to avoid mingling the expressions of friendship with the statements of business when I write to you.

You will probably be expecting Mr. and Mrs. Reed to return, from the letters we forwarded by the Margaret. The same reasons substantially

exist for this measure now as at the time of writing those letters.

Regarding this matter merely with the eye of sense, their connection with our Society (if not the connection of us all, in this mission) may, perhaps, be thought unprofitable and disastrous. Yet in the estimate of Faith, it will be regarded as one of those things which shall ultimately contribute to the advancement of the Savior's cause. I acknowledge I do not yet see *how*, but I have no doubt such will be the effect. The Lord's ways are perfect.

My best wishes and prayers go with them. Our relation to each other as missionaries has been dissolved both earlier and in a different way from what we had expected. Yet I feel no disposition to wish any change—being sure that "it is for the best." I still feel so deeply the nearer and far more distressing bereavement I have met with, that I do not realize enough perhaps the consequences of being separated from my only associates. To me it is a small trial after having experienced the other.

I am now expecting to set out in a few days for Loodianah. For some time, it seemed almost expedient to tarry here until Bro. Wilson, and any others, would arrive—which we strongly hope will be in October. By waiting, I might be of service to them when they arrive—*strangers* here being quite at a loss in regard to the habits and customs of the country. I could also aid them in learning the language—and the expense of going "up the country" in company would be much less, than of going separately. Two persons, certainly, and perhaps three or four, might go to Cawnpore at the same expense for Budgerow and servants—and a small additional expense for fare—as *one* person is obliged to pay. The entire difference in expense, if two persons shall come (missionary and wife) would be perhaps 500 rupees—if four, then the difference would be less, as it would be necessary to have two Budgerows.—On the other hand, this is by far the best time of the year for the journey, as the water in the river is high and the wind favorable—while by the time I arrive at Cawnpore it will be a favorable season for travelling by land—all of which advantages would be lost by waiting. There I may "prepare the way" for the others—and this *may* be of greater importance than the service I could render them here—and at any rate it will be a considerable convenience in various respects. We might have avoided some expenditures, if we had known what we know now—and it is probable the data I hope to collect may prove the means of greater economy than we now suppose. The reason of this is, that the information to be obtained at Calcutta about the details of travelling, living, &c. is very vague and unsatisfactory.—But the chief reason for proceeding immediately is the prospect of beginning operations so much earlier—and thus at once improving the opportunity afforded by the friendly interest of the Political Agent at that place, and of others,—which might perhaps be diminished by delay; and on the other hand, of being personally employed three months earlier and longer, if my life is spared, in the great work for which the mission was undertaken. If I remain in Calcutta, I do

not know that I should enjoy any particular opportunities of usefulness to others. I have been thus full in stating these reasons, because it is a matter of some importance, both in a pecuniary and in a moral point of view.

So far as our knowledge of circumstances enables us to form an opinion at present, there is every prospect of commencing an English school for native boys, without any delay, and under favorable auspices. This will be, probably, my first object; as from all we have learned about the most judicious mode of conducting missionary operations in this country, we are disposed to give a very prominent place to instruction in English. Attention to this object and to any other modes of usefulness which may be presented, must not, of course, interfere with diligent application to the language—without a good knowledge of which a missionary's usefulness would be greatly limited. It is, however, no easy task to become master of a new language so as to speak and to write it.

There is a probability that some, perhaps most, of the scholars will pay for the books they use; though we shall have to take a supply from Calcutta, as none are to be procured up the country. Possibly other expenses of the English department may be defrayed by the natives, as we understand some of the Chiefs or Princes wish to send their sons to our school.—It is probable that a boarding school could be established, on a select scale at first, to good advantage; but I shall hardly be able to take the superintendence of it myself. Concerning these and other points I hope to write at length after I arrive. Indeed this forms part of the inducement to proceed without delay, that I can so much sooner make report from the field of labor. I think, however, it will be expedient for you to send a pair of *Globes* at as early an opportunity as may occur. They need not be of the first quality, but simply good. They can be purchased at a much lower price in the U. S. than here; indeed they are not to be had in this country. It would be well, also, to send two or three dozen of Woodbridge's small *Geography and Atlas*; and 100 copies of the *Union Spelling Book*, in parts, published by the Am. S. S. Union. Almost every kind of simple, easy, elementary books will be of service—perhaps will always be of service, if our mission prospers. This suggestion may be useful, if you should meet with any pious booksellers disposed to aid you. I send a Pamphlet and Catalogue, which will aid you in forming an opinion of the state of Education and its means and appliances in this country.

But in order that you may understand the probable wants of the mission—I must make some remarks in regard to the expenditures since July 3d—and the probable expenses, as far as I can at present judge, of the future.

These immediate expenses are chiefly of two kinds—those connected with Bro. Reed's return, and those connected with my journey up the country. The former will require about \$1. Rs. 1700. For my expenses, they will chiefly be those necessary in procuring articles here for future use, and the expenses of the journey. As to domestic furniture I need not buy much.

The journey is the chief source of expense. I propose to go by water to Cawnpore, and then by land.—The boat here and servants to Cawnpore will not be less than 400 Rs.—not counting the insurance of 3½ per cent. (so great is the risk!)—which expense would serve quite as well for two as for one. The fare is a separate matter which I cannot easily estimate. In a budgerow (the only way of travelling by water) you are obliged to have a complete household establishment—sleeping, eating, living—and all the means necessary thereunto—being attended to on the boat nearly as much, without reference to land, as if you were on the ocean. I hope the provision department will not exceed 100 Rs.—Say 500 to Cawnpore.—When I get there it will be necessary to procure a horse tent, bearers, &c. &c.—the expense of which I do not know how to estimate, but will be glad if it do not exceed 400 to Loodiane; making altogether for me 1350 Rs.

In addition to this, after much sorrowful thought, I have deemed it best to have a head-stone erected at the grave of my beloved wife; for which I am to pay 80 Rs.—I cannot yet send you information about our probable expenses there—either the expenses at first, or the stated monthly expenses. In regard to the latter, we have every reason to expect they will be as small as in any other part of India. At Calcutta, where the lowest house rent is 50 Rs. per month—I believe the smallest salary any missionary receives is 200 per month—250 is more common. I hope our expense will be much less. This is a subject concerning which I wish to send you full statements as soon as possible.

We have to acknowledge, with gratitude, the liberality of the Bible and Tract Societies of this city. The former made a donation of 115 Testaments in the Pashtoo, Multan, Cashmere, Hindostanee, and Hindoo languages; 25 copies in each of the three first named, and 20 in each of the two last;—and the latter, of 8000 Tracts in Hindoe, and Hindostanee. The cost value of the former must have been upwards of 450 Rs.—and of the latter upwards of 250 Rs.—but I trust their distribution will produce results whose value eternity only can appreciate. One of the advantages by our sojourn in this city is the opportunity it has afforded for becoming acquainted with many of the persons who are engaged in conducting such institutions, and thus facilitating our future business—intercourse with them. I have felt deeply grateful for the christian intercourse I have been permitted to enjoy with many of the Lord's dear people in this part of the world.

In connection with this paragraph about Bibles and Tracts, I may express, that before very long, perhaps in a year or two, we shall probably be writing to you to send us a printer and press.

In regard to Female Schools, I cannot but deeply regret that there is no suitable person to commence and superintend them. I am disposed to think there will be little, if any, difficulty in obtaining scholars—and I was glad the other evening to find this opinion fully entertained by a Lady who has resided at Loodiane, and is well acquainted with the people of that part of India.

I think I mentioned in a former letter that the

best time to arrive in India is previous to the rains, which commence about the middle of June—the best time, I mean, for places in the Upper Provinces.

You must not permit the expense of getting to our field of labor to have too much importance. An addition of one third would take *two* persons, as well as the sum I have estimated will take *one*. But it is confidently expected that the navigation of the Indus will soon be open, if it is not already—and it cannot be many years before there will be facilities for travelling on that river.—There is a *Dawk* between Loodianeh and Calcutta, that is, a post office route, the letters being carried by runners—so that a letter can be sent from one place to the other in 12 days, at an expense for a letter not weighing more than a rupee (nearly half a dollar's weight) of 15 annas, and every sicca weight additional postage up to 21 Sa. Wt.—Large parcels, to the weight of nearly 1½ pounds, may be sent by *banghy* (a slower dawk) for 3 Rs. 11 As. and every 1½ pounds additional up to 15 lbs. At an agency house you can get what is called a *cofsid coolie*, that is, a bearer of burdens, who will carry 25 seers, about 50 lbs. for 36 Rs.—requiring about 2 months.

There is another item, which I think was formerly mentioned, but which deserves to be repeated. Send by your next missionaries a good supply of common medicines; and if a physician is coming, let him bring his whole stock, nearly, with him. Every thing of this kind is enormously high priced here.—There should be blue pills, quinine, calomel, ipecacuanha, cream of tartar, flour of sulphur, colocyth, laudanum, opium, nitre, &c. We still think a pious judicious physician would be a great acquisition to any mission station in this eastern world. At Loodianeh there are two regiments of *sepoys*, native soldiers, disciplined according to English style, and commanded by English officers—so that there cannot be less than two surgeons there. This only removes the actual necessity of the case, and does not at all supersede the desirableness of having a missionary medical man.

17th.—I saw a colonel of the army, last evening, who has resided at Loodianeh, and from whom I received much local information. The population, he says, is of a very mixed character—Musselmans, Hindoos, Seiks and Cashmerians—many of the latter having been compelled to leave their country by oppression and by famine. This gentleman speaks of one of the officers, a lieutenant, as a pious man, who will be willing to aid by his influence. I received a letter some time ago from the Political Agent, the person of greatest influence, expressing very kind feelings, and offering every assistance in his power. It is of great importance, however, that we have wisdom given to us from above to conduct ourselves with prudence. Our efforts will be quite a novel thing to the natives, and much will depend on first impressions. If we can gain their good will, it will greatly aid our final success. To the English officers, also, we shall necessarily sustain some relation, and their power will have much weight among the natives, as their opposition would be also very injurious. We have the hope that none will oppose.

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even if they should not be disposed to favor us; while some, we are led to expect, will prove friendly. After all, our confidence and our hope is not in man. Let the Lord be with us, and we shall surely prosper. Let him withhold his approbation, and the influences of his Spirit, and the favor of man will avail little. "If thy presence go not with me, carry me not up hence," is my sincere prayer. But I do trust the Lord will still smile on this mission, and accept and bless this effort of his people. Let us not draw back, or become discouraged by the trials we have met; by turning back, these afflictions will prove curses to the Society and the cause; by going forward, we shall find them replete with blessings. If they lead us to examine the motives which induce us to take any part in promoting the welfare of the Heathen; if they lead us to cease from man; if they compel us to place all our dependence on God; if they incline our hearts to be much more engaged in prayer; we shall all have abundant cause to bless God and to praise him for these severe trials. So may it be!

EXTRACT FROM THE MINUTES OF THE SYNOD OF MISSISSIPPI AND SOUTH ALABAMA.

Port Gibson, Miss. Oct. 31, 1834.

The Committee on Foreign Missions reported the following resolutions, which were adopted.

1. *Resolved*, That, as one of the grand objects of the organization of the church is the preservation, defence and propagation of the truth, and that, therefore, as the church is the great depository of this truth, it is her solemn and impressive duty, as well as delightful privilege, to concentrate her energies and resources in the prosecution of this arduous and benevolent work; and that she is amenable to the great Head of the Church for the discharge of this duty.

2. *Resolved*, That, as the belief of the great doctrines of the Gospel is essential to salvation, and that, as the church, in her collective capacity, is the great human agent for the conversion of the world, she ought not and cannot safely, commit this work to irresponsible agents, over ~~whom~~ ^{which} she has no control, and who may or may not propagate the truth.

3. *Resolved*, That, while we entertain the highest confidence in the piety, prudence, and fidelity of the American Board of Commissioners for Foreign Missions, in accordance with these views, we prefer the organization of the Western Foreign Missionary Society; and, therefore, recommend to the Presbyteries and churches under our care to become auxiliary to it.

4. *Resolved*, That, as the great end of the Gospel is the conversion of the world, it is incumbent upon every Minister of the Gospel, not only to preach to those around him, but to urge upon the people, both publicly and privately, the claims of the benighted and perishing heathen; and, therefore, we would enjoin it upon all the Ministers composing our Synod to give special and increasing attention to this subject.

5. *Resolved*, That the Stated Clerk be required to transmit a copy of these resolutions to the respective Secretaries of the A. B. C. and the Western Board for Foreign Missions.

Attest. J. H. VAN COURT, Stated Clerk.

DONATION OF THE AMERICAN TRACT SOCIETY TO THE W. F. MISSIONARY SOCIETY.

The Treasurer of the American Tract Society, on the 31st of October last, put into the hands of the Cor. Secretary of the W. F. M. S. \$500, as an appropriation of the first named Society, to aid the missionaries of the last mentioned in their Tract operations in Northern India; that the same might be remitted by the hands of Messrs. Newton and Wilson, who then were about to sail for Calcutta. The Executive Committee of the American Tract Society also placed a complete set of their publications in the hands of those brethren, with particular reference to their preparing Tracts from them by faithful translations into the languages of the natives of India, among whom they are called to labor. The Committee also presented to them 20,000 pages of English Tracts, for distribution on their voyage. The thanks of our Society have been tendered to the American Tract Society for their benevolent donations; and, while we pray, that the blessing of God may attend the Tracts which our missionaries may be able to prepare and distribute in a land of Pagan darkness, let us invoke his special blessing on that excellent institution which is likely to prove a powerful auxiliary to the missionaries of the cross, in the great work of evangelizing the world. And let Christians, who feel an interest in the cause of missions, be cheerfully disposed to aid the funds of the American Tract Society, by the purchase of Tracts for domestic and foreign distribution; and especially to assist in their grand enterprise of raising \$30,000 for the supply of the destitute in foreign lands.

INTERESTING FACT.

A physician, in the far West, had a brother taken captive by some of the tribes of Indians west of the Mississippi. Knowing their hostility, he fully expected that their captive would be sacrificed to satiate their malice. Some time in the fall of the year now expired, he heard that his brother was still living, though a captive, and went to release him, if possible; but found that his first impressions were too true. After torturing his brother to the extreme point of endurance, they murdered him. After his return, he made a donation of twenty dollars, to aid the funds of the Western Foreign Missionary Society, and accompanied it with the following letter to Rev. Z. B. manifesting, that, instead of indulging a spirit of revenge, he is disposed to aid in the benevolent and important work of evangelizing the poor savages of the wilderness, that they may partake of the grace, and be transformed into the likeness of the blessed Redeemer, who is "meek and lowly in heart;" who prayed on the cross for his murderers; and has commanded us to "love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use and persecute us."

"OCTOBER 25, 1824.

Dear Sir, inclosed you will find twenty dollars, which I wish to be applied to the assistance of those now laboring as missionaries among the Indians in the West—I wish also to be informed, from time to time, of the progress of those truly Christian efforts, that I may co-operate in the same. Very respectfully."

ORIGINAL COMMUNICATIONS.

CONVERSION OF THE WORLD.

NO. VI.

Abolition of the Ritual Law. Union of Judah and Israel in the Christian Church, with the Gentiles converted to God.—The prophet Jeremiah predicts, that, in the latter days, the law of ceremonies should be abrogated; that both Judah and Israel should be restored to their ancient inheritance, and walk together in the ways of righteousness; and that the Gentiles of every race should renounce their lying vanities and be happily united with the ancient people of God in rendering him the homage and glory due to his name: "In those days, saith the Lord, shall they say no more, The ark of the covenant of the Lord, neither shall it come to mind—they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem;

neither shall they walk any more after the imagination of their evil heart. In those days, the house of Judah shall walk together with the house of Israel, and they shall come out of the land of the north, to the land that I have given for an inheritance unto your fathers." (Jer. 31 16, 17, 18.)

The Gentiles shall glory in God and seek happiness in him, in view of his grace and faithfulness to Israel in restoring them to holiness and prosperity. Israel shall return to God by genuine repentance, renouncing their sins and devoting themselves in sincerity of heart to his service; and the Gentiles, graciously called by his word and Spirit, shall be united with them as members of his holy and blessed kingdom: "If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of thy sight, then shalt thou not remove. And

thou shalt swear, The Lord liveth in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." (Jer. 4:1,2.)

Idol gods shall perish.—Idolatry has existed from the early ages of the world; and to it all nations have been addicted. It still exists almost universally, and in gross and hideous forms, among the heathen; and the worship of images is yet prevalent in all countries under Papal dominion or influence. But the blessed period is approaching when Pagan idolatry will be extirpated by the power of the Gospel promulgated in every land; and when the "Man of sin," with his idolatrous worship, shall sink to perdition: for we are assured, "the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming." The utter destruction of idolatry was clearly foretold 600 years before Christ. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." (Jer. 10:11.)

Jews and Gentiles shall be incorporated in the Church of Christ. Nations that oppose his kingdom shall be destroyed.—When he appears in his glorious grace to build up Zion, he puts down in his righteous displeasure all that rise up against him.—The Israelites learned the evil ways of the heathen; and, in consequence, became partakers of their plagues. But they will be converted and restored. And if, after their conversion, the Gentiles learn from them the good ways of the Lord, the latter will share the blessedness of the former in union and communion with them, while the fellowship of both will be "truly with the Father and his Son Jesus Christ." But such as obey not the Gospel must be cast off with the world. None that harden themselves against the King of kings shall prosper. As his kingdom in our own day advances, his enemies become more violent in their opposition: but "He that sits in heaven shall laugh; the Lord will have them in derision."—The prophet, speaking of the heathen, says; "If they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal, then shall they be built in the midst of my people.

But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord. (Jer. 12:16,17.)

The Gentiles shall come from the utmost bounds of the earth, renouncing their idol-gods as vanity and a lie.—Many Pagan nations have embraced the Gospel; but some of them have apostatized and received a false religion—Anti-Christian or Mahometan. Others have been recently brought, or are now coming, "to the knowledge of the truth." But the time is drawing near when all nations shall become acquainted with the only Savior of sinners and partake of his rich and inestimable benefits. To the people of God this is a great subject of earnest prayer, and a delightful object of contemplation and assured hope: "O Lord, my Strength and my Fortress, and my Refuge in the day of affliction, the Gentiles shall come to thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.—Behold I will cause them to know my hand and my might; and they shall know that my name is The Lord." (Jer. 16:19,20,21.)

The Scattered Flock shall be Collected and Fed by Faithful Pastors under the Great Shepherd. *The Prosperous Reign of the Righteous King.*—The Israelites were once the favored people of God, the sheep of his pasture; but, in judgment for disobedience, were dispersed and afflicted. But he has not totally and forever cast them off. He will return to them in mercy—visit them with the effusions of his Spirit—gather them to the land of their fathers—give them faithful evangelical pastors, who shall "feed them with knowledge and understanding;" and they shall be greatly blessed in their submission to Christ as their exalted King, and their reliance on him as the Lord their righteousness.—This has been in some degree, but will be more gloriously accomplished by Him who has said; "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them," &c.—Behold—I will raise unto David a righteous Branch, and a King shall reign and prosper, and

shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**" (Jer. 23: 3-6.)

Israel shall be Restored and abundantly Blessed.—God kindly instructed, defended and watched over his ancient people. But they rebelled against him; and he visited them with famine, pestilence, sword and captivity. They were recovered from their idolatry; but, in other respects, continued disobedient; and to all their other sins, added the heinous crime of crucifying the Lord of glory, and perversely rejected the overtures of salvation through his name. Hence, except a remnant who believed, they were excluded from the church, dispossessed of their land, and either destroyed by terrible calamities or dispersed in strange lands, to be trodden down of the Gentiles and experience bitter sufferings during the revolutions of numerous ages. In this deplorable condition we still behold them. But Christians, who too long cared not for their souls, and even abetted the persecution of their enemies, have recently, in some honorable instances, manifested a benevolent concern about their conversion to Christianity and salvation through the merits of their own promised Messiah. The number of those who engage in this cause, ought to be greatly multiplied. There is sufficient encouragement to proceed in efforts for the conversion of the Jews in the facts, that many of them are willing to read Christian books, and increasing numbers disposed to return to the land of their fathers; but more especially in the promises of God, which secure the conversion and restoration of all the families of Israel—those of the ten tribes, who were carried away captive by Shalmaneser, king of Assyria, and placed in "Halah, and Habor by the river of Gozan, and in the cities of the Medes;" as well as those of the Jews, who were captured by Nebuchadnezzar, king of Babylon, but partially returned in the days of Ezra and Nehemiah; and who were afterwards dispersed into all countries at or since the destruction of Jerusalem by the Roman army. The following prophecy clearly shows that God has mercy in store

for Ephraim, as well as Judah—that the descendants of Jacob generally will be restored to his favor as their Father in Christ—receive abundant pardon, have the law of God written on their hearts, and possess that knowledge of him which is connected with everlasting life: "At that time, saith the Lord, I will be the God of all the families of Israel, and they shall be my people.—I have loved thee with an everlasting love: therefore, with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel.—Thou shalt yet plant vines upon the mountains of Samaria.—There shall be a day when the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God.—A great company shall return thither. They shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord.—And they shall not sorrow any more at all. I will watch over them to build and to plant, saith the Lord.—I will make a new covenant with the house of Israel, and with the house of Judah;—I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 1-14; 27-34.) These cheering predictions and gracious promises are abundantly confirmed by others in reference to the same great event, recorded in the next chapter: in which the God of truth declares, that he will bring them to their land—cause them to dwell safely—will be their God, and they his people—give them one heart and way—make an everlasting covenant with them, for their good—put his fear into their hearts, and rejoice over them to promote their best interests with his whole heart. (Jer. 32: 37-41.)—In the subsequent chapter we have assurances that God will fulfil his covenant engagements to David, of perpetual royalty in his seed; and to the Levites, of an everlasting priesthood, both of which are to be accomplished in Christ; who

shall reign forever, and his people reign with him: and who is "a priest forever after the order of Melchisedec," and will raise up faithful ministers in every age to serve him in his holy temple; and greatly multiply the numbers of those who will be "kings and priests unto God and the Father." (Jer. 33: 14—26.)—I shall only add the promise of God to preserve the Israelites in all their dispersions and deep afflictions; and continue their existence with purpose of future restoration, while many other nations become extinct: "Fear not, O Jacob my servant, saith the Lord; for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure." (Jer. 46: 26.) Let these predictions and promises of God animate the prayers of Christians for Israel, and stimulate to exertion for their salvation.

A FRIEND OF MISSIONS.

RELIGIOUS MEETINGS IN PITTSBURGH.

During the month of December last and the first week of January, there was in this city unusual attention to religion. Two public meetings were held daily either in the First or Third Presbyterian Church; one in the afternoon, devoted principally to prayer for the effusion of the Holy Spirit, for the revival of religion in the hearts of Christians, and for the conversion of sinners of every description; the other, in the evening, for the preaching of the word, exhortation, and prayer, especially for convinced sinners who were inquiring the way to Zion. The houses of worship were filled to overflowing at the evening meetings; and the assemblies, though perhaps larger than were ever seen in any of these churches in time past, conducted with the utmost decorum, and seemed to feel much interest in the religious exercises. A prayer meeting was also held daily from ten to twelve o'clock in the Session Room of the First Presbyterian Church, consisting of the ministers and elders of all the Presbyterian churches in the city and vicinity who found it practicable to attend. The object was to pray for the out-pouring of the Holy Spirit upon themselves, to fit them for the active, zealous and faithful discharge of their duty—upon the several churches with which they are connected—upon the multitudes who are living "without God and without hope in the world"—and upon mankind in general over all the earth.—God has heard the prayers of his ministers and people, and numbers, we trust, have been "delivered from the power of darkness and translated into the kingdom of his dear Son." But many of the rapidly increasing population of this city and vicinity, there is reason to fear, are yet "walking in the ways of their own hearts and after the sight of their own eyes." The religious

impressions of some have perhaps been transient as the early cloud and morning dew. It is incumbent on all who "prefer Jerusalem above their chief joy," to be "instant in prayer" and efforts to promote the kingdom of Christ and save the souls of perishing sinners.

While the people of our churches were favored with a "time of refreshing from the presence of the Lord," two days of fasting, humiliation and prayer were observed; one, the 18th of December, appointed by the Synod of Pittsburgh, in reference to the state of religion within their bounds; the other, the 5th of January, the first Monday of the month and the time of the General Concert of prayer for the conversion of the world, recommended by the General Assembly and other ecclesiastical bodies. Both these days were observed with interest. On the latter, the ministers, elders and people of the three Presbyterian churches in this city, and that in Allegheny, convened in the Second church, at 10 o'clock, A. M. and employed two hours in reading a portion of Scripture, singing praise, exhortation, and especially prayer for the evangelization and redemption of the world. In the afternoon, they met in their respective churches, and devoted two hours to prayer for the same great objects, with appropriate songs of praise. And in the evening, all convened in the Third church, and again united in exercises similar to those of the morning. It is hoped and believed, that the 5th of January, 1886, will be held in everlasting remembrance, not only by Christians here, but also those in other parts of the country, or any other country, who have engaged in the delightful devotions of the day.

Jan. 15.—The work of God has made progress in the Second Presbyterian Church of this city; in the Church of Allegheny; and in the First Presbyterian Church of the Northern Liberties, where there has been a series of interesting meetings.—Other meetings, similar to those above mentioned, are about to be holden in the city and vicinity; and it is hoped, that the Spirit of grace will descend for the revival of genuine piety and the quickening of many who are "dead in trespasses and sins."

The work of God, we learn, has made considerable progress in Jefferson College, and that a large portion of the students have, more or less, felt its influence. The conversion of any *one* soul is a matter of inconceivable moment; but effusions of the Holy Spirit upon colleges and the conversion of students are peculiarly interesting; as from them, we may hope, the Lord of the harvest will raise up, qualify and send forth many faithful laborers into his harvest, who will cheerfully spend and be spent in the work assigned to them in the great field of the world.—Let us fervently pray that this work may gloriously advance, and extend with invincible power to all schools and colleges, and render them a signal blessing to our own country and to the world.—"For Zion's sake, may we not hold our peace; and for Jerusalem's sake, may we not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." A. J.

GENERAL RELIGIOUS INTELLIGENCE.

SELECTED AND ABRIDGED FOR THE CHRONICLE.

From Liberia.—The report of the loss of the ship *Jupiter*, with all her crew, is found to be incorrect. All the passengers and freight were safely landed; when she proceeded to the windward, and was wrecked on the coast; but the crew were saved.—A letter from Mr. Joseph F. C. Fialey, dated at Monrovia, Aug. 9, 1834, is published in the N. Y. Com. Advertiser. The writer says, "We arrived here safely, after a pleasant voyage of 40 days, on the last day of July. My highest hopes, my brightest expectations, are fully, and more than realized. I have never met with but one more flourishing town in Ohio or Indiana, nor a single town in any part of your country where the people were more moral, or temperate, or enterprising, or more strict in their observance of the Sabbath, than the people of Monrovia. Here is a climate congenial to the constitutions of those citizens who have lived here a year or two, and their children, who have been born here—a soil far more fertile than any in the eastern or middle division of the U. States. Here *all* the necessities, and very many of the luxuries of life may be raised with one half or one fourth of the labor required in your country.—All this is strictly and literally true, and yet Liberia is not what it ought to be. We have no college here, nor so many thoroughly educated teachers as we ought to have. We want a larger supply of seeds—one or two manufactories—and aid in building school-houses and churches. If the American public should furnish these, and assist none in coming here who are not temperate, moral and enterprising, this country would soon equal in prosperity the U. States."—Rev. J. B. Pinney, in a letter to the Cor. Secretary of the W. F. M. Society, states, that he is assisting Mr. Finley in the erection of a Mission School-house at Millsburgh in Liberia.—It is hoped that he will soon be released from his responsible office of Colonial Agent, and resume his labors in the missionary field.—It is highly desirable that our Mission to Western Africa be soon revived.

Sabbath Traffic Stopped.—In the Lon-

don Evangelical Magazine we find an article of interest on this subject. A petition from the great body of the bargemen employed in the navigation of the Mersey and Irwell rivers, addressed to the proprietors, has been favorably received; and, in consequence, a suspension of trade on those rivers has taken place, and there is a prospect of a total cessation of labor on that day throughout the whole extent of the line. The facilities and interests of the trade are not diminished; for such is the ardor and gratitude of the poor men for the privilege conferred, that, by extra exertions to redeem the time hitherto expended on the Sabbath, by working to a late hour on Saturday night, and proceeding on their passage very early on Monday morning, no delay ensues in the despatch of business; while the benefit now conferred on a numerous and interesting class of men, long excluded from the ordinances of religion and the means of Christian instruction, is inconceivably great, and must prove a public blessing.—The bargemen have presented to the man who has been instrumental in forwarding their suit a beautiful silver teapot, and coffee-pot, with silver sugar basin, and cream-jug to match, bearing this inscription; "Presented to Mr. Edward Atherton Lingard, of the Old Quay, by the Flatmen in the Service of the Company of the Proprietors of the Mersey and Irwell Navigation, as a memorial of their esteem and gratitude for his sincere and earnest endeavors to promote their spiritual and temporal welfare. 1834."

Religious Tract Society of Great Britain.—The total circulation of the publications of this Society, in 75 languages, has been more than 197,000,000. Various efforts have been made to circulate them in London and vicinity. An individual, who has for many years visited the courts, alleys, and depraved parts of London, continues with unabated zeal his invaluable labors. He received 155,000 Tracts and Handbills, which have been distributed at Pleasure Fairs, at Horse-races, in Hospitals, Workhouses and Prisons; and among the most wretched of the population.

About 81,000 Tracts and Handbills have been distributed by other friends in similar places. The Soldiers, Sailors, Watermen, and Rivermen, have received 52,850 Tracts. The Committee have voted 40 small libraries to the British and Foreign Sailors' Society; to the Episcopal Floating Church, and the Chapel for Seamen, ten pounds each, in the Society's works; 13,120 Tracts and Handbills for distribution among Sabbath-breakers; and 24,000 Anti-Infidel publications, to be distributed where Sceptical Lectures have been delivered. Nearly 70,000 Tracts and Children's Books have been sent to Home Missionary Societies, connected with different Christian Denominations; 2900 to a friend in Guernsey; 10,000 Welsh Tracts, for circulation in Wales; 27,300, for the Highlands and Islands of Scotland; 7250, for the Orkney and Shetland Isles; 161,500 Tracts and Children's Books have been granted to Ireland; to Protestant Ministers of all Denominations, and the Agents of Different Institutions in that country; and 17,780 Tracts and Books devoted to persons who have left their native shores to settle in foreign countries.

Popery in Baltimore.—The Editor of the Protestant Vindicator says, he can prove, that a man, who was about to abandon the Popish Idolatry, was immersed in one of the dungeons under the cathedral at Baltimore—was there half starved, scourged, and otherwise tortured, by the authority of the Arch Jesuit Whitefield, until he agreed never more to think of abandoning the Romish abominations.—A travelling minister, who was in Baltimore on the 3d of December last, writes, that Rev. R. Breckinridge is making a fearless attack upon the "Man of Sin," in Baltimore, thus "bearding the Lion in his den." Three months before, he commenced a series of lectures to his people on the abominations of Popery, that they might know the "cunning craftiness" and horrid delusions of the boasted "Holy Mother" church. Many of them trembled at the boldness of their pastor; but he persevered, and God, in mercy, made him the instrument of converting 12 Papists to the truth. Having been interrupted in the Lecture room by a prominent Romish priest, an interest was

excited, and the next evening they were obliged to open the church for the accommodation of the assembling crowds. The priest abruptly interrupted Mr. B. and demanded the privilege of replying to his remarks. He was informed, that the lateness of the hour and the unsuitableness of the occasion rendered this improper. Turbulent, he persisted until he found he must either leave the house or desist from his attempt to disturb the assembly. But Mr. B. said then, and repeatedly after from the pulpit, "*At any moment, I and my associates are ready to enter upon a discussion, and will meet you in a public debate; and this church shall be open for that purpose.*" This the priest deemed it prudent to decline. The meetings became increasingly interesting. The Papists became restive, and wondered "whereunto this thing would grow." Nov. 16, Mr. B. publicly baptized an individual who had been converted from Papal idolatry during these discussions. This gave additional interest to the meetings and animation to the preacher.—Mr. England, the Jesuit Prelate, appeared in Baltimore, and delivered a discourse on the *Inquisition*, asserting that it was merely a civil, and not an ecclesiastical institution. Mr. B. was among his hearers; and, on Nov. 30, he replied to the Romish Prelate. The house was completely filled, and many could not gain admittance. The speaker luminously exposed the error, and triumphantly overthrew the false position of the Prelate; demonstrating that the spirit of Papacy has ever been essentially a spirit of persecuting opposition to that which it has deemed heresy—that the Inquisition is only this spirit completely organized for efficient action—that, so far from its being merely a civil institution, it was introduced into many countries against the open opposition of the civil power, though the Potentates were Popish in principle, and when abolished, it was done in direct hostility to the known and expressed desires of the Pontiff—that it was manifest from its organization—its objects—its proceedings, &c. that it was strictly an *ecclesiastical machine*, formed to subserve the Papal cause.—The Papists gnashed their teeth with rage; but the genuine friends of God and man were grateful for a lucid and fear-

less exhibition of truth in the discourse which they heard.—In his remarks, Mr. B. thus spoke—"I do not assert, that the Inquisition has been established in this country;—but what mean the deep excavations, and the subterraneous passages under a Catholic building? &c.—I do not say, that an Inquisitor General has been appointed for this country; but if there be, who is more likely to be that man than he who ventures in the 19th century, before an American audience, to *defend the Inquisition*?—Mr. B. read an extract from the Protestant, by Mr. M'Gavin, of Glasgow, in which there is an authentic account of the appointment, by the Pope, of John England as *Inquisitor General of the United States*; which office he holds in connection with his authority as Legate and Nuncio from the Roman Pontifical Despot!—Has it come to this?—the Inquisition established in this land of civil and religious liberty! Let every evangelical Christian, and every genuine patriot awake to a sense of duty to his beloved country!

Marietta College.—The Trustees of the Marietta Collegiate Institute, located in Washington Co. Ohio, have resolved to raise, if Providence favor them, \$100,000; of which \$50,000 is to be applied to the erection of additional buildings, and \$50,000 to be invested as a Permanent Charitable Fund, the interest to be expended in the education of indigent young men of piety and talents for the Gospel ministry.—Marietta contains about 2000 inhabitants.

Infant Baptism.—Mr. Joseph Whetham, in Philadelphia, has recently published a work, entitled "Infant Baptism Scriptural and Reasonable; and Baptism by sprinkling the most suitable and edifying mode." By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton, N. J.

LIST OF CONTRIBUTIONS

To the *W. F. Missionary Society*, from December 15, 1834, to January 15, 1835.

Albany, N. Y. From the Presbyterian Church, to constitute their pastor, Rev. John N. Campbell, a life-director, \$50 00

American Bible Society, to furnish our missionaries with Bibles for distribution in foreign lands,* 500 00

American Tract Society, to furnish our missionaries with Religious Tracts for foreign distribution, 500 00
with a complete set of the Society's publications.*

Braddock's Field.—From young ladies, by Mr. J. W. Nevin, 75

Erie Presbytery—Meadville Cong.—By John Reynolds, Esq. monthly collec. 100 00

East Liberty Cong.—From an unknown friend, to constitute Mr. Francis G. Bailey a life member, 30 00

Indianapolis, Ia.—By Rev. E. M'Cardy, mon. con. 24 50

Lexington Cong. O.—By Rev. Adam Torrence, in part of their subscription, 16 50

Newark, O.—Thanksgiving day for removal of cholera, 11 69
Monthly Concert, 11 75

New Geneva, Pa.—From ladies, by J. W. Nicholson, Esq. to constitute Rev. A. G. Fairchild a life member, 30 00

New York.—From Mr. Paton, 1 00

Pleasant Hill Cong. O.—By Rev. A. Torrence, 10 25

Pittsburgh.—Union Monthly Concert of the Three Presbyterian Churches, by Mr. Lorenz, 35 18

Second Pres. Church Sab. School, by Mr. Critchlow, 5 23

Mrs. E. D. Swift, a New-Year's offering, \$5; Henrietta Swift, Elliot Swift, Henry M. Swift, Catherine Swift, and E. P. Swift, one dollar each, \$5, 10 00

Miss J. H. Davis's Infant School, 3 12
Sale of cheese from Ohio, 94

Philadelphia.—By Rev. James R. Campbell, Secretary, from Mr. Archibald Robertson, Treasurer, of the Presbyterian Foreign Missionary Association of Philadelphia, Aux. to the W. F. M. S. their first remittance, 300 00

of which \$50 is considered as constituting their President, J. P. Engles, Esq. a life director of the Parent Society.

Rushville, O.—Collection, 26 20

Uniontown, Pa.—From Nat. Ewing, Esq. by Dr. Herron, a New-Year's gift, 50 00

\$1687 17

* These donations were made before our missionaries sailed for Northern India.

Payments for the *F. Miss. Chronicle*.

Mrs. Craig, Miss Julia Green, Mrs. Laird, Mr. Robert Laird, jr. Mr. J. H. Morrison—\$1 each: Miss J. Fulton, Mrs. C. Goddard, Mrs. Grimes, Messrs. D. Hull, S. B. Jones, Daniel Jones; Mrs. Kerwin; Messrs. L. U. Machen, James M'Ewen, J. W. Monteith, Alex. Nelson, J. W. Nicholson, Mrs. Rebecca L. Patterson; Mr. E. Strong; Miss U. Stebbins, Miss Frances Tryon, Miss S. Williams; Messrs. F. D. Ward, Ab. Woodward, Theodore Wright; 50 cts. each—total \$15.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 3.

PITTSBURGH, MARCH, 1835.

WHOLE No. 24.

AMERICAN BOARD OF COMMISSIONERS.

This Society held its Annual Meeting in Utica, N. Y. in October last. An abridgment of the Annual Report is given in the *Missionary Herald* for January.

Since the annual report of 1833, the Prudential Committee have discharged from service, on account of ill health and for other causes, 15 persons, including 5 ordained missionaries. They have sent forth 25 ordained missionaries, 4 physicians, 2 printers, 10 male and 40 female assistants—total 80.

AFRICA.—*Western Africa.*—Mr. John Wilson, and Mr. S. R. Wyncoop, embarked November 28, 1833, for Western Africa; and having explored the coast for 300 miles, fixed on Cape Palmas as the most favorable site for a mission. And on Nov. 7, 1834, Mr. Wilson, with his wife, and a colored teacher, embarked for that place.—*South Eastern Africa.*—The Committee have determined to commence missions at two points among the Zoolahs—one between Port Natal and Delagoa Bay; the other in the interior. One is to be occupied by Rev. D. Lindley, A. E. Wilson, H. J. Venable, with their wives; the other, by Rev. A. Graut, G. Champion, and Dr. N. Adams, with their wives. These embarked at Boston, Dec. 3, 1834.

GREECE.—Rev. Dr. Jonas King and wife are at Athens; Rev. Elias Riggs and wife, at Argos. The Greek Church within the kingdom of Greece is made independent of the patriarch of Constantinople, is established by law, and, under the king, governed by a permanent council, called "the Holy Council of the Kingdom of Greece."—The Government is laudably

disposed to extend the benefits of a common education to all the people.—One of the principal objects of Mr. Riggs is to open at Argos a school for females.—Within ten months, Messrs. King and Riggs have distributed, by sale, or gratuitously, 8,251 school books and tracts in modern Greek, 326 New Testaments and Psalters, 19 copies of the Pentateuch and book of Joshua, one Turkish Bible and one N. Testament.—Two schools are in existence—the *Evangelical Gymnasium* and the *Elementary School*. The first soon contained 66 scholars; the other 76 or upwards. The Scriptures and the most important books published by the missionaries are prescribed by a law of the Greek government to be used in the schools of the country.

CONSTANTINOPLE.—The missionaries here are Messrs. Wm. Goodell, H. G. O. Dwight, and Wm. G. Schauffler, and their wives. Mr. G. through the Turkish language, has access to Greeks and Armenians, as well as Turks; Mr. D. devotes his time to the Armenians; Mr. S. to the Jews.—*Greeks.*—The schools are continued. One has been opened for girls at Pera, the principal suburb of Constantinople, which in April last had 50 scholars. Mr. Paspatis, a young Greek educated by the Board at Amherst College, is a valuable assistant.—The *Armenians* have many schools of their own in or near Constantinople. The old method of instruction is about to be superseded by the Lancasterian system. An entire set of cards for spelling and reading has been completed, amounting to 127. Mr. D. is preparing a school geography in the vulgar Armenian. With spelling-

books, reading-books, arithmetics and grammars, in the modern language, the Armenians are already well supplied. An Armenian, apparently pious, teaches a school of 27 scholars at Pera, two of whom are priests. The more affluent and influential Armenians are anxious to have their clergy better educated. Two young Armenian teachers appear to be humble followers of Christ.—*Turks*—The missionaries have been honored of God as the instruments of introducing among them a new and valuable system of education. Distinguished Musselmans have repeatedly visited the Greek schools, and expressed high approbation of them. By direction of Ahmed Pasha, one of the Sultan's ministers, application was made to the missionaries for aid in preparing necessary cards, books, &c. for a Lancasterian school, for the instruction of the young soldiers of the barracks. The aid was cheerfully rendered. Paniyotes prepared lessons of proverbs and short remarks. A learned Turk translated two of the Arabic school books into Turkish. Mr. Dwight commenced preparing a geography. In March last, the Lancasterian schools in the barracks were 7 in number, and 2000 Musselman youth were receiving education.—*The Jews*.—Mr. Schauflier is occupied in preparatory studies and labors. He visited Smyrna, and found much among the Jews to encourage him. He has two in his employ, who appear to be intellectually convinced of the truth of Christianity.

ASIA MINOR.—*Smyrna*.—Rev. D. Temple and J. B. Adger; Mr. H. Hallock, printer; with their wives. Messrs. T. and H. left Malta Dec. 7, 1833, and reached Smyrna on the 23d. The printing establishment at Malta, which commenced in 1822, continued in operation 11 years; and, before the end of 1829, had printed, in modern Greek, Italian, Armeno-Turkish, and Greco-Turkish languages, works amounting to 287,150 copies, and 10,795,400 pages; and the amount from January, 1830, to July, 1833, was about 66,000 copies, and 10,000,000 pages; making about 350,000 copies, and 21,000,000 pages. Mr. Petrokokino is at Smyrna, assisting in translating into the modern Greek. Rev. B. Schneider and wife are at Broosa, in By-

thinia, at the base of mount Olympus. Rev. S. R. Huston and wife are at *Scio*, an island which contained before 1822 about 100,000 inhabitants, but was then destroyed by the Turks. The Sultan has recently invited the surviving inhabitants to return and claim their property; and about 35,000 are now resident on the island.

SYRIA AND THE HOLY LAND.—*Beyroot* is occupied by Rev. J. Bird, E. Smith, and G. B. Whiting; Mr. A. Dodge, M. D. and their wives. It is the principal port of commerce. The printing press of the Board is here. This city is becoming progressively interesting as a missionary station. From 20 to 30 Franks attend the preaching in English at the English consulate. At the mission-house there are two services in Arabic on the Sabbath, for the benefit of the native population; one for preaching, the other for reading the Scriptures and conversation. The Gospel is there preached to a congregation of 50 or 60 poor beggars. The system of schools is yet in its infancy. There is a want of school-books and teachers. There are 6 schools, 4 by native school-masters, and 2 by members of the mission. One of the latter is for girls. All the scholars do not exceed 140. Very few families can read or write. In remote places, not more than one in 20 males can read. There are now nine presses in the holy land. The press requires more laborers. The bigotry, intolerance, and worldly spirit of the papal priests has been manifested by their opposition to the Scriptures and schools; and it is thought that image-worship is growing unpopular about Beyroot.

PERSIA.—*Mission to the Nestorians*.—Mr. Perkins and wife sailed from Boston, Sept. 21, 1833, and arrived at Constantinople Dec. 21, and remained there till May 1834, in the study of the Turkish language. He got permission to draw for as many copies of the Scriptures as he should need from the Depository of the British and Foreign Bible Society in that city; and took with him a supply of Martyn's Persian N. Testament, and the Psalms in the same language; also Syriac N. Testaments, and the Gospels and Proverbs in Syriac, and a few Greek and Armenian Testaments to distribute on the way.—Rev.

James L. Merrick is gone as a missionary to the Mahomedans of Western Asia, who have never seen Christianity in its purity, but always as a system of idolatrous worship. His immediate objects are to acquire the Persian language and explore the country, with reference to missionary openings.

MAHRATTA MISSION.—Rev. Wm. Ramsay and Cyrus Stone, Wm. C. Simpson, with wives of the two last, and Miss C. Farrar, are at *Bombay*, where the Gospel is preached in the chapel, and in the streets and places of concourse. Mr. Stone has had discussions with 100 Jews who called for copies of Genesis, Exodus, and the N. Testament. There are 26 schools in connexion with this mission; 15 in *Bombay*, 5 for boys and 10 for girls; and 11 on the continent; pupils in all, 2000. During last year, 400 copies of the N. Testament in Mahratta, and a few of the Scriptures in Hindostanee, Arabic, Hebrew, and Portuguese, were distributed; 12,000 tracts printed by the mission, and 2500 published by the *Bombay Book and Tract Society*. The whole of Mahratta printing is about 14,500,000 pages. An edition of 6000 copies of the Gospel by Luke was in press at the close of the year.—*Ahmednuggur* is on the continent 175 miles nearly E. from *Bombay*. Rev. H. Reed and G. W. Boggs, and their wives, with Dajeeba, a native assistant, labor here. The hearers of the Gospel are from 40 to 60 at the stated meetings. There is also preaching by the way side, in the markets, and other public places. Portions of Scripture and religious tracts, in Mahratta, Hindostanee, and Guzerattee, were distributed in large numbers on several missionary tours to distant villages, cities, and parts of the country, by Mr. Allen, who is an itinerant, and the other brethren.

TAMUL PEOPLE.—About 400,000 of the Hindoo race, speaking the Tamul language, are in Ceylon, and 10 millions inhabit the southern provinces of peninsula India. The *Mission to Ceylon* has several stations; as; *Batticotta*; Rev. D. Poor, H. Woodward, and J. E. Eckard, Dr. Ward, and wives.—*Oodooville*; Rev. L. Spaulding and S. Hutchings, and wives.—*Panditeripo*; Rev. Wm. Todd and George H. Althorp, and wives.—*Tillipally*; Rev. B. C. Meigs

and wife.—*Chavacherry*; Dr. J. Scudder and wife, and Mr. M. Wigslow. At all these stations there are native assistants. The number of village schools, connected with the several stations, is 87, containing 2893 males, 642 females, 53 English pupils; total, 3588. Female Central School, 50; Seminary, 175; theological class, 25. Of 142, now pursuing the regular course of study, 53 have been baptized and admitted to Christian communion. The native church members, now living, are about 230.—*Concentrated labor*, on a small spot, with a gradual enlargement of the field, and occasional effort in more distant places, is the plan pursued, for 17 years, and still adhered to by the missionaries.—Native agency has been secured; and there are now 3 native preachers; 35 pious catechists, readers, and Bible and tract distributors; 40 pious school-masters, and more than 50 pious members of the Seminary.—The mission has two presses, with founts of type in Tamul and English. The establishment is at *Manepy*.—The Board has instructed the mission at Ceylon to send two of their number to commence a mission on the *Coromandel coast* opposite to *Jaffna*.

SIAM.—Rev. C. Robinson and S. Johnson, Dr. D. B. Bradley, with wives, and Rev. David Abeel, now on a visit to the U. States, belong to this mission. The latter has recently published an account of his researches in China.

CHINA.—The mission to China consists of Rev. Elijah C. Bridgman and Peter Parker, with Mr. S. W. Williams, printer.—The chief labor of conducting the Chinese Repository rests on Mr. Bridgman; but he is assisted by Dr. Morrison and others. It is growing in favor among the readers of English in the East, and, under God, excites great interest among the churches in the evangelization of China.—The objects pursued by the missionaries are—the acquisition of the language—collecting and diffusing information concerning China—preparation of books in Chinese, and their distribution.

INDIAN ARCHIPELAGO.—*Singapore.*—Rev. Ira Tracy.—*Exploring Mission.*—Rev. S. Munson, and H. Lyman, and their wives, with Miss A. White.—Mr. Tracy superintends a printing establishment, with two

presses, a fount of Roman type, two founts of Malay, one of Arabic, two of Javanese, one of Siamese, and one of Bugis; and apparatus for casting types for all these languages, and for book-binding.

SANDWICH ISLANDS.—*Island of Hawaii.*—Kailua—*Rev.* A. Thurston, A. Bishop, and wives. Kaawaloa—*Rev.* C. Forbes and wife. Hilo—*Rev.* J. Goodrich, S. Dibble, D. B. Lyman, and wives. Waimea—*Rev.* D. Baldwin, L. Lyons, and wives. *Island of Maui.*—Lahaina—*Rev.* W. Richards, L. Andrews, E. Spaulding, Dr. A. Chapin, and wives, with Miss M. C. Ogden. Wailuku—*Rev.* J. S. Green, R. Tinker, and wives. *Island of Molokai.*—Kaluaaha—*Rev.* E. R. Hitchcock, L. Smith, and wives. *Island of Oahu.*—Honolulu—*Rev.* H. Bingham, E. W. Clark; Dr. Judd; L. Chamberlain, superintendent; A. Johnstone, teacher; S. Shepard and E. H. Rogers, printers, and their wives. Waialua—*Rev.* J. S. Emerson and wife. *Island of Kauai.*—*Rev.* S. Whitney, P. J. Gulick, and their wives. *Rev.* Messrs. Alexander, Armstrong, Parker, and Coan, with several assistants, are not yet located.—After the death of the pious queen Kaahumanu, in 1833 the young king assumed the government, he relaxed the reins of moral duty, and there was a falling off in the schools and congregations; the Sabbath began to be profaned, and old habits of intemperance to return. This sad change may be overruled for good, in checking the tendency to rely on human power, and promoting dependence on God and a spirit of prayer—in counteracting a strong tendency to hypocrisy in the common people—and directing the attention of the missionaries more to the necessity of laying deep and permanent foundations for the religious institutions of the islands.—Preaching at all the stations is continued, but not so many attend as in years past. There are 20,000 natives receiving instruction in the schools. Schools are taught by the missionaries for the better instructing of teachers.—In the year 1833, eighteen works, containing from 8 to 144 pages, were printed, amounting to 166,000 copies. About 368 pages of new matter have been added the last year, making in the whole 1,988 in type; from which have been printed 9,436,000 pages on paper.

The copies of books from the beginning have been 766,000, and the pages 33,501,800.—The printing of parts of the Scriptures and other works is in progress.—In 1833, the Christian marriages celebrated at ten stations amounted to 1430; at eight stations there were 669 church members, and at five, 32 admissions.

The Board attempted missions at the Washington Islands and at Patagonia; but unfavorable circumstances prevented their success.—They have missions among the Indians of North America, which are generally attended with good effects in a greater or less degree; as, those among the Cherokees, Chickasaws, Creeks, Osages, Pawnees, Sioux, Ojibways, at Mackinaw, among the Stockbridge Indians, and those of Tuscarora, Seneca, Calaugus, and Allegheny, in New York.—The mission to the Choctaws has been closed, and that to the Ottawas on the Maumee is about to terminate.

SUMMARY.—"The Board have under their care 36 missions, and 66 stations. Connected with these missions and stations are 103 ordained missionaries, (seven of whom are regularly educated physicians, and seven others have prosecuted medical studies to such an extent as to render them useful in that capacity;) seven physicians not ordained; eight printers; 21 teachers and catechists; 11 farmers and mechanics; and 162 married and unmarried female assistants; making a total of 312 missionaries and assistant missionaries sent from this country. There are now five native preachers, and 39 other native assistants. There are 41 churches connected with the missions of the Board, containing at the last returns 1,958 members. Into these churches, from the time of their establishment, have been received about 2360 converts. At the schools established through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their direction, there are now about 40,000 scholars; and there have been instructed since the establishment of the schools, not far from 80,000 persons. Connected with the missions of the Board are seven printing establishments, including 13 presses. To the amount heretofore reported as having

been printed at the presses, is now to be added 21,735,463 pages, making a total from the commencement of their operations of about 88,000,000 of pages, in 16 different languages, seven of which have been reduced to writing by the missionaries of the Board."

LONDON MISSIONARY SOCIETY.

It appears from the 40th Report, that this venerable Society is steadily, and with increasing encouragement and success, pursuing the grand objects of its institution.—The following summary view has been prepared for the readers of the Foreign Missionary Chronicle.

In the several parts of the world connected with the Society's operations, there are 239 stations and out-stations, 97 missionaries, 26 European and 259 native assistants, 69 churches, 5149 communicants, 437 schools, 24,144 scholars. It has 14 printing establishments. At 7 of these have been printed, during the year, 153,925 books, including 5200 portions of Scripture; and from 22 stations, 119,078 copies put into circulation. The year was one of unusual interest. The events of it bear directly on the speedy and wide diffusion of the Gospel in the East and West. The most important missions need immediate re-inforcement.—The receipts of the year were £49,437; the payments £42,537. The British and Foreign Bible Society have made grants, for the use of this Society's missionaries, of 200 English Bibles and 194 Testaments; £500 towards printing the Scriptures in Mongolian, and £50 towards printing the Gospel of Luke in Sichuana; and the Religious Tract Society, its publications, amounting to £298, and 648 reams of paper for printing Tracts, amounting to £562, and £364 in money, for printing Chinese and Javanese Tracts—Total, £1224.—Some missionaries, with impaired health, have returned to England; but are still usefully employed in promoting the interests of the Society. Nineteen missionaries have gone to foreign lands, and ten more have been appointed.

The missionary students under the auspices of the Society, preparing for the work of preaching the Gospel to the Heathen, is 20—all of decided piety, devotedness to the object, and persevering diligence; and the Directors are in correspondence with 12 others who are in a course of preparation.

The great object of missions is *the conversion of the world*. But the efforts to effect it hitherto have been feeble. The Directors desire to humble themselves before God, that their exertions have been so disproportionate to the claims of the Heathen, to their means, and their solemn obligations; but they rejoice, that by the Divine Blessing, the last was a year eminently favorable to the cause of missions. The liberal measures of the Government, the deliberations of Parliament on questions relating to future intercourse with China, India, &c. the civil condition of the Negroes in the West, have elicited and diffused evidence in favor of missions, the most ample and satisfactory; and have brought the character and usefulness of Christian missionaries more fully before the public. It is more clearly seen, that all the processes of mental and social improvement, now operating on mankind, are connected with the circulation of the Bible and progress of the Gospel; and the deeply-affecting appeals from brethren abroad have excited a lively interest in the British churches—called forth increased and fervent prayers, and a more generous measure of support. These things, and a growing attachment of the disciples of Christ to the cause of missions, demand the warmest acknowledgments of its friends.

The results of the Society's operations in S. Africa have been important. Thousands of Griguas and other Tribes have quit their migratory habits, and engaged in agriculture. Many have been taught to read, and acquire religious and other useful knowledge. Marriage has been instituted. Hundreds have embraced Christianity, and considerable numbers have been converted.

UNITED BRETHREN.

The word of God—especially the preaching of the Gospel of Christ—is the great means used by the Holy Spirit for the conversion of sinners and the edification of believers. But subordinate means are frequently blessed for these important purposes; particularly, the operation of the press in printing evangelical books and tracts for distribution, and the labors of pious, zealous and intelligent lay readers, who are capable of giving wholesome instruction and advice to individuals and families in relation to their eternal interests. Different denominations of Christians have employed, with good effect, such readers in parts of the earth where the inhabitants have never heard the Gospel in its purity, and the people are unable to read the Scriptures, or are forbidden their use by a crafty and avaricious priesthood.—It is stated in the London Missionary Register, that the United Brethren, some time since, opened a fund to enable them to employ readers in Ireland, to visit from house to house, in various quarters. These readers labor, with great simplicity and assiduity, to make Christ known among the poorest of the people. The following extracts from the Journals of different readers show that these efforts meet with encouraging success, and throw light on the state and feelings of the people.

"I was invited to attend the funeral of a young man, whom I have repeatedly visited. The day before he died, he thanked me for coming so often to see him; adding, 'I believe that the Lord will receive me in mercy, as a poor but pardoned sinner.' I was told that a short time before his death, he sang with a loud voice part of the 139th Psalm.—Visited this week 72 families; 46 for the first time.

—My visits to-day were particularly interesting and encouraging. The people manifested more than ordinary eagerness to hear the word of eternal life. One man, with tears in his eyes, said, "Oh Sir, you are not going to pass my house to-day, surely! I was not in the last time you called; but my wife repeated the good things which you had said about Jesus Christ, and the redemption that is in Him." How encouraging it is, to see these people, who have not suitable clothing to attend a place of worship, on entering their houses, run to their chest, take out their Bible, and present it to me in order to have a portion read and explained!

—Visited in a new direction, and was received as a friend indeed, sent to communicate to them the words of everlasting life. In this part of the country the services of a Scripture reader may, with the blessing of God, be particularly useful, perhaps more so than those of a regular Minister. The inhabitants are so extremely poor and ignorant, that when a stranger comes to see them, they appear ashamed and reserved. On this account a Scripture Reader is the more likely to gain their confidence and attention, by his friendly visit and familiar conversation.

—Met with a variety of characters. Some are openly profane; and, not content with practising iniquity themselves, endeavor to seduce others: it was of little use speaking to them: they turned my remarks into ridicule. I met with others who are trying to become their own saviors, by "doing their duty," as they term it, and by their prayers and good works. I endeavored to show them that no works of ours are available for meriting salvation; for it is not by works of righteousness which

we have done, but according to His mercy He saved us. We are justified, not by works, but freely and alone by grace. I found a few who desire to glory only in the Cross of Christ, and depend alone on His death and merit for salvation.

—Had much pleasure with some families, because of their inquiries after the truth, and not after critical points. One man said, "I know very little; but I do wish to know the truth, and abide in it." Another said, "It is comfortable to hear the Word of God, when it is made so plain to the weak understanding; and how beautifully it comes home then! I must confess that I think more of it in this way, than I do when I hear it from the pulpit; for I understand it better." Others heard in silence, thanking me for my visit, and desiring me to come again.

—Visited a Romanist. I did not read, but conversed with him and his family. I could never before bring them to that. On leaving the house, I was requested to return; "for," said they, "your conversation is instructive, and we like to hear it. Come again, and spend the whole evening with us, till bed-time."

—Visited a sick man, with whom I had great pleasure and satisfaction. He said: "I was once rich as to this world's goods, but now have nothing; and I would not change my present condition for what it was then, for all the world could give me. In the days of my prosperity, I thought nothing of the riches which God had promised to those who love Him; but now I begin to see the great value of them, and would not part with the hope which I have of once enjoying them for the whole world, if it should be offered me. I humbly trust I am now an heir of a crown of glory that fadeth not away; and I believe my Savior will give it me, for his own sake. I say 'for his own sake,' for it cannot be for mine. I did not seek it till He sent His rod to correct me for my rebellion against Him. I thank and praise Him for all that He has done." While he was talking, the tears did not cease flowing from his eyes.

—Spent some time with a man ill of a fever. I had seen him before, and found him not much bet-

ter; but he is quite sensible. I hope my time with him was not spent in vain. He professed himself thankful to God for prolonging his life; for if he had been taken away he would have died in his sins; "for," said he, "I was as ignorant as the beast that perishes, of God who made and redeemed me." He requested me to visit him often; adding, "I think long for your coming, when you stay away. You are happy, and I desire to know how I may attain to the same enjoyment. I have got one eye a little open; and I trust in God, that He will open both wide."

—My visits to-day were pleasing. Many were, indeed, at work in the fields; but even in this case, agreeable opportunities for conversation presented themselves. A Roman-Catholic woman said, "Sir, I am always glad to see you at my house, and so is my husband. I cannot read, but I like to hear the Word of God read, and you do make

me understand it. May God help me, and prepare me for death!" Night coming on, and being far from home, I accepted the invitation of a family to stay with them till morning. Spent an agreeable evening; and, before retiring to rest, read and prayed with the family.—Visited 60 families this week.

—Was well received to-day both by Protestants and Roman Catholics, though I came to people who had never before seen a Scripture Reader. They had heard of persons being thus employed in the country, and were glad to see me coming to them; confessing their need of my services. My attention to a child opened the hearts of the rest of a family, who at first appeared reserved; so that they listened attentively, while I spoke to them of the things which make for our present peace and future happiness."

BIBLE SOCIETIES.

The 30th Report of the British and Foreign Bible Society contains much interesting and important information relative to the progress of the Bible cause in Great Britain and on the Continent of Europe. The following statements, which are a very condensed abstract of the Report in reference to the operations and successes of Bible Societies in several countries on the continent, will doubtless gladden the hearts of all who love the lively Oracles of God, and feel that, as a Revelation of his character and will, they ought to be possessed by all the inhabitants of the earth.

France.—For the Depository at Paris have been provided 8606 copies of the Bible and 67,904 New Testaments. The entire issues have amounted to 55,616.—Several school-masters not only cause the N. Testament to be read in their schools; but have expressed a desire to be furnished with a number of copies in depot, which they very successfully sell at their private houses. The system of colportage unites every advantage. The colporteurs in France, who are active, are not merely dealers in Bibles, but friends to the Bible; and to their vigilance and zeal may be attributed, under God, the awakening of a great number of persons, many of whom are Roman Catholics. One distributed 300 N. Testaments among the R. Catholics in a week—another, 600 in a fortnight.—Most of the Professors at Paris, who give lessons in foreign languages, advise their pupils to study them in the N. Testament.—A shoemaker, who resides in a street much frequented by the students attending the schools of Law and Medicine, keeps Bibles in his workshop, which are advertised on his door, and sells a good number to young people.—The Messrs. Courtois, at Toulouse, say, that some of the Bibles which have passed through their hands, have been seized by the priests and burnt; but their destruction has been the occasion of promoting a greater wish to read the Word of Life. N. Testaments have been distributed among the soldiery who have passed through Toulouse to the frontier of Spain, that they might know Him who "came to seek and save that which was lost;" and the copies have been received with thankfulness. It is stated,

that a great and good work has been done by the circulation of the Scriptures. The people have much clearer ideas of what Christianity really is.—The Bible missionaries have attended family worship in the house of a friend where many R. Catholics came; some peasants from several miles distance. They have met many clergymen full of zeal and devoted to the cause, whose ministry is blessed, though they are much opposed by nominal Christians who feel alarmed at the efforts to bring light among the thick darkness of Popery.—After reading and explaining a portion of Scripture with prayer, they have presented many copies of the N. Testament to the poor Polish exiles, in their own language. The receivers expressed gratitude to the London Bible Society. A Spaniard of distinction promises to exert himself in this great cause. He is a believer, and a liberal man. He confirms the description of the Spanish clergy given by Blanco White, and says the rest of the people of Spain are either very superstitious or under the influence of infidel philosophy.—When the cholera prevailed in Spain, many of the inhabitants fled to Toulouse and other towns of France. The Bible missionaries embraced the opportunity of benefiting them. They say, "Having met the Evangelical Clergyman, we had public service. The Mayor kindly consented to let us have the Mairie. The service was attended by about 200 or 300 R. Catholics; and many more would have come had the hall been larger. You can hardly form an idea how very anxious the inhabitants were to hear the Gospel."

The Paris Protestant Bible Society issued, in the year, 11,500 copies; making a total of 168,814. The new French and Foreign Bible Society made a grant of 3500, and a set of stereotype plates of Otervald's Bible.—The exertions of the Evangelical Society of Geneva, in employing colporteurs in France, are pursued with zeal. In the present state of the country, it is believed, no other mode of action can so well promote the work of Bible-distribution—lead the people to understand the true nature and value of the Bible—and counteract the efforts of the Romish clergy, almost everywhere hostile to the dissemination of the Scriptures.—The Geneva Bible Society has entered on this field. Professor Guatier writes—Two French colporteurs, of pious character and worthy of confidence, since last autumn have sold more than 1100 copies of the Sacred Volume in the departments of Isere and Drome.

Netherlands.—The issues of the Netherlands Bible Society, during the year 1833, amounted to 11,697 copies.

Belgium, Switzerland, Germany and Prussia.—At the close of the year, Dr. Pinkerton addressed an interesting outline of his proceedings to the Committee of the British and Foreign Bible Society. He says, in the year 1833, we issued 30,968 copies of the Scriptures; of which, 5471 were Protestant Bibles, 14,774 Lutheran Testaments, 9842 Catholic Testaments, and 881 Bibles and Testaments in different languages—German, Polish, Lithuanian, Wendish, Servian, Hungarian, and Engladine.—We have experienced the Divine protection, support and blessing in the prosecution of these labors. During a tour of 1500 English miles in the Prussian and Hanoverian dominions, I found many proofs of awakened attention to true religion, and continual demands for Bibles and Testaments for the supply of families and schools. Blessed be God for having enabled us, in the last twelve months, to scatter 30,968 copies of his Holy Word among the poor of the countries around us! Surely, this is a mighty spiritual and moral force, sent into the field of the world, to contend against him who works so mightily in the hearts of the children of disobedience; for, to use the words of an ancient writer, every volume of this sacred force “contains the infallible rule of faith, the immovable ground of hope, the perfect guide of life, the soul's store-house of provisions, the spiritual magazine of munition, the sacred fuel of devotion, the divine subject of contemplation, and the everlasting spring of consolation.” Let us, therefore, continue to pray, that those who have received from us the precious boon may diligently peruse it—understand what they read—believe what they understand—and practise what they believe.”

Dr. Pinkerton makes the following observations on his lengthened journey.—I have travelled twice through the length of Germany, and made various digressions; and have had intercourse with upwards of 50 Societies and individuals who distribute the Scriptures on behalf of our Society—have received from them pressing demands for fresh supplies—have promised them 1439 Bibles and 3655 Testaments. The work is steadily going on with encouraging evidence of the Divine blessing.

True religion is making progress where the Word is faithfully preached and diligently perused. But powerful efforts are making by the Infidel Party, so numerous among the literary classes in Germany, to subvert the Truth; and to establish in lieu of it a system of Natural Religion, of whose principles reason alone shall be the arbiter; and their influence is still great in the councils of princes, and in all the departments of public instruction. I am bold, therefore, to affirm, that, amidst the present shaking of Nations, and human Establishments, civil and ecclesiastical—the uncertainty which envelops the future destiny of Nations, and the unprecedented defalcation of sound principles in the Public Teachers of Religion—no greater blessing can be bestowed upon the people than to supply their families, and, if possible, each individual, with the Divine Oracles of saving Truth; that, under the guidance and influence of the Holy Spirit, they may “mark, learn and inwardly digest” their saving truths, and become, through faith, partakers of the great salvation, in spite of all the combined efforts of their unbelieving teachers to decry these Oracles, ridicule that Faith, and deny the influence of this Holy Spirit.

City of Basle.—Rev. Dr. Steinkopff states, that the various Religious and Benevolent Institutions in this city have been mercifully preserved amidst all political changes. Distressing events, which occasioned so much trouble and anxiety have been overruled for the enlargement of the kingdom of God. The circumstance, that many thousands of soldiers from Switzerland quartered here, afforded an opportunity to supply them with copies of the Scriptures, in German and French.—In *Hernhut*, Dr. Pinkerton had an interview with Bp. Fabricius, who, for 19 years, had labored in the Bible cause, and had distributed 58,926 copies of Bibles and Testaments in the German and Bohemian languages. He is grateful to God for having been thus privileged to work.—From Halle, Dr. P. writes, that the Students of Theology, formerly neglectful of the German Scriptures, now study them with care.—In *Brieg*, copies have been eagerly sought by Roman Catholics, Poles and Germans. In one village, the priest, from the pulpit, warned against reading such a dangerous book as the Bible. The effect was, that 80 families soon supplied themselves with the forbidden book.—The Central Prussian Bible Society distributed, the last year, 7602 Bibles and 371 N. Testaments—making the total issues for 19 years 128,405 Bibles and 88,167 N. Testaments.—This Society and its auxiliaries have distributed above 630,000 copies; yet not more than one 20th part of the inhabitants have received copies.—*Poland.*—Much is doing by the missionaries of the Jews' Society, in the interior, to promote the circulation of the Word of God. When Dr. P. first visited Warsaw, in 1814, he sought in vain for a copy to print from, until a nobleman gave him one from his library; but, since that time, 40,000 Polish Bibles have been circulated in that country.

Denmark, Sweden and Norway.—The Danish Bible Society has circulated 130,060 copies; and, adding those distributed in the Duchies and in Iceland, the total issues are 203,314 copies. The

translation of the Old Testament into the Greenland language is going on.—The Swedish B. Society, in the year, distributed in all 21,648 copies; and, since its commencement, 368,041—a small number for the supply of a population of three millions.—A desire for the word of God increases every year.

Russia.—The Protestant Bible Society at St.

Petersburgh, (says its President) "proceeds, under the protection of the Government, quietly, but not without a blessing. On all sides, applications are made for the Word of Life, and they are immediately attended to. We praise the Lord for his mercies vouchsafed unto us. May the knowledge of Him extend over the whole earth, and bring forth abundant fruit!"

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO THE WESTERN INDIANS.

Extract of a Letter from Rev. Wells Bushnell to the Cor. Secretary, dated Independence, Mo. January 1, 1835.

I mentioned in my last letter, that I expected to attend a Missionary Convention at Union, in October. I set out for that place at the appointed time; but when I arrived at Harmony, I learned, that there would probably be no Convention, on account of the sickness or absence of many of the missionaries who were expected to attend; and none of the members of the Harmony Mission could go. There I again met with Messrs. Kingsbury and Byington, from whom, and the brethren of that Station, I derived some additional information respecting Indian Missions. All the missionaries at that place are fully convinced, that the plan of attempting to teach Indian children in the English language amounts to very little. This is the plan which they have been pursuing, at very great expense and trouble, for fourteen years; and the results are very small indeed. They are all perfectly discouraged, and expect very soon to break up their establishment. They believe, that, if two men had at first come out, lived immediately among the Osages, learned their language, taught and preached in it, they would have accomplished a much greater amount of good, than the whole *forty-two*, of whom the Harmony family was originally composed, have been able to effect.

Shortly after my return from Harmony, I visited Fort Leavenworth, which is fifty miles distant from this place, for the purpose of conversing with some of the officers who had been out on the Dragoon Expedition, respecting the condition of the various Indian tribes which they had visited. Two of the officers of this corps, a captain and a

lieutenant, are members of the church; the latter of whom took pains to become accurately acquainted with the character and condition of the Indians whom they visited. An account of this Expedition has already been, or is about to be published; so that you will have an opportunity of seeing it. They met with several large interesting tribes; one of which always remains stationary, and subsists wholly by agriculture. They call themselves Kioways, though they are included in a very numerous tribe of Indians, known to the Santa Fe traders and others by the name of Pawnee Picts. These Kioways are supposed to be about 700 miles south-west of this place. All the other tribes, visited by the Dragoons, are migratory—have no permanent villages, but live wholly by the chase. The Dragoons expect to go out again next summer, and it is expected, that more or less intercourse will hereafter, every year, be kept up between our Government and these remote tribes. And by this means, the way may be opened for sending, eventually, the Gospel to those perishing thousands.

It may be proper to state a few facts in relation to some other Indian tribes. Two missionaries, under the care of the American Board, went to the Pawnees, last summer, and expect to remain among them. Only a small portion of the Pottowatomies have yet emigrated. These are living with a band of the Kickapoos, a short distance above Fort Leavenworth. Where the remainder of that tribe will be located, when they come, is, I believe, yet uncertain. When they become settled, there is a Baptist missionary in this region, who labored eight or nine years among them in the Michigan Territory—has made considerable progress in their language, and pre-

pared in it some elementary books, now standing ready to resume his labors for their benefit. This is also the case in regard to the Ottawas. The Methodists expect to establish a mission in the approaching spring among the Kansas. The Baptists have already a missionary among the Ottos, and expect to send one or two in the spring to the Omohaws.—The way is open for our Society to establish a mission among the Ioways.—Mr. Shepherd arrived here in safety about ten-days ago.

MISSION TO NORTHERN INDIA.

From this Mission the Executive Committee have received no recent intelligence. If God, in his benignant providence, has been pleased to sustain and prosper Mr. Lowrie in his journey towards Lahore, and our Missionary Reinforcement in their passage across the mighty deep, there is reason to believe, that the former, ere now, has arrived at Loodiane, the place of his contemplated future labors; and the latter have reached the port of Calcutta, whence they will doubtless write by the first ship bound for the United States.—These brethren, and all missionaries in heathen lands, should be daily remembered by Christians at home in their supplications at the throne of grace. The consideration of the benevolent and important work to which they have devoted themselves—the privations which they are called to endure—the difficulties which they have to surmount, and the dangers to which they are exposed from malignant diseases, and sometimes the cruelty of barbarous men—ought surely to awaken the sympathies of their Christian brethren, and add fervency to their prayers in their behalf. And the subjects of these prayers should be, that their lives may be preserved, their health sustained, wisdom given for their direction, mountainous difficulties in their way, levelled into plains, the arms of the Almighty extended for their protection, and the exceeding riches of his grace in Christ manifested by the effusions of his Spirit, to kindle their love and zeal, encourage and animate them in their work, and crown their labors with success.

LIBERIA.

Rev. John B. Pinney.—Mr. James Eden, a colored teacher at New Georgia,

Liberia, in a letter dated Aug. 17, 1834, says; "I am sorry to inform you, that my dear friend and brother, Rev. J. B. Pinney has been very ill for the last two weeks. He staid in my family nearly a week, until he heard of the arrival of the Jupiter, when I accompanied him to the Cape. He is desirous to vacate his seat as Agent, and devote himself entirely to the missionary cause."—Under date of Sept. 8, he writes—"I am happy to inform you, that, for the last two or three weeks, Mr. Pinney has been recovering, and now preaches occasionally."

AUXILIARY MISSIONARY SOCIETY IN PHILADELPHIA.

The Corresponding Secretary and General Agent has been, for some time, in the months of January and February, attending to the duties of his office, in the eastern section of our church; and, we understand, has been successful in his efforts to promote the objects of the W. F. M. Society.—The following notice of a meeting, held in Philadelphia, we copy from the Presbyterian of January 29.

"At a public meeting, held in the Rev. Dr. Cuyler's church, on the evening of the 22d inst. it was resolved that a society be formed in this city auxiliary to the above mentioned Board. The venerable Dr. Green presided and opened the meeting with appropriate devotional exercise, after which a constitution was presented and adopted. The meeting was addressed by the Rev. Mr. Swift, general agent of the Western Board; and the views he presented of the existing moral wants of the world—the favorable openings in providence for extended missionary effort, and the duty incumbent on the church to engage in the glorious enterprise with redoubled zeal, were highly interesting and impressive.

The Rev. Dr. Cuyler, and the Rev. Messrs. Forsyth, Dinwiddie and Blythe also made addresses, which were excellent specimens of the kind, and which evidently were listened to with much attention. This Society will become an efficient auxiliary to the parent Board, as soon as an active, zealous and energetic agent can be obtained. To this object the newly formed society will first direct its attention. A

suitable agent would no doubt be able to thus afford material aid to a cause which should lie near every Christian's heart. organize many of the churches in this region for Foreign Missionary effort, and

MISSIONARY INTELLIGENCE,

SELECTED AND CONDENSED FOR THE CHRONICLE.

REV. ALEXANDER DUFF, an excellent Scottish Missionary, who, for some time, successfully labored in the cause of God at Calcutta, India, has been constrained by three tropical attacks, to return with his family to his native land. It is stated in two letters of his wife, published in the *Philadelphian*, that he felt much on being obliged to leave a sphere of labor in which God has peculiarly blessed him; but the dispensation is of God, who may raise him up to resume his labors at Calcutta or elsewhere; for go where he will, his efforts are for Christ in the salvation of immortal souls.—When they embarked, he was unable to sit up; and his wife and one of his children were in a feeble state. But as they advanced, he began to recover, and improved daily. It was hoped that the salubrious air of Scotland would prove the means of restoring them all to health.

Mission to Broosa in Asia Minor.—Mrs. Schneider, in a letter written at Constantinople, dated July 9, 1834, and published in the *N. England Spectator*, says; Mr. and Mrs. Perkins left us for Persia two months since. I have spent the last night at Rev. Mr. Goodell's. Mr. and Mrs. Johnson are stopping in Mr. Dwight's family. We have a very lovely circle of missionaries. Indeed, I have enjoyed a rare combination of every kind of privilege; social, intellectual, and religious. Next week we must bid these friends farewell, and go to Broosa, without one associate. We will be alone, in a great city containing nearly twice the population of Boston, and not one English man there; and we fear, not one to whom we can extend the endearing file of Christian friend, except a pious Armenian who will be in our employment.—Mr. S. has visited the city, and describes it as very beautiful—"Every prospect pleases, and only man is vile."—The people appeared very kind, and much pleas-

ed with our proposition to locate ourselves among them—said, we should have one of the best houses and as many children as we could teach. But the missionaries are afraid we shall so far gain the confidence of the people, that the fears and envy of the dignitaries will be excited, and a storm of opposition arise. O may we be "wise as serpents, and harmless as doves!" The missionary work is a great, an arduous and responsible work. Do pray for us. God can teach us by his wisdom, and strengthen us by his almighty arm. We shall be happy if we live with a reference to his glory, and make this the great polar star to guide us through life's brief day.—A letter from Mr. Schneider, dated Aug. 14, states that he and his wife had safely arrived at Broosa, and opened a Lancasterian school, containing 70 scholars, and gaining the confidence of the people.

Missionary Physicians.—In the *Vt. Chronicle* we find a letter from Mr. Asa Dodge, dated at Beyroot, March 4, 1834, addressed to pious Physicians in the United States, on the subject of their becoming missionaries; which he urges on the following grounds; 1. They are not needed at home; our country is crowded already. 2. Though they may be in many ways useful at home, out of the line of their profession, they can generally be more useful abroad. Their extensive practice will give them more opportunities of imparting religious instruction and counsel to the sick and mourning; feeding, not the full, but those who are perishing for want of the bread of life. 3. They will frequently have access to those whom bigotry has placed beyond the reach of other missionaries. 4. They would often be the means of restoring health and saving life among their brethren.

Chaplain for Seamen.—Rev. Josiah Brewer has been for several years employ-

and in missionary labors in Smyrna. Finding himself relieved from a portion of his cares, he commenced, gratuitously, a series of labors, more than a year ago, for the benefit of American and English seamen. The Ex. Committee of the American Seamen's Friend Society recently voted him thanks for his past labors, and requested that he would continue his efforts for the benefit of seamen; and he is now placed on the list as a regular chaplain to seamen, under the patronage of this Society.

Rev. Charles Gutzlaff is still actively engaged in diffusing in China the knowledge of the Gospel, and European learning.—In a letter published in the N. Y. Observer, dated at Canton, July 1, 1834, he says; "I have written a treatise on the Trinity, a sketch of G. Britain, and commented the general description of the Chinese Empire, of which the first volume will

perhaps be published before the end of this year in London. I shall like to have it republished in America; and, if this meets you there, you may talk with some of the publishers on the subject. The two Chinese works just now mentioned are in the press. The life of our Savior is nearly printed. Several other of my Chinese essays are ready for distribution; and I have ordered several thousands to be struck off. The next work will be a history of the Bible, a treatise of Faith, and, if I can manage it, a general Geography, with an atlas, to give our celestial friends some idea of our terrestrial regions.—O that I had means to provide for these myriads instruction, and to push on the work of the Savior! Thanks to the Lord of all grace, my operations have increased, and I am now ready to employ more than 20 printers; yet I fear the funds will very soon be at an end."

ORIGINAL COMMUNICATIONS.

CONVERSION OF THE WORLD.

NO. VI.

The Lord will be the Shepherd of Israel, and confer rich Blessings on his People in the Latter Days.—I have produced much evidence, from Scripture Prophecy, of the future conversion and restoration of Israel. But, in progressive reading of the Ancient Records of Heaven, I find additional proofs of the same events; some of which will be noticed with as much brevity as possible.—After rebuking with due severity unfaithful and various shepherds, the Lord promises to be the Shepherd of his people—to collect them from all their dispersions, bring them to their own land, abundantly supply their wants, and adapt his blessings to their various conditions and necessities. "Thus saith the Lord God; Behold I, even I, will both search my sheep and seek them out—and I will gather them from the countries, and will bring them to their own land.—I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be.—I will seek that which was lost, and bring again that which was driven away—and will bind up that which was broken," &c. (Ezek. 34: 11-16.) These predictions were, in part, fulfilled in the restoration of the Jews from captivity and their subsequent prosperity in their own land. But they seem to contain a prospective reference to the restoration of the whole nation in the days of the Messiah, who, being truly God, is appropriately styled, in the New Testament, the good and chief Shepherd; and of whom Jehovah, in the sequel of this chapter of Ezekiel, speaks as his "Servant David, a Prince," and "a Plant of Renown," whose name shall be made known by the

spread of the Gospel over the earth. "I will set up one Shepherd over them; and he shall feed them, even my Servant David," &c. "And I will raise for them a Plant of Renown," &c. (Verses 22—31).

God will Restore Israel, not for any merit in them, but for his Own Glory.—The Jews, dispersed among the Gentiles, were in a forlorn and wretched condition. They were known to be the worshippers of Jehovah; and the Heathen despised and blasphemed his name, as if he were unable to protect them, not understanding that he was punishing them for their iniquities. But though they were undeserving of one of all his mercies, he was determined to glorify his goodness, power, and faithfulness, and show himself superior to all the gods of the Heathen, by restoring his people to their forfeited privileges, and conferring freely upon them the inestimable benefits of the new covenant—purification, a new heart and spirit, the habitation of the Holy Spirit, strength to do his will, and all needful temporal blessings.—These promises were doubtless made to believing Israelites in the latter days; and are also addressed to all the spiritual seed of Abraham, gathered to the church from among the Gentiles; at least, so far the things promised are spiritual blessings.—And it is remarkable, that prayer to God for the accomplishment of these promises is expressly required of his people; and surely, this is a great means of drawing down his special blessing. "Thus saith the Lord, I do not this for your sakes, O house of Israel; but for my holy name's sake which ye have profaned among the heathen," &c. and the Heathen shall know, that I am the Lord, when I shall

be sanctified in you before their eyes," &c.—"Then will I sprinkle clean water upon you, and ye shall be clean," &c.—"I will yet for this be inquired of by the house of Israel to do it for them." (Ezek. 36: 16—38.

Judah and Ephraim, when restored, shall be United in the Kingdom of Christ, and delightfully enjoy its blessings.—They will be cleansed from the defilement of sin, be consecrated to the service of God as their Father, and enjoy the invaluable immunities and privileges of his children. The Heavens shall witness his special favor and gracious interpositions in behalf of his ancient people. This will have a happy influence in leading them to read and believe the Scriptures of truth, and seek salvation through the atoning sacrifice of Him who died, "the Just for the unjust, that he might bring sinners near to God." "I will make them one nation in the land upon the mountains of Israel; and one King shall be King over all," &c.—"Neither shall they defile themselves any more," &c. "I will cleanse them," &c.—"They shall dwell in the land that I have given unto Jacob my servant, even they their children, and their children's children, forever. And my servant David shall be their Prince forever—I will make a covenant of peace with them. It shall be an everlasting covenant.—My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the Heavens shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." (Ezek. 47: 20—28.

The Waters of the Sanctuary—a Figurative Representation of the Gospel preached, and rendered Efficacious by the Holy Spirit.—The angel, who conducted the Prophet, showed him waters issuing out from under the threshold of the house or temple of the Lord. At first, they appeared to be only a small stream; but they gradually increased. The conductor of Ezekiel measured a thousand cubits, and brought him through the waters; and they were to the ankles. Again, he measured a thousand; and they were to the knees. Again, he measured a thousand; and they were to the loins. He afterward measured a thousand; and they were an impassable river. And the Prophet was informed, that these waters go into the country, the desert, and the sea—heal the deleterious waters of the sea and the marshes, communicate life wherever they come, and render the trees productive of fruit, in abundance and variety, for nourishment and medical purposes.—This doubtless represents the Gospel of Christ; which goes out from Zion, accompanied by the life-giving influences of the Holy Spirit, rendering it effectual for the conversion of sinners and the revival of religion in the hearts of believers. "The gradual rise of the waters (says Bishop Lowth) denotes the large effusion of the Spirit, which was very remarkable at the first publication of the Gospel, and in its wonderful increase from small beginnings; and will be so again, when God shall pour out the Spirit of Grace upon the Jews, in order to their conversion.—The supplies of grace are often represented, by the holy writers, under the metaphor of a river, and streams watering the dry and thirsty earth, both cleansing and making fruitful the ground where they pass. The metaphor is

probably taken from the river that watered paradise."—The effects of these waters, as described, show the blessed effects of the Gospel, applied by the Spirit, in quickening the dead souls of sinners, and animating Christians in the ways of life and peace; healing their spiritual diseases, and rendering them fruitful in every good word and work.—We are assured, that "there is a river, the streams whereof make glad the city of God, the holy place of the tabernacle of the Most High;" and that "this river of the water of life proceeds out of the throne of God and the Lamb." It is to be ascribed to the efficacy of this river, that "the trees of righteousness, the planting of the Lord," are ever revived, or such as are dead and barren become alive unto God, and "have their fruit unto holiness, and the end everlasting life." Here we find a deeply interesting subject of prayer—of believing, importunate, "effectual, fervent prayer."—Let us offer such prayer, that these waters may continue to rise, spread, and fertilize all the waste places of Zion, and cause every evangelical church to "revive as the corn, grow as the lily; and cast forth its roots as Lebanon"—that they may extend, with invincible, purifying influence, over all Pagan, Mahomedan, and Anti-Christian lands, overcoming, in their course, every impediment which may arise from the combined opposition of earth and hell; imparting life, health, and joys hitherto unknown, to "the wilderness and solitary place;" and rendering the whole "field of the world" spiritually beautiful and fruitful as the garden of the Lord.

A FRIEND TO MISSIONS

DUTY OF IMPROVING OUR TALENTS.

The Lord has given us various talents, capacities and opportunities of usefulness; and said to each, "Occupy till I come." This shows, that we are under obligations to improve the talents committed to us, and for the manner in which we use them must render to him an account.—My object, at present, is to mention some of these talents, and show how they ought to be improved.

1. *The Powers of our Minds*, by which we are elevated above the beasts of the field and the fowls of the air. These powers are capable of vast improvement in literature and science, and the knowledge of God, his perfections, his law, and his grand device of saving sinners. Our souls, with all their powers, were created by his almighty hand, are continually sustained by his providence, and, if we be his children, are justified by the merits of his Son, and sanctified by the influence of his Spirit; and being "not our own, but bought with a price," we are bound to "glorify God in our bodies and in our spirits, which are God's."

2. *Our Corporal Powers*, health and vigor. "We are curiously and wonderfully made;" and all our external senses and members ought to be "instruments of righteousness," or presented, with our hearts, "as a living sacrifice, holy, acceptable to God, which is our reasonable service;" our eyes employed in reading his Word and surveying his wonderful works; our ears, in hearing the announcements of his will; our tongues, in speaking his praises, calling on his name, making known his "mighty acts and the glorious majesty of his

Kingdom." The young are particularly and most affectionately called to devote the vigor and activity of their youth to his service, his cause and kingdom.

3. *Learning and Intellectual Attainments.* The opportunities of cultivating our minds which we enjoy are from God, and ought to be wisely improved for the acquisition of useful knowledge; and this knowledge, giving power, influence, and facilities of doing good, ought to be sacredly devoted to his glory and the advancement of his kingdom among men. A very solemn responsibility rests on those whose superior knowledge renders them capable of effecting great good or evil, according to the prevailing disposition of their hearts. If they possess unfeigned love to the Savior, they may prove efficient instruments in building up his kingdom; but if they be alienated from him by wicked works, they aid the kingdom of darkness, and may lead multitudes with themselves in the broad road to death.

4. *Influence;* which all possess in some degree, over those around or connected with them. This, be it great or small, ought to be used in persuading others to abandon the ways of sin and folly, join themselves to the Lord in a perpetual covenant, and for ever pursue the way of life and peace. Men of talents, information, affluence, high standing in life or office, or established reputation, possess a high degree of influence; and are under superior obligations to exert it for the promotion of evangelical piety and righteousness through the whole sphere of their operation, which sometimes extends beyond the limits of their own country, and even beyond the period of their mortal lives—especially when, through the medium of the press, the truth in their writings is communicated to distant nations, and to generations yet unborn; and is blessed of God for the conversion and sanctification of sinners. On the other hand, the blasphemous and impure publications of infidels and libertines are frequently used by satan as the means of undermining the correct principles, debasing the minds, corrupting the morals, and sealing the destruction of thousands, after the authors have "filled up the measure of their iniquity," and "gone to their own place" to receive a righteous retribution. How awful is the responsibility of those who use their influence to poison the minds, and thus destroy the souls of others!

5. *Wealth* is a talent which never fails to give influence, and is capable of being employed with great effect to promote either the kingdom of Christ or that of satan, according to the character and choice of its possessor. A power to get wealth is the gift of God, and the success of our labors to acquire it must be ascribed to him: "Unless the Lord build the house, they labor in vain who build it." And the wealthy should consider, that they are only stewards of all they possess, and accountable to him for its use; and see that they waste it not by prodigality, luxury, intemperance, or vanity; but use it with moderation and thankfulness to God, the Giver; and apply a due portion of it to the promotion of pious and benevolent objects; for this is the declared will of God: "Charge them that are rich in this world, that

they be not high minded, nor trust in uncertain riches," &c.—"that they do good, that they be rich in good works, ready to distribute, willing to communicate," &c. (1 Tim. 6: 17, 18.)

6. *Time,* the duration of our existence in this life. Our time is short, and in swiftness justly comparable to the rapid flight of an eagle hastening to his prey. It is most precious, as the only season that will be allowed us for securing the favor of God through the merits of his Son, and aiding in the great work of extending his kingdom over the earth. No time should be wasted in unnecessary sleep, vain amusements, indolent habits, unprofitable visits, light reading, or idle conversation. All should be wisely employed in attending to the high end of our being, the glory of God, and, in connexion with this, the everlasting well-being of ourselves and others, in accordance with the instructions of his Word: "See that ye walk circumspectly, not as fools, but as wise, redeeming the time." "Knowing the time, that is high time to awake out of sleep; for now is your salvation nearer than when ye believed," &c. "Whatsoever thy hands find to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

7. *Authority,* domestic, civil, or ecclesiastical. That of parents and masters ought to be exercised in maintaining good order in their families, and in training up the young, by good instruction, that they may become useful and active members of civil and religious society. *Civil Rulers* ought to govern in the fear of the Lord—enact and execute wholesome laws, and set an example worthy of imitation by all classes of the community; so that they may sustain and advance the best interests of their country, and prove "a terror to evil-doers, and a praise to them that do well."—*The Officers of the Church,* ministers and ruling elders, ought ever to consult and act for the honor of God; and for the purity, peace, and prosperity of Zion; discountenancing every dangerous error and sinful practice; promoting, by all suitable means, the life and power of religion in the members; and the illumination and conversion of those who are living "without God and without hope in the world."

8. *Religious Privileges;* the Oracles of God, the Christian Sabbath, the ministry of the everlasting Gospel, its precious ordinances, and all the means of instruction, conviction, conversion, sanctification, and establishment in faith, holiness, and the assurance of hope. How great and distinguishing is the goodness of God in granting us these high privileges, when millions of our degenerate race are groping in darkness more profound than Egyptian, upon whom the light of the glorious Gospel has never shed its cheering rays. O let us consider, that "where much is given, much will be required;" and endeavor to estimate duly and wisely improve, in reliance on the Spirit of grace, the exceedingly great and precious privileges that we enjoy, in the sanctuary, in social meetings for prayer and praise, at the domestic altar, and in the retirement of the closet.

9. *Civil and Religious Liberty.* This is enjoyed in greater perfection in our favored country, than in any on earth; and ought not to be ungrate-

fully abused by licentiousness of principle or practice; but used, with unfeigned gratitude to the great Giver, to answer the important purposes for which he has bestowed it—the best interests of our civil community and the Zion of God. It is our duty to watch over our liberties—pray and labor in the use of all lawful means, for their preservation, and their transmission to future ages and particularly, lift up a standard, in the name of the Lord of hosts, against “the Man of Sin, the Son of Perdition,” who is gathering strength and gaining influence, in our great Western Valley; but whom, we are assured, “the Lord will consume with the spirit of his mouth, and destroy with the brightness of his coming.”

10. *Gifts and endowments* of various kinds. Miraculous powers, having answered their end, have ceased. But there is still a great diversity of gifts among men, and in the church of God. For instance, among ministers, there are Boanerges, Sons of Consolation, able Expositors, powerful Advocates for the truth, and skilful Delineators of religious character; and among laymen, there are gifts for prayer, for conducting the praises of God, for the exercise of government and discipline in the church, for conversation and counsel to inquiring souls, and for the communication of wholesome instruction and advice to the rising race—all of which should be wisely improved and exercised for the quickening and edification of the saints, and “the conversion of sinners from the error of their ways.”—All have some capacity of usefulness, which may be increased, and ought to be employed, with enlightened zeal and unyielding energy, for the glory of God and the good of mankind.

Some possess more and greater talents than others. Some may have received five talents, some two, and some only one; for God dispenses his gifts as he pleases. We are not, by nature, disposed to improve and apply them to the purposes for which they are given. But those, who are born of the Spirit, feel, and are enabled in some degree to fulfill their obligations to consecrate them all to God; and such shall receive a glorious reward, not of personal merit, but of grace, on the ground of the Redeemer's righteousness. God himself will be “the strength of their heart and their portion for ever.” He said to Abraham, “I am thy shield and thy exceeding great reward.” Moses, in preferring the service of God with affliction and reproach to the transient pleasures of sin, “had respect to the recompense of reward.” And the Psalmist, speaking of the ordinances and commands of God, says, “In keeping of them there is great reward.”—Let all improve and apply their talents for the accomplishment of the greatest pos-

sible good. Let there be no sluggards in this day of Christian zeal and enterprise—none who shall “stand all the day idle”—none who shall bury their talent in the earth, and receive the doom and portion of the slothful servant; “Thou wicked and slothful servant,” &c.—Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” (Mat. 25: 14—30.)

ASYNCRITUS.

State of Religion in Pittsburgh.—It was stated in our last, that the Presbyterian churches in this city and vicinity had been favored with the reviving influences of the Holy Spirit. The happy fruits of this gracious visitation are not perfectly known. There have been considerable accessions to the churches, of persons hope-fully converted from the error of their ways, which we notice in the order of their dates. The number admitted, on examination, to the church of Allegheny was 12; to the 3d church of Pittsburgh, 37, of whom 12 were baptized; to the 1st church, 37, of whom 5 were baptized; to the church of the Northern Liberties, 33, of whom 7 were baptized. Numbers, who hear the Gospel in the 2d church, have been hope-fully born of the Spirit, and will probably be admitted at the next communion.—The blessing of God has been granted in answer to the prayers of his ministers and people, the eldership and private Christians. The labors of his servants have been employed to good purpose, if they have proved instrumental in saving but *one* soul, which is of incalculable value. How much more, if they have been the means of saving many? But “the excellency of the power is of God;” and to him be the glory, while we shrink into nothing in our own estimation.—A vast work yet remains to be accomplished. Let us not relax our efforts to promote the kingdom of Christ, nor cease to wrestle in prayer for the continual, more extensive and abundant effusions of the Holy Spirit.

A. J.

DEATH OF MINISTERS OF THE GOSPEL.

DR. CAREY, a distinguished missionary, one of the most honored and successful servants of the Lord, closed his long and useful career, June 9, 1834—aged 73.

DR. ROBERT MORRISON, of Canton, a very eminent and useful missionary of the London Missionary Society, who, by his writings, translations, and the publication

of Christian books and Tracts, has done much toward the dissemination of divine truth through the empire of China and the adjacent countries.—The particulars of his decease have not been received.

Messrs. LYMAN AND MUNSON, missionaries of the American Board, on their way from Batavia to Sumatra, were murdered and eaten by the natives of Batta, July 28, 1834! As their interpreter fled, they had no opportunity of making known their pacific design.—Their bereaved widows were still at Batavia, waiting anxiously for some ship to bear them to their native land.

Later accounts state that it is not certain that these missionaries were eaten by the cannibals.

PRESBYTERIAN MINISTERS, as published at the close of the Minutes of the General Assembly of 1834.—Messrs. Matthew Harrison, Stephen Penn, Hezekiah N. Woodruff, Eleazer Lathrop, William Woods, David Remington, Ebenezer Phillips, Jesse Lockwood, John Cloud, Joseph Brown, Henry Hunter, Jacob Larzelere, Francis A. Latta, Stephen B. Balch, D. D. William C. Walton, Thomas Grier, Matthew L. Fullerton, James G. Breckinridge, John Coulter, William Reed, Matthew Laird, John Mitchelmore, Ezra Fisk, D. D. Walter Monteith, John M'Millan, D. D. John Joyce, James Kemper, John R. Moreland, William Rennells, George W. Ashbridge, John R. Kerr, Joseph P. Cunningham, Alexander Logan, Daniel Gould, Seth J. Potter, Samuel L. Marshall.

DIED, Feb. 8, 1835, in Washington Co. Pa. Rev. JOHN ANDERSON, D. D.—He possessed excellent understanding and undoubted piety; and faithfully labored forty years in the sacred ministry.

LIST OF CONTRIBUTIONS

To the W. F. Missionary Society, from January 15, to February 14, 1835.

Baltimore.—From young Ladies, by Mrs. Otto, Phila.	5 00
Also, a gold ring valued at	3 25
Blairsville cong.—By Rev. T. Davis,	22 00
Bridgeton, N. J.—From Rev. J. Kennedy,	14 65½
Carlisle, Pa.—Youths' Missionary and Bible Society of 2d Pres. Church, for Northern Indian Mission,	16 61

Charlestown, Va.—Pres. Church, by Mr. Poindexter,	22 00
Congress Church, O.—(Rev. T. Bear pastor)	5 00
Deerfield, N. J.—From Rev. G. D. M'Ewen,	12 19
Fairfield, N. J.—From Rev. E. Osborne,	20 12½
Greenwich, N. J.—From Rev. S. Lawrence,	16 00
An Individual, to purchase New Testaments for the heathen,	8 00
Haddenfield, N. J.—From David Roe, Esq.	5 00
Maysville, Ky.—From D. Morrison, Esq. \$5; Pres. Church, \$3,	8 00
Newville, Pa.—Donation of an unknown friend of the late Wm. M'Cormick, who was to have been sent (had he lived) as a teacher to the Mediterranean,	10 00
New Geneva, Pa.—Proceeds of needle work of a young lady, by Mrs. Swift,	1 00
North Sewickly, Youths' Foreign Missionary Society, by Mr. T. Mitchell,	7 50
Northumberland Presbytery, by Rev. T. Hood, Tr. from Washington Cong. \$23 75; Chillisquaque Missionary Society, for support of African Mission, \$25 75; Mr. T. Conder, for Chronicle, 50 cents,	50 00
Philadelphia.—From Mr. R. Creighton, by Jos. P. Engles, Esq. \$15, for Mission to N. India; \$5 for general purposes,	20 00
From Mr. Joseph Moorehead,	5 00
From Mr. J. M'Lure,	3 00
From 8th Pres. Church, subscription to aid Mission to N. India,	143 00
From Alex. Henry, Esq. by which he is constituted a life director,	100 00
From Juvenile Mission. Society, of 1st Reformed Pres. Church, to constitute Rev. Wm. Wilson, of Milton, Pa. a life member of W. F. M. S. \$30; and, to constitute Rev. Dr. M'Masters a life director (in addition to a former sum) \$20,	50 00
Sabbath School Association of 1st Reformed. Pres. Church, by Mr. W. H. Scott, Treas. to constitute Rev. J. R. Campbell a life director,	50 00
Pine Creek cong. monthly concert coll. by Rev. J. Campbell,	4 00
Pittsgrove, N. J.—From Rev. G. W. Janvier,	9 37½
Princeton, N. J.—Mon. con. coll. in Theol. Seminary, by Mr. Henderson, to constitute Rev. Dr. C. Hodge a director for life,	50 00
Salem Cong. Pa.—By Rev. T. Davis,	73 00
Salem, N. J.—From Rev. Mr. Heberton,	11 00
Trenton, N. J.—1st Church, T. township, mon. coll. by Rev. E. F. Cooly,	7 13
Uniontown, Pa. Pres. Church, mon. concert coll. by H. Campbell, Esq.	20 00
Total,	\$786 69

Payments for the F. Miss. Chronicle.

J. G. Laird, James Fulton, James Boggs, Thos. Kiddoo, Mrs. Young, Jonathan Adams; 50 cents each.

FOREIGN MISSIONARY CHRONICLE.

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PITTSBURGH, APRIL, 1835.

WHOLE No. 25.

ORIGINAL COMMUNICATIONS.

CONVERSION OF THE WORLD.

NO. VIII.

The Overthrow of successive Secular Monarchies, and the Papal Dominion, will precede the Universal Establishment of the Kingdom of Christ.—The Prophet Daniel saw, in vision, the great sea agitated with the four winds of heaven—which may represent the convulsions of nations by the ambition of designing men. He beheld four beasts, different from each other, rising from the troubled sea; which he describes, and which are believed to be emblems of four successive monarchies—the Chaldean, Persian, Macedonian and Roman. The fourth had ten horns—which represent the ten kingdoms which constituted the Roman empire. Among these horns arose a little horn, having man's eyes, speaking great things, and plucking up three of the first horns. This, from the description given, and the explanation of a heavenly messenger, can refer to none but the Anti-christian, persecuting power of Rome, which, by the horrid Inquisition and other methods of torture, destroyed the lives of multitudes of the saints for their resolute adherence to the genuine Gospel of Christ, and strict obedience to its precepts. The prophet was taught that all the empires represented by the four beasts would decline and be overthrown; but the Anti-christian power would perish with a terrible destruction; and that this will be effected when “the Ancient of Days”—the Eternal Jehovah—surrounded by myriads of holy angels, shall come, in his righteous providence, to execute vengeance on his enemies; and when he will give to “the Son of Man”—the exalted Re-

deemer—a spiritual dominion over all nations, kindreds and people, which shall endure forever; and the saints shall possess the kingdom, enjoying all its blessed immunities and privileges. Two things in this remarkable prophecy demand particular attention—the total subversion of the Anti-christian power, and the establishment of Christ's kingdom upon the ruins of every false religion. Let Christians carefully read and meditate on the whole passage for the confirmation of their faith in God, and the animation of their zeal and labors to promote his cause. (See Dan. 7: 9—18.)

The Anti-christian Power of Rome, after reigning and prospering for a limited time, shall be Destroyed.—In the 11th chapter of Daniel we find a prediction more difficult to explain than that which I have already noticed. Parts of the description are probably applicable to Pagan Rome, but other parts are clearly referable to the Papal Roman Power, which exalted itself above every God, and all laws, human and Divine; denouncing marriage, especially in the clergy, as dishonorable, and idolizing celibacy as a purer state; paying homage to departed saints, as protectors and intercessors; seeking its own glory and aggrandizement, and enriching itself by exactions of money for masses and prayers for the dead, for their release from purgatorial fire, and by numerous other devices of similar character; while it fortifies itself in the strong holds of its churches and monasteries, consecrated to saints and angels, as well as professedly to God. This prediction is confirmed and illustrated by the apostle Paul, who evidently speaks of the

same power, and gives a similar delineation of its character. (See 2 Thes. 2: 3—12, and 1 Tim. 4: 1—4.) This power shall prosper "till the indignation be accomplished," or the appointed period of the church's calamities shall terminate. The latter part of the 11th chapter of Daniel is considered by some judicious interpreters, as predicting the subversion of the Eastern Antichrist, or Mahometan Power, about the time when the Western shall be overthrown; when the Jews shall be restored, and the fullness of the Gentiles brought into the kingdom of Christ. (Read Daniel 11: 36—45.)

The Israel of God, Scattered over the Earth, will be Instruments in the Conversion of the Heathen.—The dispersions of the Jews contributed to spread among the Gentiles some knowledge of the True God, and of the Mighty Saviour to come; and thus, in some degree, prepared the way for the success of the Gospel in the Apostolic age; and when the Jews, as a body, shall be brought to "the obedience of faith," they will doubtless exert a powerful evangelical influence over the nations among whom they have resided. But the prophecy may be interpreted in a more extensive sense, as applicable to all real believers, who are "the salt of the earth," and "the light of the world," who, in "the bounds of their habitations," will sow the good seed of the word, which will be blessed of God, and produce "the fruits of righteousness."—Thus, many will find mercy in Christ, be numbered with the children of the Most High, and approach him as their God, who were previously "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Upon this subject, God, by the prophet, says "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say unto them that were not my people, thou art my people; and they shall say, Thou art my God." (Hos. 2: 23.)

God, in the latter days, will Pour out his Spirit upon all Flesh. (Joel 2: 28—32.)—This signal prophecy was applied by the apostle Peter to the extraordinary effusion of the Holy Spirit on the day of Pentecost. (Acts 3: 16—21.) But the apostle

Paul applies it also to the conversion of the Gentiles. (Rom. 10: 11—21.) Hence, we are justified in making this application.—Other predictions of the ancient prophets also evidently refer to the out-pouring of the Spirit in destitute and heathen lands, the inhabitants of which are included in the universal expression of "all flesh;" as in Isaiah 35: 6—7: "In the wilderness shall waters break out, and streams in the desert," &c. Let us then be encouraged to implore the descent of the Spirit upon all the inhabitants of the earth.

Christ, the Desire of All Nations.—All men have sinned—are under just condemnation, and unprepared for the holy employments and enjoyments of Heaven. And, being unable to atone for their sins, or liberate themselves from the power of darkness, they ought to desire such a Savior as Christ to effect their deliverance from sin and ruin. About the time of his first coming, there was a general expectation, derived probably from Scripture prophecy, that a Mighty Deliverer would soon appear. The time will come when all nations will desire to know him, and become interested in his salvation. He is the glorious Personage in whom "all the families of the earth shall be blessed." Salvation through his name is now ardently desired wherever men are enlightened by his word, and truly awakened by his Spirit. But it will be an object of more general and more intense desire when the Spirit shall be more abundantly poured out upon all flesh. It is the duty of the church to spread the knowledge of his "charming name" among all nations, that increasing numbers may seek, in preference to all earthly good, the invaluable blessings of his kingdom. "I will shake all nations, and the Desire of All Nations shall come, and I will fill this house with glory, saith the Lord of hosts." (Hag. 2: 7—9.)

A FRIEND OF MISSIONS.

SOCIETY ISLANDS.

A letter from Taheite has lately been received by the treasurer of the American Board, in which it is stated that Temperance Societies have been formed at the islands; and the consequence has been, *the government has prohibited the importation of ardent spirit.*—N. E. Spectator.

CHURCH MISSIONARY SOCIETY.

MISSION AT NEW ZEALAND.

New Zealand embraces two large islands, each about 600 miles in length, and 150 average breadth, separated by a strait 12 or 15 miles wide, and situated in the South Pacific Ocean, East of New South Wales. The New Zealanders are supposed to have originated from Assyria or Egypt, and are estimated at 500,000. Their persons are above the common stature, and remarkable for perfect symmetry and great muscular strength. They possess strong natural affection—are grateful for favors, but never satisfied until they have revenged injuries. They are cannibals, glory in war, devour their enemies slain in battle, and frequently make a repast on their slaves. They are very superstitious, and practise rites the most offensive and disgusting. Pride, ignorance, cruelty, and licentiousness, characterize their religion. Such is their native state. But the Gospel has produced a happy change on many. Missionaries went out to them from England in 1815, and others in 1819. They experienced great difficulties, and were exposed to great danger. But the Lord protected them, and blessed their labors. The following notices of the missions, at the different stations, are abridged from their letters and journals, up to the beginning of last year:

Tepuna.—The mission was removed to this place Sept. 13, 1832, from Rangihoua, where it had been established for 18 years. Mr. J. King, the senior of the Society's laborers in N. Zealand, makes the following remarks:

"This Mission had to commence civil and religious life in the midst of savages, without a word of their language, or any knowledge of their customs and manners—without a book or letters to instruct them in—without a Sabbath. A long time elapsed before the natives seriously thought of attending to religion: their minds were taken up in obtaining a supply of axes, hoes, &c. for the cultivation of their land; and guns and powder to revenge their wrongs, and to defend themselves and property. I remarked, some time ago, to a Chief, that we had been living a long time among them. "True," he said; "all the past is lost, and cannot be recovered: we were ignorant, and bent upon fighting; and we are only now beginning to think seriously about our souls. Let us have some one out of the Schools to instruct us in God's Word, that we may improve the time to our eternal welfare." The work is the Lord's: He has wrought and made bear his arm in the sight of the Heathen. Blessed be His name! His is the power, and His shall be the glory. I cannot think on our preservation without gratitude and astonishment. When I look back, and ask, How have we been preserved? I can only say, God hath preserved us. Daniel was preserved in the den of lions, one night, by miracle; and the three children in the fiery furnace; but we, for a course of years, in the midst of wolves, without a miracle.

"The natives are very slow in their improvement. We are in haste to see a great change, and a rapid progress; but hitherto the work has been slow and gradual. However, a good portion of

the New Testament is in print; as also Prayers, and Hymns, and Catechisms, which are well calculated to spread the knowledge of God through the islands. And, as many of the Natives are looking for light and seeking the Truth, who can tell how soon or how large a measure of grace it may please God, in answer to prayer, to bestow upon them, to make these truths effectual, and cause their barren hearts and barren land to blossom as a rose. Then shall this island yield her increase; and God, even our own God and Father in Christ Jesus, give us His blessing."

Kerikeri.—There have been many changes among the members of the mission here: but Mr. J. Kemp thinks they have tended to further the work, and says, "I cannot but look upon the Kerikeri as having been highly honored in sending so many of its members to new stations, and, in a great measure, preparing them for their work."

Paihia.—The general character of proceedings at this station have been increasingly of a spiritual nature. This will appear from the following passages in communications from Rev. H. Williams.

"The places which have been more generally visited, are, Kororarika, Puketona, Waikare, Wanganui, and Kauakua. At Kororarika, a School has been in progress, conducted by the Natives themselves. Some of the Chiefs have offered violent opposition to these proceedings, viewing them as seriously affecting the gain of their iniquitous intercourse with the shipping. At the other places, the attention of the Natives has varied. Some of the outposts have also been visited by our Christian Natives.

"Our Sabbath Services have been very gratifying. We have generally had very full congregations, from the attendance of natives not living with us, of the European families in the Bay, and, occasionally, of officers and crews from the shipping. There have been times when we could not provide accommodation.

May 24, 1833.—In the evening, met our Christian natives, previous to administering the Sacrament on Sunday: they expressed themselves with pleasing simplicity. Our work grows upon us; for as these lambs of the Lord are brought into the fold, they need our constant care. They are but children, even little children, yea, as new-born babes; and require to be fed with milk, and that continually.

"In the evening, many of the natives came, as usual, to inquire after Truth. Though these assemblies frequently occur when we are weary with the fatigues of the day, still it is impossible to refuse their solicitations. I have known them often wait for hours, with the desire of having a few words from us."

Waimate.—Rev. Wm. Yate says:

"One of the objects for which the Waimate station was formed, was a farming establishment; and the accomplishment of this object necessarily involves us in a variety of secular engagements; more especially so, at the commencement of operations, which, in a measure, precludes that extensive itinerating for which the local situation of the settlement is so well adapted, and which it is the earnest desire of its members to pursue. We have, however, on the Sabbath, and on other days, regularly visited the native villages around us, and to the distance of ten miles. Divine Service has been regularly held every Sunday, unless prevented by bad weather, in eight different congregations, exclusive of the settlement, containing an average attendance of upward of 600 natives. Roads have been cut, and bridges built by the natives, to facilitate our visits among them. Several neat little houses for chapels have been built, and others are building, in order the better to meet together for public worship."

The progress of Christian knowledge and piety among the Natives is evident from the following extracts, with abridgment, made from the letters and journals of the Missionaries:

The natives living at the station Kerikeri are conducting themselves well, and give us much less trouble now than formerly.—Their attention to the Schools, and the means of grace, is regular; some are evidently in earnest in seeking their eternal salvation. All who have been baptized, except one, give good proof of their sincerity. We have much to encourage us in our work. Wherever we go, the natives are willing, yea, glad to hear us. One Chief has religious services performed, on

the Sabbath, at his residence, by young men living with him. Another, with his party, has built a commodious chapel, where service is regularly held on the Sabbath. The conduct of the natives in general is certainly improving; and the attention of many to the truth is highly encouraging. How exceedingly pleased would our friends in England be to see from 50 to 100 poor Heathens join in divine service, with reverence and interest!—how delighted to hear their honest and simple inquiries concerning the Divine Word—above all, to hear them pour out their souls in humble petitions at the Throne of Grace! I preached at Perikeri to Europeans and Natives. Temorenga was an attentive hearer—the old man who accompanied Mr. Marsden in many excursions when the mission was first formed. Poor fellow! he stood it out long against his convictions. He has heard the Gospel 18 years; and, at last, his stubborn heart is broken, and his self-righteous feelings dashed to the ground. He acknowledges himself a sinner, and looks to the Savior for pardon.

At Paihia, I preached to 70 persons; but they appeared hardened. I was depressed; but, after evening service, two boys came to unburden their minds—which raised my spirits. I went up to Kanahaua river in a boat. The crew consisted of two Christians, and four candidates for baptism. This happened without any particular arrangement of mine; but because a majority of those with us are of pious character. They asked many questions relative to passages in our new Book, and one especially manifested that he had used it with diligence.—I held service with 120 natives. This people are greatly changed for the better. They desire a Christian Native to remain and give them daily instruction. Since the last report, eight adults and two infants have been baptized. There are several candidates for baptism, and others are seriously inquiring after truth. Many are in a pleasing state. Several natives, during the day, come to speak upon spiritual things.

Mr. Chapman strikingly remarks, upon the public service and baptism:

"I have spoken of nerve: it would try your nerve to see about 150 New Zealanders, as was the case last Sunday, in the most orderly manner going through the whole Litany of our Service, with

many even of utter strangers to us, musically, or rather plaintively, joining in the responses and the loud Amen: "*a-mine*," they say, dwelling upon *a*, and terminating the last syllable in a peculiar manner, that strikes you as very sweet. For myself, I never find my nerves really unstrung, except in seasons of native baptism. The tide of ages—dark ages, bloody ages, ages of murder and treachery, cruelty and hatred—rolls, as it were, before me; and yet here stand the children of murderers, accepting offered mercy, and desiring to wash all their guilty stains away! Thoughts such as these force themselves upon me, and I must weep."

At Wainate, the public services have been so well attended, that there was a necessity of considerably enlarging the chapel, to accommodate the Native Congregation. During the year, five Natives have been baptized; one of whom is Ripi, an influential Chief, who has served the cause of Christ by instructing the Natives around him, and preaching the Gospel to more distant tribes. At the villages, which are visited by the missionaries, the Sabbath is a day of rest. The fire-wood necessary for cooking potatoes is regularly prepared on Saturday. They commence the sacred day by reading and prayer, and when the missionaries arrive, they commence ringing their bell, which consists of an axe or West Indian hoe, or a gun-barrel suspended, which they strike, to collect the Natives for service.—When assembled, they are orderly and attentive; and some of them follow the preachers two or three miles, to propose questions on what they have heard, or tell them the state of their minds. Mr. Clarke says: I have charge of a Native Boys' School at Waimate, which is well attended. Many are improving in their learning. Portions of the New Testament are translated into the language of the Natives, and they are becoming more acquainted with its contents. It would cheer the hearts of Christians at home, and shame those who bear only the name, to see how a Sabbath is spent in New Zealand. Long before public service, the Natives collect in little groups around the chapel, reading the word of God, and hearing it read. When the door is opened, an effort is made to get a place in the chapel, and, at times, in five minutes, it is completely filled. For want of room, numbers must remain outside.—The after part of the day is spent much as

the former. All is order and silence, except the voice of praise from the little cottages, where two or three little families are met for that purpose. At the Out-stations, distant from 3 to 10 miles, the same order is observed. The Gospel is making here a great change. The Natives have almost lost their ferocious appearance: and instead of rushing with muskets and spears to revenge little insults, old warriors seek to settle differences by mild and pacific means.

In the Missionary Register we find a selection of Letters from Natives of New Zealand, who were candidates for baptism, or admission to the Lord's supper. They are addressed to the missionary, Rev. W. Yate, and characterized by great simplicity of diction; but exhibit evidence of Christian humility, faith, and love. We have room only for the following, written by two individuals who have been ornaments to their Christian profession, and were bringing up their children in the fear of God.

From John Taua, and Mary Taua, his wife.

Sir, Mr. Yate—It is now many moons since I and Mary were baptized by you in the Chapel at the Kerikeri; and since then I have been thinking many things, and doing many things. Sometimes I think of the things of this world, and sometimes I think of the things of God: sometimes I do right, and then I do wrong. Does any body, who has the love of Jesus Christ in his heart, ever do wrong, and laugh when he sees others do wrong? I do so: here am I, and I do so. It is when we two do not remember the love of the Savior that we sin.—When I and Mary think of His love, we love Him, and try to do what He says in His Holy Book.—If you let me, and my wife Mary, come to the Sacred Table, perhaps we shall remember more of Jesus' death and love. Say, Yes, Mr. Yate, or, perhaps, say No. There are many mistakes in our two's Letter; and Mary says, 'Do not send it: wait and talk when he comes to the Kerikeri.'—Here are we writing to you, your friends,

JOHN TAUA. MARY TAUA.

TEXAS.

Rev. H. Stephenson, of the Methodist Episcopal Church, has made two extensive excursions in this province, and organized several societies, embracing 102 members. He believes the government will not oppose any barrier to the introduction of the Gospel. The Mexican Congress, in December, 1833, passed a law granting liberty of conscience, which is still in force, though some deem it unconstitutional.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

Extract of a Letter from Rev. John C. Lowrie, to the Corresponding Secretary, dated, River Ganges, near Cawnpore, Oct. 7th, 1834.

REV. AND DEAR BRO. SWIFT:

It seems desirable to send you a few remarks concerning the part of the journey I have now nearly finished—the part which is performed on the sacred waters of the Ganges. You are aware that this river forms, as yet, the principal highway between Calcutta and the upper provinces.—There is a public road from that city to Benares direct, and thence by Allahabad, Cawnpore, to Agra, and even to places more distant—but, I believe, without *Serais*, (or houses, built by Government, every 12 or 14 miles, to lie by in during the heat of the day,) further than to Benares. In a country where there is nothing corresponding to our taverns, where the people deem (these for the most part mud walled) cottages, polluted by the presence of a foreigner, and where the heat of the sun is so injurious to those who have not always been accustomed to it, it is nearly impossible to make a journey by land, except in tents; and in the lower provinces it is only during the dry season that mode of travelling can be adopted, as during the rains all the country is overflowed. Indeed, very few persons attempt a land journey, except during the cold season, or from the first of November to the middle of March.

It is probable, therefore, that the Ganges will continue to be the chief line of travelling. Contrary to the information we received last fall, this river is navigable all the year to Cawnpore, though it is necessary to go through the *Sunderbunds*, from Calcutta to the great Ganges, during the months from January, perhaps, to the middle of May, as the *Hoogly* is then too low to admit boats of some size. Obviously the best time to leave Calcutta is during the rains, from the first of June to the middle of July, as then there is a constant strong wind which carries the vessel along against all the force of the current, very much more to the traveller's satisfaction than when the boat creeps along the bank, towed

by a rope, 4 to 8 or 9 miles per day. When a land journey is to be made after leaving the boat, it is better to start in July than earlier, to prevent arriving at the place of leaving the boat before the water has subsided from the roads, and the weather has become cool enough for the journey by land. This remark is true only when Cawnpore is the place of disembarking.—If Agra or Delhi on the Jumna, or Gurmukteser Ghal perhaps 200 miles farther up the Ganges, were the place of leaving the river, it would be necessary to start a month earlier. The Jumna is a difficult and dangerous river to ascend, few attempt the journey by that river; while in going to Loodianeh, Cawnpore is the best place to commence the land journey from, as it is said, all the accommodations necessary can be had there to better advantage than at other places, Cawnpore being nearly as large an English station as Calcutta. At any rate, by the time a person reaches that place, if not long before, he is very willing to try some other kind of travelling. It would not be expedient to leave Calcutta from January to May, as in these upper provinces the winds from the West, after crossing the Sandy deserts, are so hot as to be almost insupportable. They begin to prevail about the latter end of March: of course it would be desirable to have the entire journey completed before that time.

As to the conveniences of travelling, I need not enter into detail, which indeed would not be satisfactory without very tedious explanations, every thing is so different from what we have in the U. States. I may observe only in general that they are abundant, "such as they are"—and that the expense of two persons, and perhaps of four, (if they could manage matters in one Budgerow) would be but little more than of one person.

A journey on this river affords many opportunities of usefulness to the natives on the part of those who can speak the language. Villages are thickly studded along the banks,—often many boats are moored at the same place with yours, generally during day light, and often at night too; the people live "sub dio," in the open air, and

are very willing to attend to what you may wish to say, and to receive the tracts you may have to give. I greatly regretted that I could not speak to them about the true salvation. However, I distributed a good many tracts, and at times under circumstances which affected my mind very much. On one Sabbath, a venerable aged Brahman, the chief man in the village where I was lying too, came to ask for a tract. He could not read himself, but said he would get his little grandson to read it for him, and he listened with much attention while I read a few pages. Will he ever enjoy another opportunity of learning about the things which make for his peace? On another Sunday, I was followed by a crowd of people, and amongst them were several as fine looking, interesting boys, of 10 or 12 years of age, as I ever saw. They seemed to prize the tracts more than the elder people, running to carry them to their parents. At the same place, a *Brahman* brought several of his friends to receive also. When will we hear of a *Roman Catholic* priest thus willing to learn himself, and to have others learn, about our way of salvation? We cannot hope in all cases, nor even in many cases, that these people are influenced by proper motives in desiring our books; but the fact that the door is open for effort is very encouraging, and should lead us to pray that God would open also their hearts to receive the truth. The latter is as easy to him as the former. I made it a general rule not to give, except to those who could read—a very small proportion of the whole. In coming up this river, a person should have some Bengalee, and as many Hindui and Hindusthani tracts as he can obtain, and also separate books of the Sacred Scriptures.

A journey of this kind affords much leisure for personal improvement. The time is hardly ever less than two months and a half, often three months, during which but little occurs commonly to prevent close application to reading, writing, &c. Few visits or calls to pay or to receive, few newspapers to spend the morning over, few objects of interest in the scenery around, the danger is rather that of too much, than too little time for study. There is something also in this kind of life to aid in a higher kind

of improvement than merely mental—the improvement of the heart in piety. Certainly the presence of so many visible dangers, and the preserving care of the Lord, so often too obvious to be overlooked, “in perils of waters—in perils by the heathen,” should lead to unfeigned gratitude, no less than to the exercise of humble confidence in the providence and grace of God, and also to entire consecration to his service. There is much, my dear brother, in this *solitude* (for not a person is near you with whom to interchange ideas,) to lead one to ponder his past life, to dwell on days long passed away, to think of beloved friends, both the far distant and the departed, &c. I do hope I have been induced by such reflections to seek more earnestly after the pardon of what has been wrong, and a blessing upon what has been right, in the actions of my life,—and to desire to “walk in newness of life,” more indifferent to every worldly feeling; more deeply influenced by the Savior’s love, and by the prospect of receiving at last his approbation, “well done, good and faithful servant!”—At the same time, I have been constrained to feel that these “musings of the mind,” as a dear friend called them, are harder, much harder to bear than any of the more physical hardships of missionary life which have yet come under my notice. But in all things the grace of the Lord is sufficient.

There are few objects of interest to be seen in a journey on this river. The Rajmahal, and the Gorruckpore Hills, and the City of Benares, appeared to me more interesting than any thing else—the former by reminding me of our “*lovely native land*”—the latter because so perfectly unique, for I suppose it would be difficult to find another city with so many features peculiar to itself. In general, the country is very level, the banks of the river low and monotonous in appearance,—the river itself as muddy as high rivers usually are, and less impetuous, and apparently quite unconscious of its divine character, and equally regardless of the worship it receives.—As to the native villages and towns, when you have seen one, you have seen a specimen of nearly all: The great part of the houses are low mud cottages, with two low doors, and covered with thatch coming

so low down in front as to form a sort of veranda, or open portico. Usually they have a great many low shady trees planted in their villages, and one or two large peepul trees, a fine shady species, around the foot of which a clay platform is erected, and there, under the wide spreading branches, of an afternoon, you may see most of the respectable villagers smoking their *hookas*, and probably discussing the politics and news of the village. These are the places for a missionary to take his station at, and direct their thoughts to hearing themes. If he were prudent and kind in his manner, he would hardly ever fail to obtain a patient, respectful hearing. One is much struck with the good taste these people have displayed in choosing the sites of their temples. These latter, in the country and in villages, are commonly small four, six or eight sided buildings, of brick, covered with plaster, about 10 or 12 feet high, surmounted by a dome, and a short spire. They have seldom any other furniture than the idol, or emblems peculiar to the particular deity worshipped, though these are most frequently of the most indecent description—too much so to be named openly, much less described. But I have often admired the situation of the temples. Where there happens to be a high, bluff bank to the river, you will very often see one of these small buildings standing, white and conspicuous, in the midst of two or three small trees, of little more than its own height. At other times you see them in low places, under an overspreading peepul, close by the water's edge, with a flight of steps, leading down into the water. Perhaps a fine grove of open, round topped trees, may form a back view of peculiar beauty, and coolness of appearance in this burning sun. One view of the Hindu temples is often presented to my mind, (I thought of it particularly last evening in passing one of them, about the time of the evening which, if in the United States, would have witnessed many going to the Monthly Concert of Prayer Meeting,) their entire want of any thing to improve either the intellect or the heart. As to the latter object, every association, every thought awakened by the great majority of heathen temples, is *depraving*, and ruinous to the soul. But as

to the former, the most that any of these places of worship accomplish, is to furnish occasionally a place for the reading of *shastras*, which, in many cases, neither reader or hearer understands. But even this is seldom done—there is no stated assembling of the people to receive instruction—there is neither scribe nor teacher—neither book nor manuscript. The worshipers, after saying over by rote some dry names of gods, sprinkling a little water, and offering, perhaps, a few flowers to the idol, and if a follower of Shiva, daubing his face with some mud, not forgetting sundry ablutions in the Ganges, when the temple is near it—then goes away as ignorant as he came, and more depraved.

I ought to notice one other feature of a journey on this river—the intercourse with missionaries. At Serampore, Chinsurah, Cutwa, Berhampore, Monghyn, Patna, Digab, Benares, and Buxar, there are missionaries, either of the Baptist, London, or Church Societies. It is necessary to stop at most of these places to obtain provisions, and the Christian kindness of these good people is very refreshing, while a knowledge of their plans and operations and experience will be of great service. Every where I think it will be found that God regards the kind of heart with which he is served more than the kind of missionary organization. Here are the agents of voluntary and ecclesiastical societies—all have been blessed, and the former certainly not more than the latter. But all can labor in love—and there is room and need for all, and for many more.

Cawnpore, Oct. 10th.—Dear Brother Swift—I arrived at this place last evening, and have been greatly affected and refreshed by your truly kind letter to myself, and not a little relieved from apprehension by your letter to Brother Reed and myself. I feel sincerely grateful for them both, and grateful too that I still enjoy your friendship—may I live so as to enjoy it!

I need not now dwell particularly on that distressing bereavement, nor on the removal of my beloved associates. My mind has, in some measure, recovered its elasticity, partly from better health, and partly I hope from the sanctified influence (at least to some extent,) of these trials. I think I

can now go forward with as much courage as ever, and with much more of the feeling of dependence and humility, and I hope with more indifference to worldly and selfish motives, and a greater desire to hear the Savior say at last "Well done, good and faithful servant!" Unless I am deceived, these are some of the lessons I have partly learned.

Latterly I have felt much more anxious lest the friends of the Society should be discouraged. But will not the Lord strengthen your desires and purposes of good to India, so that you will only act with greater zeal and higher, holier hope? This, I trust, will be the case. I do believe the Lord has been leading us through these successive trials, that he may prove us, and "do us good at the latter end." If we had not been thus disciplined, I should, judging from the Scriptures and from the experience of the church in her efforts to do good, have less hope than I now have of the degree of future success. If angels or the spirits of the blessed were missionaries, conducting and supporting Missionary Societies, such trials would not be needed.

The Lord reward the good ladies of Philadelphia for their liberality! I feel myself under greater obligations than ever to do all that may be in my power to secure the fullest accomplishment of their wishes.—But how shall I be rejoiced to welcome other brethren and sisters who can carry into direct execution their plans of usefulness to the rising race! At times, dear brother, I cannot refrain from tears, when I picture to myself our future meeting—but perhaps I too may not be here to bid them welcome. But be it so, if the Lord so orders. His kingdom come, his will be done, whatever becomes of me. I am often ready to wish that my feelings of affection to beloved friends were less ardent—but in a few years at most, I trust, I shall not think of such a wish.

As to a *journal*, I fear mine would be extremely *monotonous*. "Rose at 5, took a walk after prayer, then read the Bible to 7, breakfasted—Hindui to 11—tiffin a lunch, read till 3, dined," &c. &c. would be very tiresome if written over every day for several months. However, I hope better things to write about after we get fairly under way.

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But seriously I had the writing which is apparently indispensable, is injurious to my breast, which you know, I believe, was always rather weak, so that I dread to undertake a formal *journal*. We keep a Record or Minute Book, in which we note all important events and measures, with the reasons. I wish sincerely you would have the goodness to send me very particular directions and counsels in regard to this whole subject of letter writing and journal keeping. It would be my pleasure to comply with your wishes as far as practicable. I do not yet know the details of my land journey from this place. They will require a few days to ascertain and arrange. In the mean time, I am staying with the Rev. Mr. White, Chaplain, an active, pious Clergyman. Commending you all to God and to the word of his grace, I only add the assurance of my sincere and affectionate regard as ever.

JOHN C. LOWRIE.

Another Letter from Rev. J. C. Lowrie, written when on the River Ganges, near Allahabad, Sept. 22, 1884, and addressed to the Cor. Secretary.

REV. AND DEAR BROTHER SWIFT:

I left the "city of palaces" on the 20th of July, in a Budgerow, accompanied by a Cook Boat, the mode of travelling most generally adopted by those whose means do not justify the hire of a Pinnace, and which was recommended by several friends who had themselves travelled on this river. For the former I paid 270 rupees, and for the latter 70, to Cawnpore, whence I expect to go on by land. I deemed it expedient to take a partial insurance on the property, and on 1500 rs. paid 54 rs. so great is the hazard attending the navigation. I may repeat a remark, formerly made I think, that in the journey the expenses of two persons would be little more than of one. To Cawnpore, for instance, the same boats would answer the same servants, so that the fare or provisions would be the only additional expense, say 50 rs. In the same letter I mentioned the reasons for proceeding to the field of labor without longer delay. It would have been rather better to have started two weeks earlier, but I wished to enjoy the mournful satisfaction of being

my associates embarked, and to render any little assistance that was in my power.—Poor Brother Reed! our paths in life have long been side by side, but now they have taken different directions, under widely different circumstances: may they be again united in a better world! It has been to them a trial of no ordinary severity; but I think the grace of the Savior has been, and will be, sufficient for them—and we have always the consolation of knowing that “the Lord is righteous in all his ways.”

Thus far I have met with but few incidents worth communicating. The most important, at least that which was attended with most danger, was a severe gale on the 3d August, about a week after I left Calcutta. We were moored just below the junction of the Bhagirathi and Jellinghy rivers, which form the Hoogley—several native boats, another Budgerow, which had overtaken mine, and one Cook Boat. The wind had been unfavorable for two or three days previous, but on Sunday it increased to a violent gale, and it soon became evident that we should have difficulty to save the boats from being wrecked. In the other Budgerow were a gentleman, his wife, and their children. The lady becoming alarmed, insisted on leaving the boat, and it was well they did so, for it sunk under the fury of the waves in a few minutes after they left it. Several native vessels, and my cook boat, in which were several large boxes of things, shared the same fate. I had most of the valuable articles taken out of the Budgerow, and with great difficulty it was just saved; but as the rain was pouring down in torrents, and the wind was very high, the books were much injured, the other articles also damaged more or less, and I got, of course, after three hours hard work in the rain, completely tired and wet.

A kind English family happened to reside in the neighborhood, who received us kindly, and provided dry clothing, &c.—This was one of two special circumstances, deserving sincere gratitude; the prejudices of the natives prevent their receiving foreigners into their houses, and there are very few English families in that section of the country—not one in twenty miles. The exposure might have proved injurious, if it had been necessary to remain unsheltered,

in wet clothes, during the dreadful stormy night which succeeded. The other cause of thankfulness was that the gale did not come on during the night, as in that case every thing would have been lost, and probably our lives also. The gale was very general, and occasioned great loss of property, and the loss of many lives. I hope to recover the greater part of my pecuniary loss from the Insurance Office.

The travelling on this river is, almost at every season of the year, attended with danger. The boats, even those for the accommodation of English people, as Budgerows and Pinnaces, are awkwardly built on a more awkward model, (at least the former)—the boatmen are unskilful and reckless—during the rains, though you have usually a fine wind, yet you must stem a strong current,—at other times you are in danger from north-westers, &c. &c. Every year many boats are lost. I have heard of two Budgerows being entirely lost since I left, and I have several times seen that it was the almost direct power of the Lord that saved mine from the same fate, when rapid currents, contrary wind, sails miserably managed, and inefficient boatmen seemed almost to make certain such a result. Yet this is the great highway to the upper provinces, though it is becoming more common, but not less expensive, to make the journey by land, especially since tolerably good roads have been made. Indeed I am almost prepared to prefer that mode to this, except that in a boat you can improve the time in reading, &c. As to the danger, if you can swim, you may hope to escape being drowned. But as to danger, we need care little about it, if we are in the path of duty. And I am very grateful that during the storm, and since, I have been favored with peace of mind and good spirits, and a thankful heart. I do not recollect, just now, any other incident of the *extra* kind, in the part of the voyage already made, which is worthy of writing about, when there are so many other things claiming attention. Bishop Heber's Journal is the best book I know of to give information about the places of interest on this river, and in general it serves as a good itinerary to the traveller, though deficient in the smaller details. The “burra Gunga,”

or great Ganges, is an immense body of water during the rainy season, frequently from 3 to 5 miles wide, and, with the hundreds of native vessels of all sorts and sizes which they sail on it, forms a very singular, as in itself it is a noble object of view. Yet its first appearance, though so eagerly anticipated, did not awaken near so affecting thoughts as the sight of the Rajmal Hills, stretching along to the South. There I saw at the same time, the *first* elevation of any kind (for all Bengal is a *flat*, level plain) I had seen since I came to India, and the sight of them, resembling very much some of the lower ranges of the Allegheny Mountains, almost led me to think myself in our own beloved land, in the midst of its lovely hills and vales. How much superior in beauty and interest is a hilly country over a level plain, such as Bengal, and such as Hindoostan proper!

I have been a good deal interested in making the acquaintance of the Missionaries and pious Chaplains, on my journey. The former belong to the Church, the London, and the Baptist Societies, and in general appear to be a body of good men, respectable in talents and in acquirements, and pretty actively employed. It may afford you some satisfaction to hear how the small missionary force in the Mofupil (or country part, as distinguished from Calcutta,) of this Presidency is disposed of. At Burdwan, 60 miles from Calcutta, are two or three Church Missionaries, and at Chinsurah, 25 miles, is one London Missionary. Them I have not seen, all the others I have, and have been greatly indebted for their Christian kindness. The others are at Cutwa, 35 miles, Ser. Baptist, one; at Buhampore, 100 miles, 2 London Missionaries; at Monghir, 275 miles, 2 Baptist Missionaries; at Patna and Digah, (one continued city almost) 2 Baptist; and 1 Independent; at Benares, 3 Church, 3 London, and 1 Ser. Baptist; at Chunar, 18 miles from Benares, 2 Church. There are two Ser. Baptists farther up the country, and these, with some Church Catechists, form the missionary force of nearly all the Bengal Presidency. The other missionaries, not enumerated above, are found at Calcutta and vicinity, and do not, including Serampore, where there are now two besides Dr. Marsh-

man, amount to 20 Ministers of the Gospel. "*The laborers are few.*" Altogether they do not number more than 40 or 45 persons, among 60 or 70 millions, and even all of these, owing to various causes, are not effective missionaries.

In the Mofupil their plan of operation is substantially the same. They usually reside at English stations, which are commonly near a large native population, and every day they go out into the Bazaars, or market places, to talk with, or preach to, as circumstances render expedient, all who will hear, and usually they distribute some tracts or parts of Sacred Scriptures at the close of their service. Their congregations present a curious aspect to one accustomed to the grave and waiting assembly of an American church. The missionary stands under the shade of a tree, or at the side of a street, and begins to read a tract, or to talk with the first person passing by. Others stop to see what is going on, and perhaps stay a few minutes, and then proceed on their way. Few stay all the time, yet few go away without hearing some of the words of life. Usually they are respectful and attentive, and the missionaries all say they notice an increasing seriousness; particularly was this remark made at Benares, the Athens and Jerusalem of India, a city whose immense population may with literal truth be described as "wholly given to idolatry." There have not been many converts, yet there are a few native churches. In addition, the missionaries generally visit the large *Melas*, or fairs, where often from 100,000 to 400,000 and 500,000 people are collected; and they have also, the greater part of them, *elementary* schools, but they do not feel much encouraged by these. The children are taken away as soon as they learn to read and to keep accounts: in the mean time, as they are taught by their teachers, little impression is made, and it is feared that little is soon lost. The success of schools of this kind depends almost entirely on the efficiency of the supervision which the missionary exercises over them. This cannot be very satisfactory, where the children are so little under his eye, and so soon removed from his influence, and where the teachers have so little regard for his object. On the whole,

I am more confirmed in the conclusion that we shall do well in establishing a school of the higher order, and in aiming at a higher object than these elementary schools afford much prospect of accomplishing—the training up of young men who shall be competent to preach the Gospel to their countrymen. It is obvious that in both kinds of school, the grace of God is, of course, essential to success; but for this we should pray, and this we should expect.—Both classes of schools, however, may and should receive attention. They afford different spheres of usefulness, and if properly conducted, may both be of great advantage to the cause of Christ, while they need not prevent other kinds of missionary labor. But I fear you will be quite tired with this long speculation. If the Lord please, I hope some day to send you facts, not opinions merely.

Above Allahabad, Sept. 24th.—The junction of the Ganges and Jumna, you know, is regarded by the Hindoos as one of the most holy places in the sacred river.—As the Jumna is not, I believe, an object of worship, I hardly know how the opinion has originated that the God Gunga, or Ganges, should derive an accession of holiness from the union with that river. Nor is there any thing in the natural scenery of the place peculiarly impressive. The country is level on both sides, though not so flat as in Bengal, and the two rivers unite without occasioning, even at this season when both are much swollen, any great noise or large waves. The mind always takes an interest in seeing two large rivers flowing into one, but apart from that, there is not so much to excite ideas of power in the junction of these rivers as of the Allegheny and Monongahela. Till a few years ago, it was quite common for the deluded worshippers, many of them, to drown themselves at this place, supposing that thereby the possession of heaven was rendered certain. The boat in which they were accustomed to go to the proper place to take their departure, came at last into the possession of an old woman, some time before the English authorities interfered to put a stop to the custom, and she “by that craft had her wealth.” Of course, she did not relish a change which would take away her in-

come, and earnestly contended that people had a right to drown themselves, if they pleased. The magistrate was firm, and while he did not directly oppose the custom, he informed all concerned that he should punish with death, any who should, in any way, be accessory to the drowning of such persons. This simple measure brought the custom to an end. This occurred but a few years ago. I could not but feel sad at heart while sailing over the place where many of our fellow creatures “rushed unbidden” into the presence of their final Judge, hoping to secure his favor by an act of sin, assured of heaven while on the way to a widely different destiny. And though the practice no longer exists, yet the creed does in all its blighting influence. Oh soon may the knowledge of the true way of happiness be spread amongst this people! Incidents like these sacrifices, and like the swinging by hooks, inserted in the muscles of the back, (of which I saw an example last spring,) would seem to show that the promptings of natural conscience are very strong, even where great ignorance exists. However, much may be ascribed to motives of vain glory in the applause of men, and to the influence of stupefying doses of opium; yet the foundation of these customs lies much deeper. Their origin and continued existence shows that the witness, which God has created in the bosom of every man, (see Acts 14: 17, compared with Rom. 1: 20,) still performs its duty. Such proofs of the power of natural conscience, I am inclined to think, should encourage missionaries in their addresses to the heathen to make pointed appeals to it—in the same way that ministers do in American congregations.

Sept. 26th.—My Dear Brothers—I am still in sight of the Allahabad, the wind having been so unfavorable that we have made but little progress the two last days. As the westerly winds are beginning to prevail, it may be two or three weeks before I reach Cawnpore. I am very anxious to get there, as I hope to find letters by the Star, of whose arrival I have heard. I think it best to despatch this letter from this place, lest it should not be at Calcutta in time for the return voyage of the Star, if I should wait till I get to Cawnpore. I have

not been able to learn that any brethren have come to join this mission by the Star; but I fear not, or I should have heard something of them. How many anxious thoughts has this disappointment awakened—perhaps you are discouraged, or it may be, disapprove of our course, or again may be embarrassed by the pecuniary difficulties, &c. I do not, my dear brother, feel so much on my own account, as for the interests of the mission. I am grateful that I have so much reason to believe the Lord is with me, and having this hope, why should I yield to *personal* discouragement? But I find it hard to be reconciled to the idea that one society should not enter with large and vigorous efforts on the cultivation of this part of the field. I do not now see any particular objection, unless it be the expense attending the journey to the place; but this expense must be met by some society, or at some time, and should not, I think, for a moment stand in the way of efforts to occupy a *frontier post* of so much importance, and so encouragingly presented to our consideration. But I can add nothing to the representations you have already received. The Lord, by his spirit and his providence, guide your minds to those decisions, and bless your efforts to those results, which He will approve, and make to give you joy throughout eternal ages. Please give my affectionate regard to the members of the committee, and to your own beloved family, and to Christian friends who may inquire about me.

Your affectionate Christian Brother,
J. C. LOWRIE.

MISSION TO THE WESTERN INDIANS.

Extract of a Letter from the Rev. Joseph Kerr, to the Cor. Secretary, dated, Wea Mission, Dec. 4, 1834.

"DEAR BROTHER:—Your letter of September 29th, was duly received; and it gave us much pleasure to hear from you and the Board, under whose patronage we are laboring in the missionary work. Our family are in health; and we have had little sickness since that with which we were visited in July and August. This blessing lays us under great obligations of thankfulness, which we can see, in a special manner, when we think of the visitations of Providence in relation to the other mission families sent out by the same Board. Yet we would be reminded, that our lives are held by an uncertain tenure. The Board have been called to lament the death of some beloved brothers and

sisters, who were among the first to represent them in the missionary field. This, in the commencement of their efforts for the salvation of the heathen, is calculated to discourage. But I trust neither you nor any other member of the Board will permit these trying providences to have any other effect, than to stimulate to greater effort.—Most of our Indians are absent on their winter hunts. Some of the men leave their families out on the swamps about twenty miles from this place. I intend to visit them; and, in this way, if possible, make some further progress in learning their language. I wish to visit the Delawares and Kickapoos, and also the Garrison at Leavenworth, in two or three weeks; and may then be able to obtain more certain information respecting the Ioways."

Extract of a Letter and Journal from Rev. Joseph Kerr, to his father Aaron Kerr, Esq. of Washington Co. Pa., dated Dec. 8, 1834.

DEAR FATHER:—It affords us pleasure, as you well know, to hear from you frequently, and especially when we hear of your continued health. I know that sickness and death await us all, and that with those who have made their peace with God it will be well—yet I can hear of the sickness of almost any other relative with less anxiety than that of a beloved father. The reason for this is, not only the nearness of the relation, a father and a son—but also the consideration, that on your counsel and aid, a large circle of younger and less experienced relatives are in a good degree dependent. I fear your cares, as you advance in years, are rather multiplying than diminishing. Let your confidence, dear father, be ever placed in him who has said, "My grace shall be sufficient for you;"—"as your day is, so shall your strength be." At the close of your last, you remark, that you had set me a copy for a long letter, and I know not how to fill up this sheet more readily than by copying from my Journal, and I shall transcribe some minutes.

Monday morning, Oct. 6th.—I am now at Harmony Mission. I left home on Friday morning with the intention of attending a Missionary Convention at Union. I travelled that day about 45 miles, slept at night on the Prairie, and came to Harmony early on Saturday. Here I had the privilege of meeting again those dear brothers Kingsbury and Byington, who a few weeks before had been at our station. In the afternoon of Saturday, brother Bushnell came; he also intended going to the Convention. But we here both concluded not to proceed further, as there is little prospect of the Convention being held, owing to the absence of one or two missionaries, the death of two others, and the general sickness which now prevails to the South. On yesterday, brother Bushnell preached in the morning, and I in the afternoon, and brother Kingsbury led the exercises at the prayer meeting in the evening. The congregation is composed principally of Indian children and the mission families. To-day is the first Monday in the month, and I presume we all feel it a great privilege to meet each other at such a time. It is not common for so many missionaries to be thrown together.

Oct. 16th.—General Clark, our Agent, yesterday, sent me a polite request to attend to some agency business for him in relation to our Indians receiving their annuities. We sent word to the different villages, that we wanted them to come and see about getting their money; and it seemed like blowing the trumpet in the camp of Israel; all moved simultaneously, and it was but a short time before our house was crowded with Indians. I was struck with the promptness with which they now came together, compared with other occasions when we had endeavored to collect them in order to hear the Gospel. In this, however, they occupy common ground with the great mass of the human family; for it is humiliatingly true, that the coin of earth has more of the attractive in the estimation of multitudes, than the "true riches." The object was to take the names and number of each family. And they came with little bundles of sticks neatly done up, for the purpose of counting. The principal men spread themselves on the floor, and were an hour employed in arranging their sticks and grains of corn, so as to give each a proper number. Ignorance is extremely inconvenient. It was a late hour of the night before they were done, but I thought the opportunity a good one to direct their minds, for a little season, to some Gospel truth. We also sung before they left us two hymns, which we have prepared in the Wea language.

October 21st.—At this season of the year, it is a little unpleasant to travel, in consequence of smoke occasioned by the burning of Prairie. Yesterday, Miss Henderson, Mary Ann and I, visited a settlement some miles distant. After we had passed through some burning woods, we left our horses on the opposite side of the creek from the Indian camps, in a place where we thought they would be secure from the fire. While there among the Indians, the wind changed; and when we returned, the fire was driving up within eight or ten yards of our horses. In the woods, however, it does not run rapidly. The Indians burn the Prairie, in order to discover the game more readily. For some weeks, the atmosphere has been almost constantly loaded with smoke. When the fire on the Prairie is fanned by wind it very frequently is driven into the bottoms, and in this way large quantities of timber are yearly destroyed. I find it is a common opinion that the ranges of prairie were once not near so large as now, and I think there is reason for this conclusion; for along every line of timber for some hundred yards on each side are seen large quantities of shrub bushes, which seem to have been struggling for a growth, but have been kept under by the fire. We were only able to defend our premises about the station by catching a favorable current of air and burning a circle all around us.

Nov. 6th.—To-day, the black girl living with us, came running into the room where Mary Ann and I were, a good deal frightened, to tell us that a large Indian was at the door. He was an Osage, and truly a giant-looking fellow, probably six feet three inches high, and to appearance having muscle enough to crush a common man. The Osages

are, generally, very large and muscular. Our Indians are small, and have less prominent features than the Osages. In regard to moral worth they are almost on a level, both being without the Gospel, and of consequence left to the leadings of their own corrupt minds without any counteracting or redeeming influence. There is one particular which places our Indian on a little higher ground than they. The Weas will not steal, and the Osages are universally thieves. We could not understand any thing this man said; but, from his gestures, thought he wanted a needle. Mary Ann gave him one, for which he seemed very thankful.

Friday morning, Nov. 21.—Last evening, a few Osages camped near us, and knowing their predatory habits, we secured under lock every thing they might be induced to take. One of them was present with us at family worship, and when we knelt in prayer, he reclined his head upon his knees. He seemed pleased with the singing. Providentially, there was lodging with us at the same time, a pious Frenchman, a Mr. Trudel, who is married to an Osage woman; also Charles Mogre, a young man of the Osage nation, who was educated at Harmony, and spent some time at the Mission School at Cornwell, Con. After worship, we had Charles to explain to him, what we were engaged in, and why we worshiped. Charles then went with me to their camp. They immediately spread a piece of buffalo robe, and beckoned to us to be seated—this no sooner done, than they placed before us a handsomely roasted side of venison. I ate of the venison, then sang Watchman, and gave them a talk. A part of the time from this until ten o'clock was taken up in listening to Mr. Trudel's narrative of his conversion from Roman Catholic belief. He talks very broken English, which circumstance gave additional simplicity to his narrative. He seems to be established in the Protestant belief, and is a living specimen of the power of divine grace. Until three years ago when he became acquainted with the missionaries, he was a Catholic, but thinks he never was a good one, as some things had always appeared to him absurd. He is now a member of the church at Harmony. This morning, before day, we heard an unusual noise, and soon found it was from the camp of the Osages. They were performing their morning worship. The noise consisted principally of loud shouts and crying. Their prayer was to the Great Spirit, and we learned from Mr. Trudel that the objects of prayer varied according to their circumstances; if in pursuit of game, that they might obtain it; if aiming to steal, that they might have skill, and be directed to the object; if engaged in war, that they might be the victors. If they have no definite object, their prayer is that they may have success in any thing they undertake. Oh that they were brought to plead for mercy through the atoning blood of Jesus! During these exercises, which are kept up for about an hour, each one places mud on the head. If a man, the mud is placed on the face; if a woman, on the crown of the head. Their habit is not to eat until it be washed off; and they would take it very unkind should any one offer them victuals until they had

first presented them with a pan of water. Would not one at least who was searching out analogies, see in this something which would remind him of an ancient tradition of the Elders?

Monday evening, Dec. 8th.—A few weeks since, we formed a Temperance Society. There were none to join it, except the members of our own family, and those living with us at the time. Our object in forming it was principally to encourage the Indians to sign the temperance pledge. A number of them were at the meeting, but they declined giving their names. And we heard but little more respecting our society until to-day, when two persons came with the request that their names might be put on "*that paper*," as they intended not to drink any more whiskey. We were delighted with this, and cannot but esteem it as an omen for good, and especially so as neither of them were present at our temperance meeting, and had not even been requested to give us their names.—The Indians attach much sacredness to paper, and we cannot but hope they will consider their promise as binding.

CALL FROM AFRICA.

Extract from the minutes of the Committee.

Extract of the "Sessions of the Executive Committee of the Western Foreign Missionary Society," Pittsburgh, March 3d, 1835.

"Letters from the REV. JOHN B. PINNEY, Missionary of the Society, were received and read.—After apprizing the committee of the restoration of his health, his own and Mr. Findley's labors—the erection of a Mission House, and other items of business, Mr. Pinney says: "I would gladly find a page devoted to encouraging the friends of Jesus not to allow a few defeats or disappointments to deter them from enterprising missions in Africa. *The field is white already to the harvest. Do but send me a few persons to teach schools, in the colony and native villages in its vicinity, until acclimated, and then go forth to the interior; or, perhaps without waiting in the colony at all, to proceed at once; and I would fain believe truth would prevail and great good be done.*" "If the Board at Pittsburgh can obtain 12 pious colored men of the Presbyterian church, to send to my assistance, their aid would be invaluable."

In reference to the communication of Mr. P: the following minute was adopted, and ordered to be published, viz:

"In view of the encouraging facts stated by Mr. P.—of his earnest solicitation, and the entire harmony between the original plan of operation proposed by them and Mr. P's suggestion, this committee are ready to receive under their care any persons of approved piety and talents, qualified to communicate elementary instruction, and coming suitably recommended, who may be willing to devote their lives to the service mentioned by Mr. P. The facts as to the reputed insalubrity of the climate of West Africa are now before the public; and it is not the desire of the committee to conceal or controvert any authentic information on this subject. Those who would bear a part in the spiritual

renovation of that degraded race, must doubtless feel that they are not to "count their lives dear unto themselves" in attempting so benevolent and transcendent an object as the conversion of Africa. Mr. P. and his present associate, Mr. Finley, would seem to have passed the most critical period in safety, and express great anxiety to be reinforced. How far their firm adherence to the cause, and their successful conflict with the African fever, may embolden and animate others to repair to their assistance and sustain them in their measures, the event must now determine. No call on earth makes, in these eventful times, a stronger appeal to the pity and humanity of the disciples of Christ; and probably no where would individuals of this description, properly qualified, and especially such as have been somewhat injured to the climate of the Southern States, enjoy the prospect of as great an amount of usefulness to their fellow men. A compliance with the wishes of Mr. P. requires that the committee should make this statement, and refer the important subject which it contemplates to the prayerful consideration of the friends of Africa."

A VOICE FROM THE MEDITERRANEAN.

Extract of a Letter from Rev. Josiah Brewer, to the Corresponding Secretary, dated, Smyrna, Nov. 22, 1834.

REV. AND DEAR SIR:

I have just been reading your "Call for Missionary Laborers," concluded in the January No. of the Missionary Chronicle. The sentiments expressed in the appeal to *physicians, ministers, teachers, &c.* I pray God may reach the hearts of many. Oh how exceedingly important does it seem to me while I am penning these lines, after having visited a hundred towns and villages of Asia Minor, thrust in as many *medical missionaries*. This country swarms with adventurers—the refuse of every European nation; possessing, usually, but a mere smattering of medical or any other science, yet obtaining a livelihood, scanty indeed, generally, and acquiring an influence, less than the books of travellers would lead one to expect, but adequate for many useful and important purposes. The diseases of the country are usually simple, so that a little experience united with good sense, often makes the village doctor a truly valuable man.—Ye pious youth of our land, who can succeed in attending but a single course of medical lectures, or can have the opportunity of studying and visiting but a year or two with some skilful physician, why will you not devote yourselves to the missionary cause, and coming forth to this and similar countries, in the exercise of the healing art, according to your abilities, lay the foundation of an unsuspected and economical mission? But why do I recommend only this partial medical training? Because if once learned and skilful physicians, the temptations of a lucrative situation at home will be more strongly felt, nor if you should break away from them, would I wish you to be mainly devoted to relieving the physical diseases of men.

The advancing age and various family impediments of those who are already settled in the min-

istry, will prevent us from receiving many helpers from this class. Those too, who have bade farewell to their theological teacher, without devoting themselves to the foreign missionary work, are not likely to go far from their native land to preach among the heathens the unsearchable riches of Christ. It is to the theological seminary, the pastor's private lecture room, the college hall, and even the walls of the academy, that we mainly look for associates. But how few comparatively, theological, collegial, or academical students are now decided on offering themselves to the service of any missionary society! And of these few, how many from various causes, how many will never set foot on unevangelized lands! I speak not this by way of discouragement. On the contrary, let every one whose heart is warmed with desires to set up the standard of the cross on heathen shores, cherish the purpose, and give it all its lawful influence over his feelings, his studies, and his plans, even though mountain obstacles may seem now to rise before him. "I will lead the blind by the way that they know not," saith the God of Providence as well as the God of Israel; and it may be in some manner most unexpected to them, if they cultivate the proper temper of heart; these obstacles will all be removed. "Who art thou, oh great mountain, before Zerubbabel thou shalt become a plain!"

But after all, the conviction is forced upon my mind, that your Society, like others, will be straitened for lack of ordained missionaries, and it is on the third class whom you call for "*judicious, devoted, and self-denied assistants*," that I found my principal hopes for carrying forward your work in these parts.

THE MISSIONARY MANUAL,

Or history and present state of Christian Missions

This is a recent publication of the American Sunday School Union, which we would earnestly recommend to the Christian public. This little volume gives a concise view of the moral condition of the world—a statistical account of the different missionary societies and missions throughout the world, and brief development of the best method of training the young to correct views of the subject. Connected with this Manual is a Map, exhibiting by appropriate coloring, the spiritual condition of the globe, in its various degrees of divergence from the principles of evangelical truth. We should rejoice to see this volume widely disseminated, and think it should find a place in the juvenile library of every Christian family.

JUVENILE MISSIONARY INTELLIGENCER.

We have received the first No. of a handsome duo. periodical of this title, published by the Juvenile Foreign Missionary Society of the 1st Reformed Presbyterian Church, (Dr. Wylie's) in Philadelphia. This society constituted in its present form little more than a year ago, has proved to be one of the most spirited associations of the kind which we have ever known.

The first Anniversary Meeting was held Jan. 13. The services were commenced with prayer by

the Rev. Dr. Wylie. The Annual Report was then read, and ordered to be printed. Letters from the Rev. Dr. M'Masters and the Rev. J. N. M'Leod were presented and read. Addresses were delivered by the Rev. Dr. Wylie, Rev. E. P. Swift, Rev. J. Forsyth, Rev. S. W. Crawford, and Rev. J. R. Campbell; and a collection to aid the Society taken up, amounting to \$19 58. The audience was large and respectable, and the exercises deeply interesting and animating.

We would hope the laudable example of the youth of Dr. Wylie's church will be followed, not only by many in all the Presbyterian denominations, but other sister churches engaged in the work of Foreign Missions. Had the youth of our churches been present to witness the decorum, the deep interest and pleasure with which the members of this society celebrated their first anniversary, they would need no additional incentive to induce them "*to go and do likewise*."

The *Intelligencer* is to contain 12 duo. pages, to be published monthly, at 50 cents per year, and we would strongly recommend it to our young friends as an effort which deserves to be encouraged, and a periodical which will repay them for the expense of it.

DECEASE OF REV. DR. WISNER.

The Board has again been called, in the course of God's holy providence, to experience a most afflictive bereavement, in the sudden removal by death of the Rev. BENJAMIN B. WISNER, D. D. one of its secretaries for correspondence. The event occurred on Feb. 9. On Wednesday of the week previous, Dr. Wisner was in his usual health, and continued his labors at the Missionary Rooms through the whole day, though at the close of the day he spoke of feeling unwell. His disease, which was ulceration of the throat and scarlet fever, did not fully develop itself till Friday; and no serious apprehensions were entertained respecting its termination till Saturday. Then all human aid was found unavailing. His work was finished, and it was the Lord's will to take him to himself. He continued to sink under his disease till Monday, at half past two in the afternoon, when he expired.—He was in the 40th year of his age.—*Missionary Herald*.

STATE OF RELIGION IN PITTSBURGH.

In our last statement, two errors, respecting the number admitted to communion, escaped notice, which we correct. To the First Presbyterian Church were admitted, on examination, 49; to the Third, 49; to the church of the Northern Liberties, 33; to that of Allegheny, 12. There have since been admitted to the Second Church of Pittsburgh, 20 persons, and 5 adults have been baptized; making in all 163. Protracted meetings have been held in churches of other denominations, and large accessions made to their numbers.

The List of contributions will appear in the next number.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 5.

PITTSBURGH, MAY, 1835.

WHOLE No. 26.

ORIGINAL COMMUNICATIONS.

CONVERSION OF THE WORLD.—No. 9.

The Lord will make Zion his habitation, and many nations shall be joined to him.—The daughter of Zion is called to rejoice on account of his gracious presence. The heathen shall be partakers of this blessing. He will be a "light to the Gentiles, and the glory of his people Israel." Perishing sinners of many nations shall accept his overtures of life, and join themselves to him in a perpetual covenant. And all flesh are exhorted to "be still and know that he is God;" and instead of opposing his reign, humbly bow to his peaceful sceptre. "Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people," &c. "Be silent, O all flesh, before the Lord," &c. (Zec. 2:10—13.

The spiritual temple shall be built, not by human power, but by the Spirit of the Lord.—Zerubbabel and his associates succeeded in completing the second temple, not by the power or authority of the Jews, nor of the heathen kings who favored the object, but by the Spirit of God, influencing all concerned in the enterprise. In this the goodness or grace of God was illustrated. Zerubbabel was doubtless a type of Christ, who erects his spiritual temple, the church, not by secular authority or an arm of flesh, but by the regenerating and sanctifying influences of the Holy Ghost, shed down abundantly through his mediation, to render the gospel effectual. And the glory of rearing this temple, incomparably superior to all temples "made with hands," is due to none but the Lord, who begins and accomplishes the work by the strength of his omnipotent arm, and by the exceeding riches of his grace. All human instruments, who have the privilege of being co-workers with him, in christian or heathen lands, should keep these things distinctly in view; put unwavering confidence in his power, mercy, and faithfulness, and see that all their ascriptions of honor and praise be made to his worthy name. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth

the head-stone thereof with shoutings, crying, grace, grace, unto it." (Zech. 4:6,7.)

Christ, the Branch, will erect the spiritual temple and bear the glory. Distant Jewish and Gentile converts shall be instruments in the work, and partakers of its benefits.—He will accomplish the grand design in the execution of his sacerdotal and regal offices, giving his life a sacrifice for sin, and subduing rebels by the power of his Spirit. Believers, "called with a holy calling," of the stock of Israel and of Gentile race, in remote regions of the earth, will feel a deep interest in the work, and labor for its advancement; or they will be "lively stones" in the building which, "fitly framed together, will grow into a holy temple in the Lord." Let the prediction of the prophet be a subject of our special attention and meditation. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both. And they that are afar off shall come and build in the temple of the Lord." (Zec. 6:12,13,15.

The King of Zion, coming, shall speak peace to the Gentiles, and his dominion shall be co-extensive with the earth.—"Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: Behold thy King cometh," &c. "He shall speak peace unto the heathen, and his dominion shall be from sea to sea, and from the river even to the ends of the earth. As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Zec. 9:9,10,11. This is a clear prediction of the triumphant entrance of Christ into Jerusalem; of the publication of his Gospel of peace with saving efficacy among the heathen; the extension of his spiritual dominion over all lands, and the deliverance of sinners from condemnation and the bondage of satan by the blood of the everlasting covenant. This promise of God, who "cannot lie," will not fail of a complete accomplishment; and it ought to encourage the hearts of his saints who weep over the desolations of Zion; and over the ignorance, superstition, idolatry, impiety, sensuality, degradation and misery of the whole world that lieth in wick-

edness." Let such continue to pray, "Thy kingdom come," persevere in their labors to advance it, and confide in the infallible declarations of the God of unchangeable truth.

The Spirit of grace, poured upon the Jews, will effect their conversion.—"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn for him," &c. Zec. 12:10,14. This prediction assures us of the future conversion of the Jews, as a body, to Christianity, when the Spirit shall convince them of their perverse unbelief and continued approbation of the deed of their fathers in "crucifying the Lord of glory"—shall bring them to repent with the deepest contrition—and teach them to pour out fervent prayers for the remission of their aggravated sins through the atoning blood of the Redeemer, and their sanctification by the power of his grace.

A period of mingled light and darkness shall be succeeded by one of light and joy, under the unlimited reign of Messiah.—From the days of the apostles, the church has exhibited a checkered scene—a state of mingled light and darkness, truth and error, holiness and sin, happiness and misery. It is so in our time, and will continue so, more or less, till the commencement of the millenium. Then there will be light: and this light will increase in extent and lustre until "the knowledge of the Lord shall cover the earth as the waters cover the seas." This blessed state will be produced by the gracious influences of the Holy Spirit, here predicted under the emblem of "living waters" flowing in different directions. Then, Christ shall be King over all the earth, and holiness to the Lord shall be written upon the bells of the horses—which denotes that secular, as well as religious occupations, shall be pursued with holy affections and a supreme regard to the glory of God. See Zec. 14:6,9,20.

A FRIEND OF MISSIONS.

THE DUTY OF PRAYER.

This is an important subject, frequently treated by able writers and speakers. I expect not to shed upon it additional light. My object is to excite attention to the duty, and stir up the minds of Christians by way of remembrance. To leave room for some variety in the narrow limits of a single sheet, I shall aim at as much brevity as is consistent with perspicuity.

1. The object of prayer is God—the Triune Deity, the Father, Son and Holy Ghost. That God in each of the divine persons is a proper object of religious worship, is evident from the praise of the seraphim, (Is. 6:2,3,) the form of baptism, (Mat. 28:19,) the apostolic benediction, (2 Cor. 13:14,) and numerous other Scriptures. But we are especially instructed to

address our prayers to the Father, in the name of the Son, or with reliance on his merits and intercession; and "in the Spirit," or under his enlightening and quickening influence. The worship of idols, imaginary divinities, angels, departed saints, or any created being, is highly criminal and offensive to God, who "will not give his glory to another, nor his praise to graven images." It is also extreme folly; for such deities are "vanity and a lie," having no power to save or bestow needed blessings. Let idolaters in heathen and christian lands consider this. Let all regard the high command of Heaven, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Mat. 4:10.)

2. The THINGS INCLUDED in prayer appear to be the following: (1.) *Invocation*, or devout mention of the holy and reverend name of God. (2.) *Adoration* of his glorious and unbounded perfections, revealed in his word, and displayed in his wonderful works. (3.) *Petitions*, offered with unfeigned desire, for such things as God in his word has authorized us to ask. (4.) Earnest PLEADING for those blessings, by arguments drawn from his perfections, his relations to us, his covenant and promises in Christ, the glory of his great name, his former loving kindnesses, and particularly the meritorious righteousness and all-prevalent advocacy of the great High Priest of our profession. (5.) Penitential *Confession* of our sins against God, our unworthiness of "one of all his mercies," and desert of his everlasting displeasure. (6.) *Self Dedication*, or joining ourselves to the Lord in an everlasting covenant; and consecrating to him our time, talents, influence, and all we possess. (7.) *Thanksgiving*, or grateful acknowledgment of his benefits, common and special, conferred upon ourselves or any of our degenerate race.

3. Prayer is a DUTY and PRIVILEGE. Reason dictates, that those, who are in a destitute and perilous condition, should look to him who is able to afford them help and deliverance. That it is a *duty* is manifest from express commands, requiring us to "ask of God, pray without ceasing, pray every where, with all prayer," &c.—from our Lord's pattern of prayer, his example, and that of his saints, recorded for our imitation; as Abraham, Jacob, Moses, Hannah, Samuel, David, Elijah, Hezekiah, Ezra, Nehemiah, Daniel, Nathaniel, Peter, Paul, Cornelius, and frequently the whole church after the descent of the Holy Spirit. It is also an unspeakable *privilege* to spread our wants before God on his mercy seat, enjoy communion with him, and receive the rich communications of his grace. So it is accounted by those who have "tasted that the Lord is gracious," desire to behold his glory, and be "filled with all his fullness." Thus, Asaph said, "It is good for me to draw near to God." (Ps. 73:28.) and David, "I will lift up my hands in thy name. My soul shall be satisfied

as with marrow, and fatness and my mouth shall praise thee with joyful lips." (Ps. 63: 4,5.)

4. The Design of prayer is not to inform God of any thing to him unknown; for "his understanding is infinite;" and he is perfectly acquainted with all our characters, circumstances, and necessities. But it is highly useful as a means of humbling us under a sense of our entire dependence on him, our own insignificance in his presence—especially our sins and demerits; and of preparing our hearts for the grateful reception and wise improvement of his mercies. And "the effectual fervent prayer" of faith, or that which is *in-wrought* by the Spirit, "availeth much" to draw down the inestimable blessings of divine grace, promised by the God of truth, and bestowed by Him who "received gifts for men, even the rebellious."

5. ALL MEN, saints and sinners, OUGHT to pray, and pray "in Spirit and truth." All are under the obligation of God's law, which enjoins this and every other exercise of religious worship. All, having lost the image and favor of God, are commanded to "seek the Lord while he may be found, and call upon him while he is near." It is true, that the "sacrifice of the wicked is an abomination to the Lord." "They, that are in the flesh, cannot please God"—and "without faith, it is impossible to please him." Some, while they admit that Christians ought to pray, pervert these declarations of divine truth, and infer that prayer is not the duty of sinners. But if sinners act on this principle, they forsake their own mercies; put themselves out of the way in which God usually meets, in compassion, with sinful men; resist the strivings of the Spirit; and, throwing off the restraining influence of prayer, make accelerated progress in the way to death. Besides, it is obvious, that the deep-rooted depravity of sinners, or the opposition of their hearts to God, cannot free them from their obligation to pray to him, or form any excuse for their neglect; for, if it could, it is equally evident that this depravity would release them from obligation to read the word of God, hear his gospel, sing his praises, or attempt to perform any thing required in his law. Like the nature of God, his law is unchangeable, and no depravity of man can relax, much less destroy its obligation. Let sinners consider, that their enmity of heart against God and his law is so far from excusing them, that it is the very thing that renders them exceedingly hateful to God, and all their services unacceptable to him; and that it is the real ground of their righteous condemnation. Let this consideration lead them to repentance—to a more thorough conviction of their guilt and vileness before God, the spiritual impotence of their condition, their pressing need of pardon through "the blood of Jesus," and "the re-

newing of the Holy Ghost;" and excite them to flee to the Savior for life—to seek earnestly, and cry incessantly for the blessings of his grace, till they find "joy and peace in believing."

6. We must pray FOR MANKIND IN GENERAL, in obedience to the divine command. (1 Tim. 2:1) We must be sensible of our own necessities, cherish the spirit of prayer, and continually implore for ourselves all needed blessings. But we must also remember others; for Christ has taught us when we pray, to say "Our Father, who art in heaven." If the love of God possess our hearts, they will be enlarged with benevolent affections towards our fellow men, which will be expressed in prayers for their salvation: we will pray not only for our own relatives and connexions; but for all the families and kindreds of the earth: not only for our own nation; but for "all nations of men that dwell on all the face of the earth;" not only for that branch of the church with which we are immediately connected; but for all evangelical churches and denominations: not only for those who love the truth, and act under its influence; but those "who turn away their ears from the truth, and are turned unto fables"—that they may be recovered from "the snare of the devil"—embrace the genuine gospel, and bring forth the fruits of righteousness: not only for the inhabitants of Christian lands; but those of Pagan countries, who have not been "visited with the day-spring from on high, to guide their feet into the ways of peace." Hence, we may see our obligations to pray for the success of all evangelical missions; that they may be blessed for the deliverance of the world from the direful bondage of sin and the prince of darkness.

7. THE BLESSINGS for which we ought to pray may be learned from the scriptures generally; but especially from that pattern of prayer which our Lord prescribed to his disciples. By this we are taught, that the great subjects of prayer are the following: (1.) That the name of God may be hallowed, or his glorious perfections illustrated in and by the works of his hand. (2.) That his spiritual kingdom may be extended, advanced, prosper, prevail, and triumph over the opposing powers of earth and hell. (3.) That men in general, of every nation, kindred, and tongue, may yield a cheerful, unreserved obedience to the precepts of his word, and an humble, joyous submission to his providential government. (4.) That the temporal necessities of ourselves and others may be daily supplied by the openings of his bountiful hand. (5.) That the mercy of God in Christ may be exercised towards us and thousands of our guilty race, in the "forgiveness of iniquity, transgression and sin." (6.) That we and our fellow travellers to the eternal world may be preserved from the dangers that surround us, or saved from the power

and influence of the temptations which arise from satan, the world and the evil of our own hearts. How comprehensive, how appropri-

ate, even to the present state of the world, how excellent is this pattern of prayer!

[To be continued.]

BIOGRAPHICAL SKETCHES OF MISSIONARIES.

REV. DR. ROBERT MORRISON.

When the churches in England, toward the close of the last century, aroused from their indifference in respect to the condition of millions of their fellow men dying in idolatry, they prayed and devised measures for the evangelization of the heathen. While they sent missionaries, for this purpose, to various parts of the world, their attention was called to the immense population of China. The choice of the directors of the London Missionary Society fell upon Rev. Robert (afterward Dr.) Morrison, who had studied in Hoxton Academy, with a view to the ministry at home; but, fully convinced of the deplorable state of the Pagan world, he was willing to go to any quarter of the globe where the gospel was unknown, and, with this view, entered the Missionary Seminary at Gosport. Having obtained a Latin Chinese Dictionary, and the "Harmony of the Four Gospels" in Chinese, from the British Museum, he sailed in 1807, by way of America for Canton, accompanied by the prayers of thousands. He landed at Macao, in September of that year, and was viewed with suspicion by the Romish clergy. In Canton he lived during that season in a godown, where he studied, ate and slept; let his nails grow as do the Chinese, wore a tail, and became an adept in the use of chopsticks. In the factory he walked about in a Chinese frock, and wore Chinese shoes. But finding that conformity to the prejudices of the natives did not conciliate their affections; he abandoned their costume, and dressed like a European. Soon after, he was introduced to Sir George Staunton, a member of the British factory, and, through him, became acquainted with Mr. Roberts, the chief; who, on his death bed, encouraged Mr. Morrison to avow his principal object, the translation of the scriptures into the Chinese language; saying, the members of the factory could with reason answer the Chinese,—“This volume we deem the best of books.”

But the arrival of troops from Bengal, in 1808, to garrison Macao, made it necessary for Mr. Morrison to leave Canton. He had, during all the time, studied Chinese, both the Canton and Mandarin dialects, and even offered his private prayers in that language. Shortly after, he was nominated Chinese translator to the British factory. This situation greatly facilitated the accomplishment of his views. He now began to hold, on Lord's day, a religious meeting at his house with some Chinese, highly delighted with this small beginning of

a great work. Finding that a copy of the Acts of the Apostles, which he had brought out with him, was perfectly intelligible, he printed it, and completed also a Chinese grammar, with the Gospel of Luke, in 1810—11. He went on gradually, and printed the New Testament in parts, till the British and Foreign Bible Society voted £300 towards translating, printing and circulating the scriptures in China. The Roman Catholic missionaries had spent above two centuries in China, but had never contrived to translate the oracles of God, and make them intelligible to the millions of her inhabitants. But Dr. Morrison followed the Savior's command, by making known the gospel without human alloy. He found no important work so easily translated into foreign idiom as the Holy Bible—a book given for all nations in the most simple form. In the years 1813 and 1814, he instructed four orphan boys, both in their native language and the principles of Christianity. As the Chinese prize education, and have made literary acquirements the road to office, the establishment of schools has since proved very beneficial to the promotion of Christianity.

In 1813, the London Missionary Society sent Dr. Morrison a worthy, indefatigable fellow laborer, Mr. (afterward Dr.) Milne. He landed at Macao, but was ordered away by the Governor; whose conduct in this instance was highly reprobated by disinterested persons. He repaired to Canton, where he could remain, and study the Chinese language, without being disturbed by the Chinese government. Dr. Morrison, in the mean time, had written several tracts upon the doctrines of Christianity. By the perusal of one—"The Redemption of the World"—a wretch, who had been a Roman Catholic, was reclaimed from his vicious life. He had also the great satisfaction of giving the New Testament to the largest nation on the earth in their own language. To carry on the work of distributing the scriptures and tracts with more success, Mr. Milne, the next year went to Batavia, touched at Banca, visited the island of Madura, Java, Malacca. When he arrived at Macao, a second edition of the New Testament was published in a more portable form; and in 1815, the first Chinese convert, Tsae-ako, was baptized, confessing his sins, expressing his reliance on the atonement of Christ for remission, and imploring the gift of the Holy Spirit. About the same time, two other persons, a teacher and a writer of the

Chinese language, who had attended Dr. Morrison's instructions, expressed just views of Christianity; but their baptism was deferred, with the hope of their giving more satisfactory evidence of their piety. Dr. Morrison, having prepared materials for a dictionary of the Chinese language, the printing of the work was, with commendable liberality, undertaken by the East India Company.

Drs. Morrison and Milne finally resolved, in 1815, to establish a permanent central situation of missions at Malacca—to embrace the Malay branch, and co-operate towards the spread of the gospel in Siam and the Indian Archipelago. This establishment afforded many opportunities of circulating the scriptures and tracts in the settlement, and by means of native trading vessels, and passengers to Cochin-China, China, Siam, and almost every Chinese colony in the Malayan Archipelago. The following year, a monthly magazine, and several religious books, were issued from the Malacca press, by means of which the knowledge of saving truth was extensively diffused. A Chinese, of the name of Leang Afa, afterward a most decided Christian, was baptized here by Dr. Milne. Dr. Morrison, in the meanwhile, accompanied the English embassy to Peking, and had an opportunity of becoming acquainted with the spirit of the government, and of the people. In 1817, Dr. Milne visited China, and projected with Dr. Morrison, a plan for the establishment of an Anglo Chinese College, for the instruction of Chinese and English youth in the languages of both. They also divided between themselves the translation of the remaining part of the Old Testament. And, to give more general interest to the mission, Dr. Milne set on foot the Indo-Chinese Gleaner, a quarterly, miscellaneous publication. In 1817, many laborers arrived at Malacca; and new stations were established at Pulo Penang, Singapore, and Batavia. The Anglo Chinese College soon numbered twenty-six students, nearly all Malacca-born Chinese youth. It formed by degrees a large and excellent library, and the missionaries made frequent use of the books collected. The excellent Milne, whose life was dedicated to his Savior, whose talents were surprising, whose labors incessant, did not live to see the fruits of his exertions. He died in 1822. The Chinese mission suffered by his death an irreparable loss.

On the 25th of November, 1819, the translation of the scriptures into the Chinese language was happily completed. On this interesting occasion, Dr. Morrison, writing to the directors of the London Missionary Society, expressed his pleasing anticipation of the most favorable results of having Moses, David, the Prophets, Jesus Christ and his Apostles, declaring to the Chinese, in their own language, the wonderful

works of God. On the 9th day of December, 1823, Dr. Morrison, after setting apart to the work an evangelist Leang Afa, a native convert, embarked for England; whither he arrived March 20, 1824. He was introduced to the King by the President of the Board of Control, and was permitted to lay before him a copy of the Chinese version of the Bible made by him and Dr. Milne, with an account of the Anglo Chinese college and the Singapore institution; and he received, through Mr. Peel, his Majesty's marked approbation of his distinguished labors. After rendering many invaluable services to the cause of missions, and that of China in particular, Dr. Morrison left England, with his family, in 1826, and arrived at Macao on the 19th of September; and resumed the religious services which he had been accustomed to perform. In his absence, Afa had composed several works, calculated to promote the interests of the Christian religion; and has since labored with great zeal and activity in the distribution of the scriptures and religious tracts. Dr. Morrison speaks of him as "dead to the world, and alive unto God—occupied in studying the scriptures, writing and printing tracts, visiting from house to house, and testifying to his countrymen the gospel of salvation."

Feb. 25, 1830, Rev. Messrs. Bridgman and Abel, missionaries of the American Board, arrived at Canton, and were joyfully welcomed by Dr. Morrison to that long neglected field. Under date of Jan. 16, 1831, he expressed his regret that a wide door was not then open to send the words of eternal life through the whole length and breadth of China; said, "Where we cannot send whole Bibles, we can yet distribute portions of the Lord's word." In letters, dated Oct. 14 and Dec. 6, 1833, [see Chron. p. 297] he gives an account of his continued labors and those of Afa, and manifested gratitude that God had raised up help for China from several quarters; and says, "Though much indisposed, I have continued my usual religious services in Chinese twice, and in English once, on the Lord's day."

We have announced the death of Dr. Morrison. A letter from Rev. C. Stevens to Dr. Ely, states that he died August 1, 1834, at Canton, in the 53d year of his age. On the last Sabbath before his decease, he was peculiarly animated and solemn in his exhortations to his native audience, to regard the instructions he had imparted, as they could enjoy them no more. While suffering great weakness and pain, his mind was calm; his hope in the Lord steadfast, and his faith in the promises of God firm to the last. A few hours before his decease, he fervently prayed that his faith might not fail; that his family might be provided for and blessed; and that double grace might rest upon his brethren of the Chinese Mission, and success attend their labors. His remains were

conveyed to Macao, and rest beside the sleeping dust of Mary, his first wife. "Blessed are the dead who die in the Lord; yea, saith the

Spirit, that they rest from their labors; and their works do follow them."

MORAL CHARACTER OF THE CHINESE.

China is justly considered as a most important missionary field. The way is now apparently open for the propagation of the Gospel among its millions of inhabitants. The zealous and enterprising Gutzlaff has obtained by his travels and researches, and communicated by the press, much information respecting the secular and moral state of the Chinese; and others, who have traveled or resided in the country, have shed much light upon this subject. It is clearly seen, that they are, in many respects, an interesting people, but greatly need the enlightening and purifying influence of the Gospel, applied by the Spirit of grace.—We have now before us a "Journal of a residence in China, and the neighboring countries, from 1829 to 1833," by Rev. David Abeel, a member of the Reformed Dutch Church, and Missionary of the American Board;—published by Leavitt, Lord and Co., New York, and Crocker and Brewster, Boston, 1834. It is a valuable work, written in a plain, but attractive style; and must be interesting to Christian readers, and tend to excite a missionary spirit. To call the attention of those who feel a benevolent concern for the salvation of the heathen to this volume, and recommend it to their perusal, we make the following extracts, which exhibit the present deplorable condition of the Chinese in reference to their immortal interests, and loudly bespeak the compassion and beneficence of the Christian community

Idolatry of the Chinese.—From one of the natives books it appears, that there are in China upwards of 1560 temples dedicated to Confucius. About 62,000 victims, bullocks, pigs, sheep, deer, are annually sacrificed, and 27,600 pieces of silk offered to the manes of the sage. This is the wisdom of the *learned heathen*, who generally teach that "death is annihilation," and who sometimes affirm that there is neither "God, angels, nor spirits." To whom, to what do they present these offerings? Like many in Christian lands, these very persons show the insincerity of their professions in the prospect of death. Then the priests of Budh, whom they despise and ridicule in health, are called to give the mind some support under its dread, if not its consciousness of immortality.—Small images, answering to their notions of district gods, are placed in the corner of the streets, which receive the homage of the neighborhood.—Every house has its family altar, either before the door or in the principal room, frequently in both.—According to the excellent Dr. Milne, "most of the forms of mythology, which make any figure in the page of history, now exist in China.—China has her Diana, her Æolus, her Ceres, her Esculapius, her Mars, her Mercury, her Neptune, and her Pluto, as well as the Western Pagans had. To use their own expression, 'her gods are in number like the sands of Havy river.' She has gods celestial, terrestrial, and subterranean—gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen. She adores the

gods who are supposed to preside over the thunder, the rain, the fire, over the grain, over births and deaths, and over the small pox. She also worships the genii of the mountains, rivers, lakes and seas, together with birds, beasts and fishes."

Superstition.—"Astrology, divination, geomancy, and necromancy, every where prevail; shells and charms every one possesses." "According to the superstitious customs of the Chinese, they have been just paying their annual visit to their departed relatives, repairing the tombs, decorating the surrounding spot with colored papers, offering to their manes, and attending to numerous rites, which they conceive becoming in the living, and not simply gratifying to the dead, but quite necessary to their comfort. The more wealthy, on these occasions, erect booths on the hills, assemble their kindred, prepare a sumptuous entertainment, provide candles, incense, gold and silver paper, suits of clothes, and other articles, which, passing by the operation of fire into smoke, they imagine pass into the world of spirits. Then they kneel, sacrifice and pray to this effect; "We, a multitude of children, grandchildren, and other descendants, now have come hither to worship at their ancestors' tumuli; we pray that by the protection of our ancestors we may become prosperous, and that their descendants may be constantly supported." "We have visited two of the dwelling establishments, belonging to the hong merchants, and situated in the village of Hainam. One of the rooms was fitted up and furnished

as a domestic chapel. Incense was burnt before a painted figure, intended to represent the tutelary deity of the house. We have referred to the custom of putting up tablets in the houses at the demise of parents and other near relatives. It is thought that one of the *three spirits*, which the books assign to each person, abides near this tablet, and is refreshed and gratified by the offerings which are daily made to it. The proprietor of one of the houses invited us to the ceremony of burying his mother.—The body has been preserved above ground for a year or more, and now for the first time since her death, the precise place and hour of interment have presented themselves to the imaginations of the deceiving, and probably deluded priests. Our host mentioned, that one of the principal hong merchants had a number of his deceased relatives unburied; some of whom had been kept thirty years, waiting for the lingering, auspicious hour. This is said to be contrary to the laws of the empire; but superstition has no laws, especially when protected by the strong arm of pecuniary power.—In January, 1830, there were reported to be 10,000 confined bodies in Canton, not interred!"

Processions.—"Our attention has been frequently arrested by processions passing through the streets.—The processions most worthy of remark are designed either for religious, hymeneal or funeral occasions.—To-day the largest procession I have yet seen passed. Its object was religious, in commemoration of the *birth-day* of one of their gods—probably a deified hero. To describe it would be difficult; to imagine it the product of a rational mind for any rational purpose, still more so; but to believe it the effort of an immortal spirit, to secure the favor of one who has the disposal of its eternal happiness, almost impossible. Among the objects, which principally attracted attention, were small temples fantastically decorated and furnished with gilded images—pageants resembling palanquins, and filled with roasted pigs, ornamented fruits, cakes and flowers—boys and girls gaudily arrayed on horseback; the first children of wealthy parents, who represent official attendants upon the gods; the others, holding probably the sacred vessels of their altars, and acting as priestesses—groups of lads on foot occupying different places in the train, and each company wearing a distinct uniform; bands of musicians, both aged and young, with gongs, drums, tamborines, cymbals, stringed and wind instruments; besides a large number of coolies in almost every color and style of dress, each furnished with a religious tablet or object of ornament.—If the Chinese had been enraged at their deity, and intended this as a public expression of their contempt, it would have been more in character. Such is the frenzy of the human mind, without the restraining and renewing powers of the Holy Spirit.

Amusements.—"One of the most popular amusements in China, and one which quite forces itself upon your attention, is the drama. If you walk abroad, and allow your eyes the wonted liberty, you are sure to see it. If you remain at home, and allow your ears the same freedom, you will certainly hear it, or its accompaniments.—Stages are annually erected in the most public and spacious openings of the streets, and frequently on the ground of wealthy citizens. The rich engage the actors for the entertainment of themselves and families. These exhibitions are frequently intended for the honor and gratification of their gods. The square belonging to some of the temples is one of the most common locations selected, and the scenes are at times kept up for seven successive days and nights. The sentiments they entertain of the object of their adoration and trust may be gathered from the pieces introduced for their *amusement*.—What ideas must they possess of the moral character of these honored beings, if they believe that their attempts at comedy, buffoonery, or gross obscenity, are acceptable and approved?"

Infanticide.—"In the imperial city, after allowing more than one half for natural deaths, the number of exposed infants is, according to Barrow, about 4,000 a year. Some of the scenes he witnessed while at Peking were almost incredible. Before the carts go round in the mornings to pick up the bodies of infants, thrown in the streets—amounting to about 24 every night—dogs and swine are let loose upon them. The bodies of those found are carried to a common pit without the city walls, in which the living and the dead are thrown together. In some provinces not one out of three is suffered to live. The most prevalent mode of effecting this crime is by suffocation, which is done by means of a piece of paper, dipped in vinegar, laid over the face of the child so as to prevent it from breathing either by means of its mouth or nostrils. *It is said to be frequently done to the aged and afflicted, to cut the brittle thread of life.*"

Degradation of Females.—"Infanticide is almost exclusively limited to the female sex; and the condition of that class of the community, when spared, is an evidence, as well as one cause, of the real barbarity and misery of the nation. A Chinese writer, after quoting a large portion of one of their moral works on the inferiority and treatment of females, makes the following remark: "The very dependent and degraded state of females in China may be partly seen from this extract. They are, moreover, not allowed the confidence of their husbands, nor to sit at table with them, nor to have a voice in domestic concerns, nor to visit the temples where the prayers of the unfortunate are supposed to find access. Religion is denied them, little attention seems to be paid to the peculiar circumstances in which, as

wives and mothers, they may be placed. 'Rise; run; work; eat little; spend little; be silent; keep out of sight; obey; bear, and rather bleed, starve, and die, than dare to complain,' is the general language of the above extract. Without education—crippled from infancy—closely immured—married without their consent—in some instances even sold by their parents—and often treated most unfeelingly by the relatives, and other wives of their husbands, we cannot wonder at the frequent suicides among them of which we read, nor of their attempts to poison those by whom all their happiness and hopes are spoiled. *For the correction of these evils, and the happiness of these miserable beings, we must look to the influence and self-denying labors of Christian ladies.*"

Extensive Cruelty.—In the present constitution of society there is scarcely any security for property or life in the empire. Some of the laws are unjust, others perverted to the most nefarious purposes. The innocent are often made to suffer *for* and *with* the guilty, and the mandarins have it in their power to dispose of those beneath them according to their pleasure. Hence, the oppression and extortions under which the nation has long

groaned. Contrary to the laws of civilized lands, they consider each, who might possibly be involved in a crime committed, guilty, until he proves his innocence. This accounts for that most unreasonable, and, if possible, still more cruel custom of *examining by torture*.—The modes of punishment, especially in criminal cases, are often shocking in the extreme. Strangling and beheading are so common, that scarcely any notice is taken of them.—More than 1000 criminals, suffer death annually in the province of Canton. In the close of 1816, there were in the various prisons of the Chinese empire 10,270 criminals, convicted of capital offences, and waiting the imperial order to carry into effect the sentence of death. The most heinous offences are visited with inflictions of the most refined and exquisite cruelty. Crucifixion, cutting to pieces, every species of slow and painful execution are employed." Surely "the dark places of the earth are filled with the habitations of cruelty."—May the Gospel of peace and love speedily extend over that great empire, and be made effectual to transform its inhabitants into the image of the merciful and benevolent Savior of sinners!

INTERESTING EXTRACTS FROM FOREIGN JOURNALS.

INDIA OPEN TO THE GOSPEL.

It is known to the readers of the Chronicle, that the Western Foreign Missionary Society, more than two years since, resolved, in reliance on Divine aid, to establish a Mission in Northern India; that, in 1833, they sent out a mission family, some members of which have since deceased; and that, in the autumn of 1834, a reinforcement to that mission embarked at Boston for Calcutta. The Executive Committee have it in contemplation to send out additional missionaries, either to join their brethren at Loodianeh, or commence operations at some other station which may be selected. We are pleased to learn, that this mission of the Society is highly interesting to numerous friends of religion and of the Presbyterian church in the United States, and it will doubtless become much more so, if God, in his merciful providence, is pleased to preserve the lives and the health of our missionaries, and bless their labors for the evangelization of the heathen. In the present state of things, it is believed, the following ex-

tract of a letter from Rev. W. Rieve, to the Foreign Secretary of the London Missionary Society, showing that India is open for the gospel, will be read with deep attention and interest by those who desire and pray for the establishment of the kingdom of Christ among the heathen. The writer, when speaking of raising funds for the support of missions in India, makes the following remark in a note, which, there is reason to apprehend, is applicable to the United States as well as Great Britain: "It is said, more is expended in our country in one year on spirituous liquors, than has been collected in a hundred years for the conversion of the world!!!"

"My solicitude, at the present moment, is on the stretch, lest the excitement now occasioned respecting China, should have the effect of leaving India, which is mid-way, to be partially overlooked, or lest it should prevent her from sharing that attention which her present extraordinary aspect so imperiously claims at the hands of the Christian church. However problematical may be the feasibility of doing any thing great for China immediately, the facilities at command for the heralds of salvation to go through the length and the

breadth of continental and peninsular India are beyond all question and doubt. If any one will take into his hand a map of the world, and contemplate that quarter of it designated Asia, he will find from Cape Comorin on the south to the Himalayan mountains on the north, from the Indus on the west, to the bay of Bengal on the east, an area of 1,020,000 square miles, covered with a population of about 120,000,000 of immortal beings; all of whom are degraded and ruined by Mahommedan imposture, Budhistical fooleries, or Hindoo superstition. To this one hundred and twenty millions of precious souls, access is most easy and most ready. All may go to their help who will. The door has long been thrown wide open. With the shocking details of these dark parts of the earth, so full of the habitations of cruelty, we have long been familiarized. Many an eye-witness has reiterated again and again the forlorn and heart-rending condition of India. Warriors, statesmen, poets, patriots, and evangelists, have, for years, been presenting before the eyes of the British public the most hideous but faithful pictures of the ghastly sights, the convulsive throes, the piercing cries, and the dying shrieks of the millions of India, "feeding upon ashes." But though we have long been well acquainted with the character of India's idolatry; and though we have equally long had it in our power to meliorate India's condition, yet scarce half a century has rolled away, since holy men duly qualified went forth from our own isle, to carry the glorious gospel of the blessed God to these remote regions so dark and so desolate. And those who have essayed this blessed enterprise have been so few, so far between, and often so solitary or single-handed, that we can hardly be said to have made any thing like a general impression on the teeming population of that benighted land. From all our churches of every denomination, this one hundred and twenty millions of spirits destined to live for ever, are not permitted to see among them, even in this advanced stage of the nineteenth century, so many as a hundred servants of the most high God, ready to show unto them the way of eternal life.

All will allow that this ratio of advance is far too small, and the scale of operation far too contracted. We must arouse from our comparative torpor, supineness, and indifference. An unusual stir must be made, and a great and well sustained effort must be put forth. Past experience has taught us such are the resources of the churches that they are prepared to meet any emergency. Should God put it into the hearts of his people to make simultaneous exertions in order to call forth the amount of agency required to carry the message of salvation to this ONE HUNDRED AND

TWENTY MILLIONS of our fellow beings, I feel persuaded the means will not be wanting."

"India was never so ready for the gospel as now; the fields were never so ripe as now; and we are only waiting for the Lord of the harvest to thrust out the laborers. The climate, in my opinion, exhibits no formidable obstacles. Care as to diet, exercise, and the regularity of the system are important. Ordinary constitutions, with the usual precautions, have nothing to fear. The scriptures, dictionaries, grammars, tracts, &c., &c., are now ready to hand in nearly all the vernacular tongues. Several of the languages may be studied even in this country, should that appear desirable, as a trial of skill, and a saving of strength."

BLESSED EFFECTS OF A PEASANT'S LABORS IN NORWAY.

The executive committee of the London Religious Tract Society have been anxious to do all in their power for Norway—a country where the press has been the means of reclaiming thousands from the awful errors of Socinianism. On this subject Dr. Patterson has made the following statement:—

"When all was darkness, and every thing seemed to threaten that the light of the gospel would be completely removed from Norway, God, in his providence, raised up a poor peasant, who lived near Indenckihill, on the confines of Sweden. He had received nothing but a common education; but the Lord brought him acquainted with the truth; and filled him with zeal to make that truth known to his countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road; and went through the length and breadth of Norway, proclaiming the gospel in that wild and romantic country, to thousands and tens of thousands; and the Lord gave testimony to the word spoken, in a most remarkable manner; for hundreds were, in a short time, by his instrumentality, made to see and embrace the truth. You may easily conceive that he would not be allowed to go on in peace: he was cast into prison by his enemies. As soon, however, as he got out, he was again at his work; but at length, having come to Christiana, the capital, a most bigoted place in regard to religion, he was laid hold of, and cast into a dungeon, and kept eleven years, from 1800 till 1811. But he was not idle there; for, like Bunyan, he was writing treatises, and sending them forth into every part of the country; contriving, in the space of a very short time, to have 123 tracts published at Cassel. The people were astonished: they had never seen

the like: some said he must be an Englishman: others said, the English knew better what to do with their money: at length, they said he and his followers must be Hongians (after the peasant preacher's name.) The effect of the peasant's labors, already referred to, is this—that, at this day, there are not fewer than 10,000 followers of the Lamb in that country.

Although my object was chiefly to distribute the Bible among them, yet I always like to do something in tracts, and I never go abroad without some of them. I bought a few, and, putting them into my little carriage, gave them away as opportunity offered; the people were ready to fall down and kiss the very ground on which I stood."

TABLE OF THE RECEIPTS OF BENEVOLENT SOCIETIES.

The following Table of the Annual Receipts of Missionary, Bible, Education and Tract Societies, we copy from the Missionary Register of December last. The editors state, that it was collected from the most recent documents to which they had access. Our readers can easily learn the amount, in federal money, received by each Society, by allowing 4 dollars, 44 cents, and 4 mills, for each pound sterling.

	Year.	Income.		Year.	Income.
BIBLE.		£. s. d.			£. s. d.
American,	1832-33	19435 3 6	London,	1833-34	49437 4 5
British and Foreign,	1833-34	83897 2 6	Rhenish,	1833-34	1440 13 4
Edinburgh,	1833-34	4385 15 2	Scottish,	1832-33	5939 5 5
French Protestant,	1833-34	1838 9 2	Scrampore,	1833	4212 7 2
Hibernian,	1833-34	5220 4 4	Slave Conversion,	1832	2594 6 8
Merchant-Seamen's,	1833-34	849 6 4	United Brethren,	1832	12049 10 6
Naval and Military,	1833-34	3309 16 8	Wesleyan,	1833-34	54767 9 7
Trinitarian,	1833-34	2187 0 7			
EDUCATION.			SEAMEN'S.		
American,	1833-34	13009 1 0	Amer. Seamen's Friend,	1832-33	2223 4 0
American Sab. School,	1833-34	17649 0 0	British & For. Sailors',	1833-34	632 9 0
British and For. School,	1833-34	4162 9 0	Destitute Sailors' Asylum,	1833-34	781 0 0
Chinese & Ind. Fem. Ed.,	1834	225 7 0	Distressed do. do.,	1832-33	354 16 0
Irish Sunday School,	1833-34	2865 8 9	Episco. Floating Church,	1832-33	421 19 4
Kildare-Place,	1833	4392 5 7	Sailors' Home,	1833-34	1623 0 0
Ladies' Hibernian Fe-			TRACT AND BOOK.		
male School (2 yrs.)	1833-34	3961 6 1	American Tract,	1833-34	14959 2 6
Ladies' Neg. Chil. Ed.,	1832-33	1658 16 6	Church of Eng. Tract,	1833-34	443 5 3
National,	1834-34	3971 17 8	French Protestant Tract,	1833-34	541 13 4
Newfoundland and Br.			Irish Tract and Book,	1833	4817 13 0
N. A. School,	1833-34	2131 15 7	Prayer Book and Homily,	1833-34	2232 11 5
Sunday School,	1833-34	722 9 7	Religious Tract,	1833-34	47886 4 1
Sunday School Union,	1833-34	7663 12 6	MISCELLANEOUS.		
JEW'S.			American Colonization,	1833	9107 3 0
London,	1833-34	10224 5 5	Brit. & For. Temperance,	1833-34	570 0 0
MISSIONARY.			Christian Instruction,	1833-34	1229 16 6
American Board,	1832-33	32819 18 0	Christian Knowledge,	1832-34	72109 15 1
American Baptist,	1832-33	9561 12 0	Continental,	1833-34	1823 1 4
American Episcopal,	1831-32	6003 9 3	District Visiting,	1833-34	286 6 0
American Methodist,	1833-34	8032 10 0	Hibernian (London)	1833-34	8047 19 8
American W. F. Mis.,	1833-34	3666 2 0	Irish Scripture Readers'	1833	2329 17 2
Baptist,	1833-34	16160 4 5	Irish Societies of Dublin		
Baptist (General)	1833-34	1552 1 1	and London,	1833-34	4820 15 0
Church,	1833-34	52922 1 9	Lord's Day Observance,	1833-34	432 3 1
French Protestant,	1833-33	1404 7 6	Peace,	1832-33	638 7 0
German Evangelical,	1833-34	3537 0 0	Reformation,	1833-34	2025 5 5
Gospel Propagation,	1833	39936 15 9	Total,		£680,134 18 8

MISSIONARY AND RELIGIOUS INTELLIGENCE.

GLEANED AND ABRIDGED FROM LONDON MAGAZINES.

THE WESLEYAN MISSIONARY SOCIETY is adopting a plan of an institution for the improvement of junior preachers, in order to obtain, in the most economical and effectual way, for accepted missionaries about to proceed to foreign stations, that *special preparatory instruction*, literary, theological and religious, which long experience has evinced to be highly desirable, with a view to their more extensive usefulness.

Jews' Society.—The total number of converts, who have put themselves under the care of the Committee exceeds 30. There are at present in the schools 28 boys and 34 girls.—Many, who have passed through the schools, are now creditably filling various stations in life; and some have given evidence of decided piety. Four adults and 15 children have been baptized at the Episcopal chapel during the year. The Baptismal Register contains the names of 226 individuals of the Jewish nation, received into the church of Christ by baptism; 74 of whom were adults. Many, in the country, have been baptized, but their number has not been ascertained. There is decisive evidence that the gospel is the power of God to the salvation of many of the House of Israel. There is great desire among the Jews for the Word of God; and the study of the Old Testament leads to inquiry after the New. There is an important opening for the circulation of the Scriptures in Jewish Schools. There have been issued 8967 copies of the whole or parts of the Scriptures, and many thousand Tracts, in various languages, circulated. Conferences with the Jews on the subject of Christianity have had a good effect. There are 40 missionaries and agents immediately connected with the Society; of whom 13 are Jewish converts. Four have been engaged by the Local Committee in India; of whom 3 are converted Jews.

NATIONAL EDUCATION SOCIETY.—The grant of £20,000 for the erection of School Houses was followed by a similar grant in the last session of Parliament. The benefit of these grants is seen in the great increase of the Society's operations. During the last 5 years, on an average, 120 new Unions have been annually formed—£6000 voted yearly, in separate grants—and increased provision made for 10,000 children in the school rooms erected. Within the last year the applications for Union have been 316; of which 246 were from places which had no schools in Union before—374 applications for grants have been received—the amount of money petitioned for £48,965—and the children accommodated 67,220. The Society's Central School has eminently

answered its original design. Since the year 1811, independently of the instruction given to thousands of poor children, in its own particular department as a Central and training school, 653 masters and 451 mistresses have been received into training on probation at their own request; and 634 masters and 301 mistresses have been received on the application of the Managers of Schools. Thus 2039 adult persons have been trained through the medium of this Institution in the mechanical practices of the Madras System, and subjected to a course of religious instruction.

BRITISH AND FOREIGN SCHOOL SOCIETY.—The operations of this Society have been greatly increased by means of Parliamentary Grants of money, placed at the disposal of the King, to be expended in the erection of School Rooms for the poor. The Committee, encouraged by these grants, immediately despatched more than 1000 letters, to call the attention of the friends of Education throughout the country to the subject; which were promptly responded to—public meetings in towns and villages called—137 memorials, soliciting aid toward the erection of 211 schools, forwarded to the Lords Commissioners—and £29,383 towards the expense of the same was cheerfully offered by the parties making application. Of these applications, 118 have been deemed worthy of consideration—the population of the places from which they come amounts to 1,599,263 souls. Should they all prove successful, 169 new schools will be opened, 30,326 children brought under instruction, and £48,265 expended in building School Rooms; of which £25,173 will be raised by the local contributors.—The Model Schools maintain the high ground which they have long occupied. As a Normal or Model School for training pious and intelligent teachers, the value of the central establishment is chiefly to be estimated. Ninety-eight candidates have been admitted during the year—58 for boys' schools, and 40 for girls'; and 9 missionaries have attended to learn the system. The Society's prosperity is calculated to excite unmingled gratitude.

LONDON MISSIONARY SOCIETY.

African Islands.—Rev. J. J. Freeman transmits from Antannarivo very encouraging intelligence of the eagerness for Christian knowledge manifested by the natives, who so very frequently come to him for conversation on religious subjects, that, if not otherwise engaged, he might employ eight or ten hours daily in answering their objections and explaining what seems to them difficult. The spirit of inquiry leads them to understand the truth.

British Guiana.—Mr. Wray, after praising God for his goodness in bringing slavery to an end, on the 1st of last August, throughout the British dominions, adds; "this day too the

new marriage act came into operation; which extends to Christian ministers of every denomination, who have been duly ordained according to the usage of the persuasion to which they belong, and who have been duly received in this colony as ministers of the Gospel. A registration of all marriages is to be kept in the Colonial Secretary's office." The work of the Lord has advanced, and his servants are encouraged by the increasing means of usefulness among the people. On the 17th of August, Mr. W. opened the Brunswick chapel, on the east bank of the Berbice river. The building is 90 feet long and 30 wide. At 8 o'clock it was two-thirds full. Long before 11, this large building was crowded with negroes from every part of the district; and great numbers could not gain admittance. Between one and two thousand attended—appeared much interested in the exercises of the day, and expressed gratitude to God for his goodness to them. Kind attention to the missionaries has been shown by a number of proprietors, attorneys, managers and others, resident in the vicinity of their labors. The chapel stands nearly in the centre of eleven estates, containing about sixteen hundred negroes and twenty white people. All these estates, except two, are coffee plantations. One of the sugar estates is on the west bank of the river,

containing 172 laborers. At the request of the Lieut. Governor, Sir J. C. Smyth, the missionaries have labored to the uttermost to explain and simplify the law to the negroes, that they might perfectly understand the change upon which they had entered. After this had been done, one of the negroes said to Mr. Wray, "Now we understand good all about de law—we love the great Word of God, and want massa teach ah we it; for we feel dat good in our heart, and want to understand it good for ourselves. We want massa put sense into de heads ah we children, and make dem understand de great and good word well for demselves." Mr. Howe, speaking of his people, says; "The work of the Lord is still advancing in our midst. I have married, this year, 200 couples, baptized near 400 adults and children; received to communion 90. My chapel has been enlarged, and a second enlargement is more necessary than the first. Last Sunday two hundred could not gain admittance. I have a Sunday school of from 200 to 300 negro children, and a good day school. My people have contributed, since the opening of the chapel, near £1000. I ask, in conclusion, that Christians, and Christian ministers, would pray for us, that our faith fail not in this hour of trial and deep anxiety for all the brethren in Berbice."

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

The following letter brings the first intelligence which we have received from the reinforcement to our mission in Northern India since their embarkation at the port of Boston. We are glad to learn, that, though our brethren and sisters suffered from the usual sea-sickness, they were again in the enjoyment of good health; and that their situation on board the *Georgia* was in a high degree comfortable. We pray and hope, that God, in his good providence, will conduct them safely to the shores of India, and thence to their field of missionary labor; and that, by his gracious Spirit, he will make the gospel, which they bear to the heathen, the power of God to the salvation of multitudes believing it.

Letter from the Rev. James Wilson to the Corresponding Secretary, dated, Atlantic Ocean, Ship Georgia, N. Lat. 6°, W. Long. 26°, Nov. 29, 1834.

DEAR SIR,—A ship, bound for America, has appeared in sight. I embrace the opportunity it presents to send a hasty line. I have put

in most of the time, since it appeared in sight, in writing to my parents. But I cannot let it pass without writing to you, to say a few things respecting our voyage since we bade you adieu at Boston. Soon as we could no longer distinguish the wistful look of dear friends on shore, we busied ourselves in adjusting our narrow homes, so as to make them comfortable when the sea-sickness should commence. I need not say that it waked up thrilling meditations to see the shores of our much loved country fade away in the distance. I need not say, "a few natural tears we dropped," but wiped them soon. Happy, happy country! we leave thee now. When shall thy loved shores again greet our eyes? thy loved homes cheer our hearts? Never, we suppose, never. But our banishment is voluntary. We seek a better country. We go to tell the Hindoo of that better, that heavenly country. It is written, (Heb. 11:15,16,) "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, a heavenly." We feel it our honor thus to follow in their footsteps, though at as great a distance behind their faith as behind their years.

We had pretty rough weather for the first week—almost a gale all the time. We all

suffered some from sea-sickness. Mr. Newton, perhaps the least; Mr. and Mrs. Hall the most. Thanks to our kind Preserver, we are all again in good health, and very comfortably situated. The captain does every thing in his power to make us comfortable. Our home here is more like a palace than a ship's cabin, according to the idea we had of it. I have commenced several letters; but as they are unfinished, I suppress them: and now the order comes to quit at once. I yield. Adieu.

My warmest affections to Mrs. S., and all my much endeared friends in Pittsburgh. Our voyage has been very pleasant. This is almost all I could write if I had much time.

JAMES WILSON.

MISSION TO WESTERN AFRICA.

The attention of the Christian community is particularly called to an extract from the Minutes of the Executive Committee, published in our last number, and headed "*Call from Africa*," more especially the announcement: "*This committee are ready to receive under their care any persons of approved piety and talents, qualified to communicate elementary instruction, and coming suitably recommended, who may be willing to devote their lives to the service mentioned by Mr. Pinney.*"

Extract of a letter from Hon. W. Lowrie, dated March 25, 1835.

"I received, to-day, a letter from Mr. Finley, dated October 4, 1834. He wrote in good heart, and was much engaged and encouraged with the labors of Mr. Pinney and himself. They have commenced a manual labor school, principally of natives, on a small scale, but quite promising."

MISSION TO THE WESTERN INDIANS.

Advices from the Wea station are as recent as March 10. Messrs. Kerr and Bradley had suffered a relapse into the fever and ague. By the return of that debilitating disease, Mr. Kerr was rendered unable to visit, as he intended, the Indian sugar camps, about fourteen miles distant. He made an attempt to go, but was compelled to return. These brethren, however, have been restored to wont-

ed health. An old Indian seems to have on his mind some religious impression. He expresses his design to "go the right way and seek the good religion this spring." He was sick last summer, and could not attend meeting; but he heard Mr. K. talk with the Indians where he lived, (in a settlement three miles distant) and in that way learned something; and now he intends to hear more.

Mr. Kerr, writing to a friend in Allegheny-town, respecting the decease of a dear relative, says, "You feel the loss of Jane. Strange, if you would not. She was a dear girl, and an affectionate child. The loss, I know, I cannot estimate. The severing of ties so closely drawn I have never felt. But you have hope in her death; and I rejoice with you in the belief that she has reached a better home than earth could ever afford. May not this consideration calm your mind? Yet, while I write, the impression is on my mind, that, should I lose a relative so dear to me as J. was to you, I should probably feel the considerations which I now present to you insufficient to fill the void. It is a situation in which nature feels, and it is allowable to feel. The compassionate Redeemer wept at the tomb of a friend. It is a situation too in which our feelings may lead us astray. God requires us to confide in his promises. He has said, "I will never leave thee, nor forsake thee." Oh! how full of tenderness!—five solemn declarations or negatives, (as it is in the original) of a covenant-keeping God, to express in the strongest manner, that he will never forsake his people in distress."

NOTICES.

THE ADJOURNED ANNUAL MEETING of the Board of Directors of the Western Foreign Missionary Society is to be held in Pittsburgh, on Wednesday, May 27, at 3 o'clock, P. M.

REMITTANCES.—Congregations, Auxiliary Societies, and individuals, who may be able to raise funds to aid the Western Foreign Missionary Society, are request-

ed to avail themselves of the opportunity presented of making remittances by the delegates to the General Assembly, who are to meet in this city on the third Thursday in May.

AUXILIARIES TO THE WESTERN FOREIGN MISSIONARY SOCIETY.

These are of different classes, but may be embraced under the several heads of Synods, Presbyteries, Church Sessions, Congregational Societies, Boards of Agency, Active Individuals, and a Periodical Publication.

The *Synods* of Kentucky, Mississippi, and South Alabama, as well as that of Pittsburgh, have passed resolutions approving of the plan and objects of the Western Foreign Missionary Society, and recommending it to the Presbyteries and congregations under their care to sustain it by their contributions.

The following named *Presbyteries* have, by resolutions, connected themselves with the Society, and eight or nine of the first mentioned have each given a pledge to sustain one missionary among the heathen; viz., those of Philadelphia, New Castle, Newton, Hudson, Huntingdon, Erie, Miami, West Lexington, Richland, Madison, West Tennessee, Northumberland, Blairsville, Oxford, Louisville, Transylvania, Muhlenburgh, and Indianapolis.

Many *Pastors* and *Sessions* have, by laudable efforts, raised and transmitted funds to our treasury, to aid us in the cause of foreign missions. And a considerable number of societies in congregations have been organized for the promotion of the same grand object. A large proportion of these are *female* institutions, many of which have prosecuted their benevolent work with commendable zeal and untiring exertion. Numerous pious *individuals* have contributed liberally, as the Lord has prospered them, to aid in the momentous enterprise of evangelizing the heathen world, in the firm belief of the divine declaration, "*It is more blessed to give than to receive.*"

To excite and increase an interest in favor of missionary operations in Pagan lands, and assist in diffusing information and making collections in different cities and sections of our country, *Boards of Agency* and correspondence have been organized, particularly, for the Synod and State of Kentucky; for the city of Baltimore and vicinity; for the city of Cincinnati and vicinity; and for the Synod and State of Indiana.

A considerable number of copies of our little *periodical* are monthly circulated for the purpose of disseminating missionary intelligence through the churches of Christ in our country, and this is deemed important to the success of the society. It is therefore hoped, that our brethren in the ministry and other friends of missions will kindly labor to extend its circulation.

We add a list of auxiliary societies, connected with the several congregations in which they are located, and sometimes perhaps embracing more than one congregation; and, in a few instances, including members of different Presbyterian denominations. We feel grateful to the Giver of all good, for the important aid which a number of them have afforded us; and we sincerely hope, that *all* will become efficient *helpers in the Lord*—that their members will frequently meet and pray for the spread of the gospel, and act with a zeal and liberality corresponding with the magnitude of the object for which they have associated.

LIST OF AUXILIARY SOCIETIES.

- Wells Corner, N. Y.—Young ladies' sewing society.
- Ridgebury.—Ladies' sewing society.
- Florida.—Western female missionary, reading and sewing society.
- Montgomery.—Female evangelical society of Goodwill congregation.
- Goodwill Berea society.
- Poundridge.—Female sewing society.
- Mount Hope.—Female missionary society.
- Kingston, N. J.—Female missionary society.
- Hanover.—Female cent society.
- Rocky Hill.—Dorcas society for the support of a school in Africa.

- Pittsgrove.—Young ladies' sewing society.
 Cold Spring.—Female benevolent society.
 Philadelphia, Pa.—Juvenile missionary society of 1st Ref. Presbyterian church. Presbyterian foreign missionary association. Female society for support of schools in India. Sabbath school association of First Reformed Presbyterian church.
 Harrisburgh.—Juvenile society.
 Carlisle.—Youths' missionary and bible society of 2d Presbyterian church.
 Fannetsburgh.—Young ladies' sewing society.
 Alexandria.—Female missionary and sewing society.
 Williamsburgh.—Female missionary society.
 Mercersburgh.—Missionary society.
 Chillisquaque.—Society for support of African missions.
 Hollydaysburgh.—Female missionary sewing society.
 Upper W. Conococheague.—Auxiliary missionary society.
 Centre.—Benevolent society.
 Frankford.—Female auxiliary society.
 Blairsville.—Male missionary society. Female missionary society.
 Congruity.—Sewing society.
 New Alexandria.—Female sewing society.
 West Fairfield.—Knitting and sewing society.
 East Concord.—Female mite society.
 Uniontown.—Female mite society. Female sewing society.
 George's creek.—Gleaning society.
 New Geneva.—Ladies' sewing society.
 Harbor creek.—Female missionary society.
 North East.—Female missionary society.
 Randolph.—Female missionary society.
 Oil creek.—Female missionary society.
 Concord.—Female missionary society.
 New Berlin.—Young ladies' auxiliary missionary society.
 North Sewickly.—Youths' foreign missionary society.
 Harminsburgh.—Female missionary society.
 Georgetown.—Union benevolent society.
 Fairfield church.—Charitable society.
 Mercer.—Female missionary society.
 Mercer co.—Missionary society.
 Pittsburgh.—Society of young ladies of 1st Presbyterian church. Infant school auxiliary to the mission to N. India. Female missionary society of 2d Presb. ch. Male missionary society of do. Sab. school of do.
 Allegheny-town.—Sabbath school association No. 6. Sabbath school of Presbyterian church, auxiliary to the mission to N. India.
 Northern Liberties of Pittsburgh.—Juvenile female missionary society.
 Washington.—Female sewing society.
 Briteland's Cross Roads.—Female sewing society.
 Baltimore, Md.—Young ladies' sewing society of 2d Presbyterian church.
 Wheeling, Va.—Missionary society of Presbyterian church.
 Polesley's Mills.—Sewing society for the support of missions.
 Oakhill, N. C.—Female missionary society of Presbyterian church.
 Athens, Ga.—Female missionary society.
 Brookfield, O.—Missionary society.
 Steubenville.—Infant school, to purchase books for heathen children.
 Fairview and Still-water.—Young people's missionary society.
 Pleasant valley.—Young ladies' society for the support of African missions.
 Cincinnati.—Female missionary society of 1st Presbyterian church.
 Rushville.—Female missionary society of Presbyterian church.
 Franklin, Ia.—Female missionary society of Presbyterian church.
 Hopewell.—Female missionary society of Presbyterian church.
 South Hanover.—Young men's auxiliary missionary society of Hanover college.
 Natchez, Miss.—Female missionary society.
 Rocky Mount, Ala.—Millenium Hope church missionary society.
 New Castle, Pa.—Female sewing society.
- ☞ If the name of any society has escaped our notice in preparing this list, it will be published when we are apprised of the omission.

HONORARY DIRECTORS AND MEMBERS FOR LIFE.

In the Foreign Missionary Chronicle, for April 1884, was published a List of Directors for Life, by a contribution of \$50 or upwards; and of Members for Life by a contribution of \$30 or upwards for males, and \$20 for females. We now present a list of those who have since, in the same way, been constituted Life Directors and Members. They exhibit examples worthy of imitation, and we hope that many will *go and do likewise*.

LIFE DIRECTORS.

Rev. Thomas Davis, by ladies of his congregation, \$50

Rev. David Comfort, by female missionary society and Sabbath school, 50
 Rev. James L. Sloas, by Florence cong. 50
 Andrew McClenahan, Esq. by his own contribution, 50
 Rev. J. P. Hudson, by a legacy, 50
 Rev. Zebulon Butler, by ladies at Port Gibson, 50
 Rev. Jno. N. Campbell, by his congregation, 50
 Joseph P. Engles, Esq. by Presbyterian foreign missionary association of Phila. 50
 Alexander Henry, Esq. by his own contribution, 100
 Rev. Dr. Gilbert McMasters, by Juvenile missionary society of 1st Reformed Presbyterian church, Philadelphia, 50
 Rev. J. R. Campbell, by Sabbath school of First Reformed Presbyterian church, Philadelphia, 50
 Rev. Dr. Charles Hodge, by collection in Theological Seminary at Princeton. 50

LIFE MEMBERS.

Rev A. G. Fairchild, by ladies of his congregation.
 Rev. Wm. Wilson, by juvenile missionary society, Philadelphia.
 Mrs. Blythe, by 2d Presbyterian church sewing society, Pittsburgh.
 Rev. J. H. by Dorcas society at Rocky Hill.
 Rev. Alexander Brown, by a female bible class in Concord congregation.
 Rev. Jas. McDougal, by ladies.
 Mr. James Marks.
 Mr. John Lagow.
 Rev. Allan D. Campbell.
 Rev. Geo. Marshall, by ladies of Bethel congregation.
 Rev. Samuel Tait, by ladies of Mercer congregation.
 Rev. M. Williamson, by female benevolent society.
 Rev. J. N. M'Leod, by youths' missionary society, Philadelphia.
 Mr. J. B. Boyd, by his mother, Mrs. R. N. Boyd.
 Hon. R. C. Grier, by his own contribution.
 Rev. Wm. Jeffery, by young men of Bethany congregation.
 Rev. Wm. L. Breckinridge, by his own contribution.
 Rev. John Hughes, by his congregation.
 Rev. Henry Hervey, by his congregation.
 Rev. Joel Stageroad, by the congregation of Uniontown.
 Mr. Francis G. Bailey, by an unknown friend.

LIST OF CONTRIBUTIONS,

From Feb. 14 to April 11, 1835.

Agency.—Collected by Rev. W. C. Anderson, on an agency in the West,

\$350 00

Alexandria, D. C.—First Presbyterian church, by the Rev. E. Harrison, 50 00
 Canfield, O.—Presbyterian Congregation, avails of missionary box for 1834, by Rev. Wm. O. Stratton, 17 91
 Mr. Philip Cool, for missions to Hindostan, 10 00
 Clayville, Pa. collected at monthly concert, by Rev. T. Hoge, 17 62
 Congruity church, Pa. by J. Cook, annual contribution, 29 50
 Sewing society of said Church, 4 57
 Elsworth Congregation, by W. Smith, 9 00
 Hopewell Congregation, by Jno. Purdy, 18 68
 Manchester Presbyterian church, O.—By Israel Donaldson, Esq. collected at monthly concert, 10 00
 Box of goods sent to Cincinnati, valued at 9 62
 Medway, Ky.—From Rev. R. H. Ciley, 5 00
 Mount Pleasant Congregation, 1½ yds. mixed cloth.
 New Berlin, Pa.—By J. Merrill, Esq. from young girls' sewing society, 11 46
 Northern Liberties of Pittsburgh.—Juvenile female missionary society, to constitute their pastor, Rev. A. D. Campbell, a life member, 30 00
 Pisgah, Pa.—By Rev. S. C. Jennings, the balance of \$30, to constitute Mr. J. J. Marks a life member, 15 00
 Pittsburgh.—Second Presbyterian church, by W. H. Lowrie, treasurer, monthly concert, 30 77
 Mrs. Rebecca L. Patterson, a balance of her collections from 2d church, 3 50
 Pleasant Hill and Norwich churches, Ohio, 8 81
 Princeton, Ind.—By Rev. J. W. Blythe, from Mr. John Lagow to constitute him a life member, 30 09
 Shelbyville, Tenn.—Collected at monthly concert, by Rev. Geo. Newton, 10 00
 Wheeling Congregation, Va. by R. M'Kee, Esq. 95 00
 Wilkinsburgh, Pa.—From Dr. Ca-rothers, 5 00
 \$762 82

Payments for the Chronicle.—Paul Morrow \$1 50, Francis Alexander \$1, W. Russel \$1, H. Smith 12½; Mrs. Austin, Miss E. Brownlee, Mrs. Burse, J. Coleman, Wm. Davidson, Wm. French, J. Gordon. Rev. J. Hill, Rev. Thomas Hunt, Hubbard and Hummer, J. W. Hoge, Miss Catharine Lowrie, T. M'Affee, D. and R. Martin, J. M'Claren, Ebenezer Newcomb, Wm. Patton, J. S. Scott, Mrs. S. Shirts, Wm. Stormant, J. H. Wise, 50 cents each. Total \$15 12½.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 6.

PITTSBURGH, JUNE, 1835.

WHOLE No. 27.

ORIGINAL COMMUNICATIONS.

CONVERSION OF THE WORLD.—No. 10.

In preceding numbers, I have produced evidence from the Scriptures of the Old Testament, to prove that the world will be converted to God. Upon this subject, as well as others, the New Testament perfectly harmonizes with the Old. This will be manifest by a few quotations from the writings of the Evangelists and Apostles.

The Savior's Birth was to be a Ground of Joy to All People; not only to the Jews, who were formerly the peculiar people of God; but to the Gentiles of every nation, to whom the Gospel was to be preached. This was expressly declared by the angel who announced his birth to the shepherds of Bethlehem: "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." Also, by the multitude of the heavenly host, who joined the announcing angel, "praising God, and saying, Glory to God in the highest: on earth peace, good will toward men." (Luke 2:10,11,13,14.)

The Revelation of the Savior's Birth to the Wise Men of the East was a Pre-intimation of the Calling of the Gentiles to participate in the blessings of his spiritual kingdom—that they should hear his voice, bow to the sceptre of his grace, and obtain eternal life; while the body of the Jewish nation would reject their promised Messiah, and perish in obstinate unbelief. These wise men were probably philosophers; and, though they might know there was a general expectation that an extraordinary person would rise in Judea, and reign over all nations; yet it is highly probable, that their journey was undertaken in consequence of a special revelation from God; and this opinion is strengthened by the extraordinary direction of their way by the appearance and progressive motion of a luminous body. This remarkable occurrence showed the merciful designs of God towards the Gentiles, and should still animate the church to seek their salvation. (See Mat. 2:1,2.)

Our Lord's Pattern of Prayer has a Direct Reference to the Honor of God, the Advancement of his Kingdom, and the Subjection of All People to His Government. This form of prayer contains only six petitions, and three of these, and the three which are rendered most

conspicuous by the position which they occupy, have an obvious bearing upon this subject. God is glorified, his kingdom advanced, and submission to his will secured, by the conversion of sinners. As we are most explicitly taught to make these things the grand subjects of prayer, it cannot be doubted, that he intends, in answer to the fervent supplications of his people, to magnify his excellent name, and establish his kingdom of grace in all the earth, by subduing all nations to the obedience of faith. (See Mat. 6:9—13.)

The Gospel, Compared in its Growth to Mustard seed, will Spread and Prevail over All the Earth. (Mat. 13:31,32.) There was a kind of mustard in the East, the seed of which was very small, but the plant which sprang from it of great size, approaching that of a tree on which the birds might rest. This is used to represent the Christian religion, which was very small in its beginning, and propagated by a few fishermen, but will increase until it shall become the most extensive of all religions, and prove a refuge to the heathen who flee to it in times of danger and distress. This will be fully accomplished in that period of prosperity and glory which is promised to the church of Christ during his millennial reign on earth.

The Field is the World. (Mat. 13:38.) These are the words of our Lord, used in his exposition of the parable of the Tares. It is a declaration by which we are clearly taught, that the field in which the good seed of the word is to be sown is of much greater extent than the land of Palestine, and embraces every habitable country on the globe. Hence, we learn that the Gospel should be communicated by ministers and other co-workers to all the inhabitants of the earth, as the grand means of their conversion and salvation. Laborers are employed in various parts of this field; but must be increased a thousand fold, or multitudes of the heathen will perish without the knowledge of the only Savior. And why, O why, are so few professed disciples of Christ disposed to embark in the cause of missions; and so few, who sustain the office of his ministers, disposed to "endure hardness," that they may "preach among the Gentiles the unsearchable riches of Christ?"

The Guests called from the High Way to the Royal Marriage Feast, Represent the Gen-

tiles, who were last invited, but gladly accepted the rich blessings offered; while the Jews generally refused to "come to Christ, that they might have life." The Gentiles, of all ranks, characters, and descriptions, are to be informed of the abundant provision which God has made, and revealed in the Gospel; and kindly pressed, by argument and exhortation, to come to Christ for the supply of their spiritual necessities: "Go ye into the high ways, and as many as ye shall find, bid to the marriage." (Mat. 22:9.)

Men shall Come from Every Quarter of the Globe, and Enjoy the Privileges of the Kingdom of God. Our Lord, after solemnly warning the Jews of the consequences of their inexcusable unbelief, makes a declaration very encouraging to the Gentiles, and to all Christians who are using efforts to spread the Gospel over the earth: "I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." (Mat. 8:11.) "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13:29.)

The Gentiles are to be called and affectionately urged to come to the Great Supper. (Luke 14:16-24.) The *Maker* of this supper represents God, who has provided salvation in Christ; the *supper*, the rich blessings of the new covenant; *supper-time*, the season of grace under the Old, especially the New Testament; the *servant* sent to invite the guests, the ministers of Christ—prophets, apostles, evangelists, pastors and teachers; the *persons invited*, were men in general, Jews, Samaritans, and Gentiles; those called from the high ways and hedges, the Gentiles by whom the church was to be largely replenished. Let Christians realize and consider the fact, that the command to "go out into the high ways and hedges and compel (earnestly persuade,) them to come in, that my house may be filled," is as strongly binding now as when it was first given, and ought to be as strictly and promptly obeyed.

He must Increase, (John 3:30.) is a declaration of John, the harbinger of Christ, in reference to the kingdom and glory of his Divine Master, and corresponds with the prediction of Isaiah; "of the increase of his government and peace there shall be no end." (Isaiah 9:7.)

God will be Spiritually Worshiped in Every Place, not only at Jerusalem, as the Jews contended; nor at Mount Gerzezim, as the Samaritans imagined, (John 4:20,21.) but wherever his people meet for religious exercises; whether in Christian or Pagan lands; in a house of worship, a private dwelling, or a grove; and spiritual worshippers every where will be "accepted in the Beloved" Savior.

Such is the liberty of the Gospel wherever it is known; and such it will be every where, when it shall be universally received.

The good Shepherd will bring the Gentiles into his Fold, and unite them with believers of the house of Israel; so that both will constitute one flock, under his special care: "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice," &c. (John 10:16.) He claimed many of the Gentiles as his sheep, though they then knew him not. They were *his* by the election and gift of the Father; and he intended to call them, by his word and Spirit, to faith, repentance, and a participation of the benefits of his death. He has thus "called many out of darkness into his marvellous light," and larger accessions will yet be made to the number of his believing people, by means of the Gospel proclaimed to the heathen.

Christ Died for his People, and will Collect into one Holy Community All the Election of Grace, of Every Nation. Caiaphas was a bitter enemy of Christ. Yet being vested with the sacred office of High Priest, he was guided by the Spirit to utter a remarkable prophecy of the death of Christ, as an atoning sacrifice for Jews and Gentiles, and of his collection of the children of God out of every tribe and people, that they may be one in him and joint partakers of his invaluable blessings: "Being high priest that year, he prophesied, that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." (John 11:51,52.)

Our Lord Commanded his Apostles to preach the Gospel to All the Inhabitants of the Earth. His commission, given a little before his ascension, is recorded in three forms; as follows:—"Go ye, therefore, and teach all nations, baptizing them," &c. (Mat. 28:19,20) "Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15.) "That repentance and remission of sins should be preached in his name among all nations," &c. (Luke 24:47.) Here we find a most explicit command of Him who has "all power in heaven and earth," addressed, not only to his apostles, but also their successors in the ministry of reconciliation of all ages down to the end of time; as is manifest from the encouraging promise annexed; "Lo, I am with you always, even unto the end of the world." The apostles labored with great zeal, fidelity, and success. But a protracted period of defection and darkness succeeded. Too long have ministers and churches, with the Bible in their hands, slumbered over the great work to which they were called. Surely, it is high time for them to awake out of sleep—to rise as one man, and put forth all their strength in the glorious enterprise, relying upon the mighty arm of the Lord.

A FRIEND OF MISSIONS.

THE DUTY OF PRAYER.

[Continued from page 68.]

8. We must pray "with **ALL PRAYER** and supplication." This includes,

(1.) *Secret prayer*—that which is performed by an individual in the closet, or when alone. It is expressly enjoined by our Lord when guarding his disciples against that ostentation of devotion which characterized the hypocritical Scribes and Pharisees; "But thou, when thou prayest, enter into thy closet, and, when thou hast shut the door, pray to thy Father, who is in secret; and thy Father, who seeth in secret, shall reward thee openly." (Mat. 6:6.) It is strongly recommended by the example of Christ, who not only prayed in secret, but sometimes passed whole nights, alone, in the oratory. The saints of old prayed in secret places; and their example is recorded for our instruction and imitation; that of Jacob, when he wrestled for a divine blessing; Nehemiah, in Shushan the palace, when he besought the Lord to be merciful to his afflicted people in Jewry, and to those in captivity in Babylon; David, in the multiplied vicissitudes of his life; Peter, on the house-top at Joppa, when he received a special revelation of the calling of the Gentiles into the kingdom of Christ; Paul, of whom it was said on the third day after his conversion, "Behold he prayeth!"—who prayed continually for the churches of Christ while engaged in his apostolic labors, and when he was detained as a prisoner at Rome. The devotion of the closet ought to include confession of sins committed, petition for blessings needed, and thanksgiving for favors received. These exercises may frequently be performed with greater freedom when God only is our witness, than when done in the presence of men. Prayer in our retirements, is an excellent means of maintaining communion with God, and keeping up the life of religion in our hearts; and, also, of preparing us to profit by the exercises of public and social worship, and for the conscientious discharge of relative duties.

(2.) *Family Prayer*.—The patriarchs, in all their sojournings, erected domestic altars, and "called upon the name of the Lord." Cornelius prayed in his house, and was divinely directed to send men to Joppa, to call Simon Peter, to teach him, his family, and friends, the way of salvation. The apostle Paul speaks of the excellent Aquila and Priscilla as having "a church in their house;" which evidently shows, that there were pious persons in their family who united in the worship of God; and when he exhorts Christians to pray with *all prayer*, he certainly included prayer in their families. This prayer is an excellent means of terminating differences in families, and uniting their members in kind affections; of

leading them to a sense of their obligations to God, and their dependence on him; of teaching children the way of the Lord; and of drawing down temporal and spiritual blessings upon households who "worship him in spirit and truth." Those parents, who neglect this duty through fear of man, or the apprehension of inability to express their thoughts, have no plea that will stand the test when brought before the righteous tribunal of Him whose "judgment is according to truth." The devotions of families ought not to be delayed to an unreasonable hour. They ought not to be hurried over in a careless manner, nor drawn out to an inconvenient length, so as to interfere with other duties; but be conducted with decorum, seriousness, life, and spirituality of thought and expression.

(3.) *Social Prayer*, when a number of persons unite in the exercise. This is particularly encouraged by the gracious promise of Christ; "If any two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:19, 20.) He frequently prayed with his disciples; and his followers employed much time in social prayer, both before and after the day of Pentecost, and were heard and answered in the abundant effusions of the Holy Spirit. There was an oratory, or "place where prayer is wont to be made," beside the river Strymon, near Philippi, to which Paul and Silas, with other pious persons, resorted for prayer and exhortation. At a *prayer meeting* there, (to use modern phraseology,) under an address of the apostle Paul, "the Lord opened the heart of Lydia, so that she attended to the things which were spoken," believed, and became an heir of salvation. Many, in our own times, have been blessed in a similar manner, when convened in the sanctuary, the lecture-room, the school-room, or under the roof of some pious or hospitable family; when the gift of the Holy Spirit has been implored and bestowed, according to the promise, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give the Holy Spirit to them that ask him." Luke 11:13. Much has been said about *long prayers* in social worship; and, indeed, they are justly reprehensible, if they are "made for a pretence"—are dull and abound with "vain repetitions," and so much protracted as to occupy an undue portion of time, preclude that variety, and prevent that edification which might be secured by the praying of a greater number in succession. But if only two or three are present, who can lead in prayer, and these are fervent in spirit, a greater enlargement is allowable, and will not be condemned by those who possess unfeigned de-

sires of the blessings implored. Restlessness, motion of the feet, and change of position without real necessity, during the exercise of prayer, which are too frequently witnessed, ought to be scrupulously avoided, as indecorous in a religious meeting, and indicative of irreverence for the Majesty of heaven. All should be still, and see that their hearts respond to the thoughts expressed by the speaker, in accordance with the will of God.

(4.) *Public Prayer*, in the congregation of the saints; where one leads in the devotions, but all hearts should accord with the scriptural confessions, supplications, and thanksgivings, which are presented at the throne of divine mercy. Public worship is an institution of God. In ancient times, it was attended, according to his appointment, in "the tabernacle of the congregation," and in the temple at Jerusalem. Solomon, raised to be king of Israel, offered a public prayer at the dedication of the temple which he had reared. The apostles worshipped in public Christian assemblies. Public worship, consisting of prayer and other religious exercises, when rightly conducted, is specially honorable and pleasing to God: "He loveth the gates of Zion more than all the dwellings of Jacob." (Ps. 87:2.) It checks infidelity, irreligion, profanity, and licentiousness; and is greatly blessed for the advancement of the Redeemer's kingdom, and the conversion of sinners from their evil ways. Let none, who have physical

strength to attend, absent themselves from the house of God; for this implies a disregard to their own spiritual interests, presents a bad example to others, and is ground of grief to faithful ministers and devoted Christians. Let all attend; and all keep their feet when they go to the house of God, and be more ready to hear" the prayers and sermons, "than to give the sacrifice of fools." (Eccl. 5:1.)

(5.) *Mental Prayer*, the outgoing of the heart, without words, to God, for wisdom, grace and strength, suited to our necessities in every circumstance and emergency of life. This may be presented when we are in company, and when we are alone; when beset with temptations, that we may be delivered; when bowed down with affliction, that we may be sustained; when attending other ordinances, that they may be blessed for the spiritual profiting of ourselves and others; when conversing with our fellow-men, that "our speech may be with grace, seasoned with salt"—that we let "no corrupt communication proceed out of our mouth; but that which is good to the use of edifying, that it may minister grace to the hearers." (Eph. 4:29.) And when traveling alone, we should endeavor to raise our thoughts, and ardent desires to God for his gracious presence and protection, for intimate communion with him, and the enlightening, quickening, purifying, elevating, and comforting influences of his Holy Spirit.

BIOGRAPHICAL SKETCHES.

REV. DR. WILLIAM CAREY.—The following brief Memoir of this distinguished Missionary has been extracted chiefly from the New-England Spectator. The first paragraph is an extract of Rev. C. Anderson's Discourse, occasioned by the death of Dr. Carey. The last three paragraphs are abridged from other publications.

DR. CAREY was born at Hackleton, Leicestershire, (Eng.), and brought to the knowledge of the truth about the year 1779, by the combined influence of a fellow-apprentice and the ministry of Rev. Thomas Scott, the Commentator, in some of his "rather irregular excursions;" and by the attentive perusal of that valuable little book, "Hall's Help to Zion's Travellers." He joined the Baptist Church at Olney, Bucks, under Mr. Sutcliff, at the close of 1783; and was called to the ministry of that church in 1785. He settled at Moulton, near Northampton, in 1786; and there, his whole income being less than £20 a year, he kept a village school for his support. When teaching the boys geography, he often pointed to the map, and described the religious condition of the countries depicted. These are Christians, and these are Mahomedans, and these are Pagans, and these are Pagans, and

these are Pagans. And the thought occurred to him, "I am now telling these children, as a mere fact, that which is a truth of a melancholy character;" and thence arose that train of reflections which terminated in the important results which have been described.

"In 1784, an association of Baptist ministers and members in Nottingham, England, set apart one hour on the first Monday evening of each month for prayer, that the kingdom of Christ might be extended in the world. After thus continuing about seven years, many began to feel an inconsistency in praying without exerting themselves to obtain the object of their prayers. In particular, Dr. CAREY was deeply impressed with the importance of some vigorous effort to propagate Christianity. Being early affected with the state of the heathen world, he made himself acquainted with the Hebrew and Greek languages, with the history,

religion, &c. of the various nations of the earth, and with the labors of Christians in various ages in extending the gospel. Whenever he met any of his brethren in the ministry, he seldom omitted to converse with them on the practicability and importance of missions. In 1791, Mr. Pearce entered deeply into his views, and some others began to think seriously on the subject. During this year, two sermons were preached on the subject of missions, at a ministers' meeting. Considerable feeling being excited, Mr. Carey moved that a resolution should be passed to form a missionary society. But nothing was done but to request Mr. Carey to publish a manuscript he had on the subject, which he had written some time previous, entitled 'An inquiry into the obligations of Christians to use means for the conversion of the heathen.'

But Mr. Carey did not yield to these discouragements, but in the following spring, 1792, he preached before the association a missionary sermon, and took for his motto, 'Expect great things; attempt great things.' A resolution was passed that a plan for a society should be formed before the next meeting in Oct. at which time, a society was formed, and the paltry sum of 60 dollars was subscribed. In 1793, Mr. Thomas, a pious surgeon, who had spent some time in India, and had made some exertions to instruct the natives in Christianity, was desirous to return to that country, in the capacity of a missionary. The Baptist committee applied to him for that purpose. He readily consented. It was resolved that he should have a colleague. Mr. Carey was applied to, and at once accepted. Thus was the Baptist Missionary Society formed, chiefly by the instrumentality of Mr. Carey, who was a poor working shoemaker till the 24th year of his age. Mr. Carey and Mr. Thomas sailed for India in June, 1793. Mr. Thomas there supported himself by his professional business; but Mr Carey was soon reduced to great perplexity, on account of support. He at first took a little land for tillage. But soon each took charge of a factory, and spent their leisure time in the good work.

In 1795, Dr. Carey began to preach in the Bengalee language. But their chief labors were translating. It is truly astonishing that a poor shoemaker, who had no advantages in his youth, should accomplish so much as Dr. Carey has done in translating. He made great proficiency, also, in the Sanscrit. It was his plan to have schools established, to have his sons and native youths obtain a perfect knowledge of Persian, Bengalee, and Sanscrit, for the purpose of aiding in translating. After repeated disappointments, which were useful to them, in enabling them to perfect their translations before the printing was done, they obtained a press and commenced printing in 1800; previous to this, they were joined by Mr. Foun-

tain, in 1796, and by Messrs. Marshman, Ward, Brunsdon and Grant, in 1799, and had established a mission at Serampore. They commenced printing, Mr. Ward being a regularly bred printer, in May, 1800; and in less than a year, the whole Testament, in Bengalee was printed. At this time, Mr. and Mrs. Marshman commenced an English school, the avails of which nearly supported the whole mission family. Soon after Mr. Marshman commenced a native school, which within a month, contained 40 scholars, and at the close of the year, Mr. Ward and Mr. Marshman began to preach to the natives. What cannot industry and application accomplish? But as yet there were no conversions. Dr. Carey writes; "It is now seven years since we entered on the work of the mission, and it is uncertain whether to this hour any of the heathen are converted; not a Hindoo has renounced caste for the gospel. Much rubbish has indeed been cleared away, and many materials collected, but no part of the building is reared." But in Dec. 1800, two Hindoos eat with the missionaries, and thus publicly renounced caste, and embraced Christianity. Mr. Thomas, who was peculiarly sensitive in his feelings, was so far overcome with joy at the news, as to be for some weeks in a state of mental derangement. In 1801, Dr. Carey was appointed by the Marquis Wellesly, teacher of Bengalee and Sanscrit in the college of Fort William, with a salary of \$3,330, which went into the common stock of the mission. Previous to this, Messrs. Thomas, Fountain, Grant, and Brunslow had ceased from their labors. Leaving only Dr. Carey, Mr. Marshman, and Mr. Ward, with Felix Carey, who had been recently baptized.

In 1803, Mr. and Mrs. Chamberlain arrived, and William Carey and thirteen natives, one a Brahman, were baptized.

In 1804, Mr. Carey published a Sanscrit Dictionary, and soon after a Grammar. At this time nearly two thirds of the expense of the mission was borne by the missionaries. In 1805, the number of missionaries, including Dr. Carey's two sons, was increased to 11.

At the close of 1809, the whole Bible had been translated into the Bengalee, after a labor of 16 years. Other works were also translated and published; a part of Confucius by Dr. Marshman; and also an account of the manners, &c., of the Hindoos, by Mr. Ward. The number of converts at this time was 191.

In 1812 the printing office was burnt; containing 1,500 reams of paper, 55,000 printed sheets, and all the materials for a Polyglott Dictionary of the languages derived from the Sanscrit. The loss was estimated at \$33,000. Within eight weeks after the news arrived in London, a sum of more than \$10,000 was subscribed. A considerable sum was also raised in Bengal, and \$7,000 from this country. Thus,

by the burning of this office, thousands were brought to interest themselves in this subject, who before were kept at a distance.

In 1815, 25 years after the society was formed, with a subscription of \$60, there were 24 stations, 24 missionaries, 39 native teachers, and about 1,000 converts. The annual expense of the mission was \$63,000, one half of which was raised by the missionaries. The Bible, in whole or in part, was translated into 44 languages, or rather, most of them, dialects. In the Bengal and Orissa languages, spoken by 30 millions, the whole Bible was published and circulated. In Chinese, Sanscrit, Mahrat-ta, and some others, the Bible was translated.

Previous to 1815, at all the stations 756 had been baptized; and in the three succeeding years more than 400 were added to the churches connected with the mission; making the whole number about 1200 at the close of 1817, gathered from 14 different stations; and about 10,000 children had been brought under instruction.

In 1818, the missionaries purchased ground, and commenced a college; its objects are, to train up pious youth for the Christian ministry, to augment the biblical knowledge of those already employed, and enable those who, by loss of caste, have been reduced to indigence, to maintain themselves. In 1819, there were 37 pupils under the presidency of Dr. Carey, who delivered theological lectures in Bengalee. In 1819-20, Mr. Ward visited England and the United States in its behalf and obtained \$25,000. In 1823, Mr. Ward was removed by death. In 1825, the translators were prosecu-

ting their labors with unabated ardor, though contending with many difficulties. In 1827, a painful event occurred—the withdrawal of the brethren of the mission from the Society at home; but the controversy has since been amicably settled. An appeal of Dr. Carey and his brethren, dated June 17, 1830, shows, that there are three departments in the Serampore mission: 1. *Translation and printing of the Scriptures, Religious Tracts, and Elementary Books.* 2. *Education, embracing Serampore College, the Benevolent Institution, Native Boys' Schools, and Native Female Schools.* 3. *Labors in preaching the gospel, and teaching the way of life to perishing heathen.*

But Dr. Carey has finished his pilgrimage on earth. For several years, his health had been infirm. The unusually warm weather and rainy season of 1833 reduced him to extreme debility, and in September of that year he experienced a stroke of apoplexy. It pleased God, however, to revive him a little in the cold season, so that he could ride in his palanquin carriage, recline on an easy chair with a book in his hand, or converse cheerfully with his friends. But as the warm weather advanced, he became daily more feeble. He could take no nourishment. He lay helpless and speechless on his bed, until his skin was worn off his flesh, and death was a merciful relief. His dearest friends could not but rejoice that his sufferings were ended, though they mourn his loss to themselves and to mankind. His career in life is worthy of most honorable notice. He was eminently useful; and his excellent character deserves to be had in everlasting remembrance. He died, June 9, 1834, aged 73.

GENERAL RELIGIOUS INTELLIGENCE.

SELECTED AND ABRIDGED FOR THE CHRONICLE.

Roman Catholic Denunciation.—The editor of the Catholic Sentinel, at Boston, has denounced the Legislature of Massachusetts as *intolerant, bigotted, disgustingly ignorant, and illiberal*, for not granting money for the rebuilding of the Convent at Charleston. This public agent of the papacy exhibits the true spirit of that Anti-Christian power which is laboring to obtain the ascendancy in our country.

Protestant Children in Roman Catholic Schools.—A clergyman, now in Cincinnati, O., recently visited the Nazareth School at Bardstown, Ky., and found in it 100 young ladies, of whom 93 were children of Protestants! It is believed this school was established, not to educate Catholic children, but to make Protestant children Catholics and nuns.

Ignorance is fostered by Popery.—Her influence in the different countries of Christendom is directly proportioned to the ignorance and

degradation of the people. A traveler in Germany and Switzerland is never at a loss to distinguish those who are Protestants, by their superior intelligence, neatness of their farms, houses and villages. In Austria, only a small portion of the peasantry can read or write. In Spain and Portugal, where one out of every 15 or 20 is a Popish priest, the ignorance of the people is still more deplorable. In Ireland, for a population of 7,000,000, there were in 1825 only 1702 schools, of which 1300 were established by a Protestant institution, the London Hibernian Society, in opposition to the efforts of the priests. In Sardinia, not one in 20 can read, write, or cipher. In Naples, there are no schools for the lower classes. In Malta, not more than 20, out of 4000 people, can read. In France, the most intelligent Catholic country in Europe, more than half the population cannot read. Of the French Canadians, not one in 20 can read and write; and out of 87,000 signers of a petition, 78,000 subscribed their mark. In Mexico, there are scribes, whose professional business is to read and write let-

ters for those who cannot perform these services for themselves. South America is shrouded in the same midnight darkness. The Papal States, under the exclusive jurisdiction of his holiness, are among the most ignorant and debased in all Christendom.

The Popish Priests in America are afraid of the Bible.—A Catholic woman in Canada had received the donation of a Bible, and read it with great earnestness. It threw stumbling blocks in her way. She requested her priest to remove them. He was surprised at her discovery of them, and suspected that she had read the Bible. When asked the question, she confessed that she had received and read and then concealed it at the bottom of her chest. The priest demanded it, took it, left the good woman in tears, and she saw it no more. In another town in Canada, a number of Bibles, found in the hands of Catholics, were taken by the priests, and burned in the presence of the owners.

The Board of the American Sunday School Union present the claims of this Society to the Christian public. They state that the field of operations is open on every side. There is still a great destitution of schools, and of necessary books to keep them in existence. The increase of population and the progress of education are creating new wants and swelling the appeal for assistance from this country, and from foreign lands wherever the gospel is introduced. Two hundred American missionaries are teaching the way of life to millions of the heathen; gathering them and their children into schools; and ask for the books of the Society, to be used where the English language is spoken, or translated where it is not. But the institution is comparatively restrained and trammelled by the want of funds. Contributions are earnestly solicited. Remittances may be made to *Paul Beck, Jr., Treasurer.*

The Executive Committee of the American Tract Society have issued a circular, in which they urge the importance of "Tract effort for individuals." Conviction of sin by the Holy Ghost is *personal*. "Thou art the man," is the language of God. "What shall I do to be saved," is the corresponding inquiry of the self-condemned sinner. As the truths of the gospel take effect upon the conscience only in their application to *individuals*, so the success of Christians, in laboring for the souls of men, must depend, in a great degree, under God, upon the *personal character of the efforts*. Such efforts are happily connected with a systematic Tract distribution. The laborer in this work is reminded of his duty to perishing sinners. The presentation of a tract secures access to many and furnishes topics for remark. The worth of perishing souls demands these efforts. They are required by the moral condition of multitudes in our country, who are destitute of the preached gospel. Faithful ministers,

in sufficient numbers, cannot be obtained. Unless private Christians can be induced to engage personally in this work, from what quarter can deliverance come? Through our country, we act also for the *world*. Where are idolaters to look for the light of Christianity, but to the church of Christ, which is, under God, the moral power by which the latter day glory is to be ushered in? Every Christian should come to this work, with faith and prayer, under a wise and proper direction.

Progress of the Temperance Reformation.—At a meeting, held in Philadelphia, on the 6th of January last, the following resolution was adopted, which we copy on account of the encouraging information contained in it:—"Resolved, That the formation of more than 7000 Temperance Societies in the United States, embracing more than a million of members, on the principle of entire abstinence from ardent spirit, and traffic in it; the abandonment of 3000 distilleries; the cessation of all traffic in the poison by 7000 merchants; and the general change of public sentiment in relation to the use of intoxicating liquors in this and foreign countries, render the commencement of the year 1835 peculiarly auspicious to the best interests of humanity; and should excite every friend of his country, and of his race, to vigorous efforts to extend and perpetuate this glorious reformation."

The Bible Society of Philadelphia have issued a circular, requesting aid in carrying into effect a resolution to raise \$10,000 for the supply of the Sandwich Islands with the Scriptures. They have selected those Islands, because the Bible is greatly needed there—ardently desired and sought after; because that field is occupied by American missionaries, who have reduced the language to a written form, and taught 50,000 of the people to read and write; and because the communication with those islands is open and direct.

Religious Denominations.—The Roman Catholics in the United States, as appears from a statistical statement of their own, have 380 churches, 342 priests, 20 colleges and seminaries for males, 60 seminaries for females, and 17 convents. The Salem Gazette says, their members amount to about 500,000, or a 28th part of our population, supposing the United States to contain 14,000,000 inhabitants. The Methodist Episcopal Church is set down at 2,600,000, more than a 7th part of our population. The Calvinistic Baptists are numbered at 2,743,433, nearly one 6th part. The Presbyterian General Assembly is estimated at 1,800,000, or one 8th of our population. The Congregational Orthodox are reckoned at 1,260,000, one 12th part. The Protestant Episcopalians are rated at 600,000; and the Universalists number 500,000, about the same as the Roman Catholics.

Arrival of the Delegates in France.—By a

letter addressed to the Editors of the New-York Observer, it appears that the Rev. Dr. G. Spring and Rev. R. Baird arrived at Havre, (France,) March 17, having had a voyage of only 18 days. The passengers on board the ship Poland were few in number, but very agreeable. When the weather allowed, the delegates had religious service on the quarter deck for the benefit of the passengers, and the officers and men of the ship. They also assembled in the cabin to praise God in a smaller circle. The Poland was truly a Temperance ship, no ardent spirits being used on board. Dr. Spring was to proceed immediately to Paris; and thence on his important mission of brotherly love and Christian fellowship from a portion of the churches in the United States, to a portion of those in England. He would take Paris on his way, for the purpose of attending the anniversaries of the religious and benevolent institutions in that city.

American Colonization Society.—A meeting of the friends of this institution was called at Fredericksburgh, Va., April 17, to consider and promote its object. The Managers have resolved, in reliance on Divine Providence, and the public liberality, to endeavor to raise \$100,000, the present year, for the cause of African Colonization. Nearly 800 applicants for a passage to Liberia are now on the books of the Society. The Virginian State Colonization Society have resolved to co-operate with the agent of the Parent Society for Virginia, to raise \$10,000 in that State. A handsome subscription has been commenced at Richmond; and among the donors are the venerable Chief Justice of the United States, and Nicholas Mills, each of whom has subscribed \$300.

S. Hanover College.—Rev. Dr. Blythe, President of South Hanover College, presented before the Presbytery of Philadelphia a statement of the plan and present condition of the Institution, shewing its importance in a literary and religious point of view,—whereupon it was *Resolved*, "That this Presbytery have entire confidence in the above mentioned Institution, both as relates to the character of the Professors, and the plan of study pursued—and do cordially recommend it to the liberal patronage of all the churches under their care."

Singular Religious Society.—The following account of a singular religious society among the Kickapoos, is from the "Annual Register of Indian affairs, within the Indian (Western) Territory," a work edited by the Rev. Isaac McCoy, Baptist missionary in that region. "Kalukuk, who is a Chief and the prophet of the Kickapoos, is a professed preacher of an order which he himself originated some years ago. His adherents are about four hundred in number. I would here just remark (relative to this *heathen*) for the information of those Christians who vend and use the strong, that 'he teaches abstinence from the use of ardent spirit.' He holds 'congregational' worship ev-

ery day, which continues from one to three hours. 'It consists of a kind of prayer, expressed in broken sentences, often repeated in a sort of sing-song tone, equalling about two measures of a common psalm tune. All in unison, engage in this; and in order to preserve harmony in words, each holds in his or her hand a small board about an inch and a half broad, and eight or ten inches long, upon which is engraved arbitrary characters which they follow up with the finger until the last character admonishes them that they have completed the prayers.' They submit to the scourging of the rod as an atonement for their sins. Who will not pray that these deluded Indians may speedily become acquainted with the preciousness of that *atonement* which was wrought out by the blessed Son of God?"

The Bible in Portugal.—Portugal is open for the free circulation of the Scriptures. All denominations of Christians are tolerated by law. The British Chaplain at Oporto has lately applied to the British and Foreign Bible Society for a grant of copies of the Scriptures to be sent to him as a beginning of the work of Bible distribution in that kingdom. The Bishop of Astorgas has lately published an edition of 6000 Bibles. Is not this a token for good and a call to duty? While the Romanists are making such efforts in this country, the way opens before us to send the word of life to some of the most blinded devotees of the Papal See. Consider the position of Portugal and the relations of her people with those of Spain. Let the Bible have free course in the former, and it must, both in letter and in spirit, penetrate and gradually pervade the other.—*Vermont Chron.*

The Bible in Greece.—An Episcopal clergyman, who has lately visited Greece, says in a letter from Italy: "Even the Papas [priests] received the Bible from their [the missionaries'] hands with thankfulness, and in an interview which I had with the Patriarch of Constantino-ple, (on the 6th of August last) he expressed himself ready and most willing to co-operate with the missionaries in distributing the Word of God among the Asiatic Greeks."

Gambling suppressed in Louisiana.—The bill to "suppress Gambling Houses in New-Orleans" has become a law. The owners or occupants of houses in which gambling is detected, are liable to a fine of one to five thousand dollars for the first offence; from ten to fifteen for the second, and confinement in the penitentiary from one to five years, at the discretion of the court. To make up the deficiency in the revenue, caused by the abolition of gambling houses, a bill has been introduced into the Legislature, which imposes a tax on all passengers going to or leaving New-Orleans by ships or steamboats. A public dinner is to be given to Judge Moore, as a manifestation of the sense, in which the citizens of New Orleans view his exertions for the suppression of gambling.—*L. Obs.*

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO THE WESTERN INDIANS.

Mission to the Ioways.—At the monthly concert of prayer, in which the three Presbyterian Churches of Pittsburgh united, held in the evening of May 4th, in the First Church, three Lay Missionary Assistants were set apart for the work of the Lord among the Western Indians; viz., Mr. Aurey Ballard, and Mrs. Sarah Ballard his wife, from Warren county, Pa., and Mr. Francis H. Lindsay, from Warren county, Ohio. At the meeting, Rev. Dr. F. Herron, Chairman of the Executive Committee, presided, and selected the hymns. The exercises commenced by singing a hymn well adapted to the season of social prayer, and to the occasion above mentioned; one verse of which has a direct reference to the aborigines on the borders of our country:

"Whom shall th' untutored Indian tribes,
A dark bewildered race,
Sit down at our Immanuel's feet,
And learn and feel his grace."

The first prayer was offered by Rev. T. D. Baird, for the advancement of the Redeemer's kingdom, the success of missionary enterprises in general, and particularly for the missions of the Western Foreign Missionary Society, and the family about to proceed to the tribe of the Ioways. Bishop Heber's well known missionary hymn was then sung; after which, Rev. Joseph W. Blythe delivered an address, in which he spoke of the duty and privilege of social prayer, and the efficacy of "the effectual fervent prayer of the righteous." He mentioned the dark and mysterious dispensations of Divine Providence in removing several of our missionaries by death; but encouraged the friends of missions by exhibiting grounds to hope, that the efforts of our Society will yet be crowned with success; and he followed his address with a suitable prayer. The instructions of the Executive Committee, to the missionaries present, were delivered by the Corresponding Secretary. He commenced with a brief statement of the plan adopted by the Executive Committee for evangelizing and promoting the civilization of the small tribes of Indians in the west. Addressing the missionaries present, he stated that the principal object of their appointment, at which they should especially aim, is to promote the salvation of the Indians by leading them to know and believe in the Lord Jesus Christ; but that subordinate objects are, to teach them the knowledge of agriculture and the useful arts of civilized life; and to instruct their children in the primary branches of education in the schools which may be established for this purpose. He exhorted them to be faithful in the discharge of the trust committed to them, to live near to

God, to avoid evil, and, in all things, exhibit a pious and holy example. The missionaries were then solemnly set apart to the important work to which they are called by prayer offered by Dr. Herron, who afterward briefly exhorted them to cultivate brotherly affection, to discharge with fidelity the duties of their station; and to exhibit in their lives the genuine "fruits of righteousness," to the glory of God and the honor of that holy religion which they profess, and which they are bound to teach and recommend to the poor benighted savages of the wilderness. Rev. D. H. Riddle delivered a short address upon the subject of contributions for the support of missions; which, though at present they may be deemed liberal in comparison with those which were made by Christians in past ages, fall exceedingly short of those free-will offerings to the Lord which will be presented in future ages of the church, when Christians shall be more fully instructed in their duty on this subject, and more largely imbued with the Spirit of Christ. He also offered the concluding prayer. And after a collection had been taken up, the meeting was closed by singing, "Salvation, O the joyful sound," &c., with the doxology, and the pronouncing of the apostolic benediction. The Missionaries, on the 6th, embarked on board the steam boat Warsaw, for the place of their destination.

Extract of the Journal of Rev. Joseph Kerr, at the Wea Station, bearing date from January 2, to March 9, 1835.

Jan. 2. Yesterday, being the first of a new year, we observed as a day of fasting and prayer. The recurrence of a new year is well calculated to lead the mind to the contemplation of that time when our existence will not be measured by the flight of years. This division of time, though natural, is admirably adapted, in the providence of God, for the accomplishment of important good to man. Its first obvious tendency is to throw the mind upon the *past*. The thoughts and actions of a year come up afresh and demand review. The sinner is constrained to reflect upon the solemn facts, that another year is gone, and its opportunities of receiving and doing good are lost. The Christian feels, that he is one advance nearer his Father's house. But there is also a prospective view. As we stand upon the threshold of another year, how seasonable the inquiries; What will be the results of this year? Will the church, the universal church of Christ, appear more beautiful, or shall her glory be tarnished? How many of the two hundred millions of heathen, who will

this year go to their graves, shall be first visited by the living teacher? Will the close of this year find me, as an individual, in time or eternity? Shall we have the pleasure, this year, of directing some repenting Wea to the Lord Jesus Christ?

Feb. 2.—We have now a snow of considerable depth. The thermometer has ranged, for several days, at about 20° below freezing point. Our location, though two degrees further south than Pittsburgh, is of the two places most affected by the storms of winter, owing to the unbroken current of wind over the prairies. The snow drives through all the crevices of our house, of which there are not a few.

Feb. 3.—This morning, the thermometer stands at 44° below freezing point.

Feb. 7.—Last evening, I returned from the Shawnee Agency. In the papers obtained at the post-office, we have the intelligence that another missionary brother has fallen. How inscrutable are the ways of God! The circumstances of brother Reed's death remind me of the interesting seasons spent at the Western Theological Seminary. At that elevation, a little company of students, brother Reed in the number, were accustomed to take a survey of the moral condition of the world, and to speak of our intended fields of labor. Our calculations all respected the future. But how little of the future did we know? How few of the results even of three short years were in our view? These years are not gone, and brother Reed is in his grave—a grave, too, over which no verdure may grow, and at which no passing friend or relative may pay a tribute of respect. Within that time also, another of our number has been dismissed from his labors. This day we all consider one of the coldest we ever experienced. Yesterday, contrary to the advice of my friends at the Agency, I came home over the prairie. I came safely, and now congratulate myself on having done so. This morning, the thermometer was 24° below zero, 56° below freezing point.

Feb. 16.—Monday morning. To-day, I returned from a settlement, 20 miles distant, on Grand river, where I preached. This settlement is a source of demoralizing influence to our Indians. The population is sparse; but at almost every house they can obtain spirituous liquor. I have been received with kindness by this people; and hope God will employ the little interval of time I can spend among them for the improvement of their spiritual condition, and the drying up of those fountains of iniquity. A few weeks since, I preached, by invitation, a funeral sermon, at one of those dwellings. The circumstances were solemn. Three persons out of the family had been buried in four weeks. Yesterday, had a long conversation with one who is engaged in this nefarious traffic; and, on my return to-day, visited one who is a principal vender of liquor

to the Indians. He is lying on a sick bed. I said nothing to him directly concerning his business; but endeavored to direct his mind to the Lord Jesus Christ, and seek for mercy through his atoning blood.

March 9.—Our Indians are now nearly all collected at their sugar orchards; which are from 12 to 15 miles from the station; and will remain there probably a month. I intended to employ this time principally with them; but Providence seems yet, in a measure, to hedge up my way. I went early last week; was kindly received by the Indians; called a meeting, which they attended; but when the hour came, I was shaking with the ague. They waited an hour. Before the shake was quite off, I attempted to speak; but soon became sick, and was compelled to lie down. This was all the meeting I was able to hold. On the third day, I returned home with some difficulty. An Indian accompanied me, and was very kind. When I was under the necessity of resting two hours, he spread out my blanket and made a comfortable fire. We have nearly all been afflicted, in a greater or less degree, with the influenza and intermittent; but are now comfortable. We have continued cause of thankfulness to God for his many mercies to us."

Extract of a letter from Mr. Kerr to the Corresponding Secretary, dated at Independence, April 2, 1835.

"Your letter of the 24th February, came to hand five or six days since. With its spirit I was much pleased; as it presents the determination of the Board to widen their operations in the Indian country, so as to embrace the Ioways, Omahaws, Ottawas, and Putawatomes. The field among the Ioways continues ready for occupancy. The location of the Putawatomes in the Indian Territory is yet undetermined; at least, no intelligence of its being fixed has reached this section of the country. You are aware that two points have been spoken of as suitable for them; one, immediately south of us, on a part of the unappropriated land, adjoining the lands of the Weas and Peankeshaws; the other, on the Nodaway river, probably 150 miles north of our station, in the same range of country with that of the Ioways. Only 400 of them have yet emigrated. Our Baptist friends have been laboring among them, and expect to establish a mission for their benefit as soon as they shall be located. Of the Putawatomes there are about 6,000. With all these treaties have been made for their removal; and, when settled, they will most probably present a favorable field for missionary operations. Not quite 100 of the Ottawas have yet emigrated. These are on their lands about 25 or 30 miles west of our station, and to the same place

others who emigrate will come. A station there would be quite convenient to ours; and by having a teacher there, the business of a mission could be carried forward; as I could visit them, to administer ordinances and attend to other similar duties. But as these Ottawas belonged to that portion of the nation among whom our Baptist brethren had a mission on the Maumee, and a missionary of that church has been waiting more than a year at the Shawnee Agency, for the purpose of resuming operations, the door seems to be closed against my making application to them until more come on. Of the whole Ottaway nation in Ohio and Michigan there are about 6,300. Of these the principal part reside on Grand River, in Michigan, and with them no treaty for removal has been yet made. I have no information of such treaty having been made with any of the nation, except those on the Maumee, amounting to about 600. These embrace those among whom our missionaries labored there; and it would be well for us to have a station among them here. The Omahaws reside 350 miles north west of the Wea station. From all that I can hear of them, I think they present an interesting field for missionary labor; and I rejoice, that the committee are about to send them a man who will teach the old chief "the good way before he dies." The Omahaws have had their town on the Elkhorn, 60 miles from the Missouri river. Propositions are now made to them to remove to that part of their land which lies on the Missouri for the purpose of agriculture; to which it is presumed they will accede. This circumstance should not prevent an immediate location of a missionary among them; but it is sufficient to show the impropriety of erecting permanent buildings.

I would ask for myself, and those with whom I consult and operate, the special prayers of the Committee, for wisdom, prudence, and fortitude, to carry out these plans. I feel an increased responsibility both to the Committee and to my God, to whom I must make my final report.

Miss Boal visited Independence. Her whole heart was in the missionary work; but the state of her health rendered a return to her friends obviously the course of duty. The health of our family, when I left the station, was tolerably good."

The following *Extract of a Letter from Rev. J. Kerr*, dated April 10th and 14th, brings the intelligence of the decease of Rev. BENTLY PIXLEY, who labored, as a missionary, several years, among the Osages, under the care of the United Foreign Missionary Society, and of the American Board of Commissioners; and was considered faithful in discharging the

trust reposed in him. The bereaved and necessitous condition of his family audibly bespeaks the compassion of the benevolent.

"The mission family are in health. In my last, I spoke of Mr. Pixley's declining health. He is now in his grave. He died four days ago, (April 10.) He has left a sickly wife and five children, in very dependent circumstances, and in a land of strangers. Last Sabbath seemed to us all at the station an interesting day. We had a room crowded with Indians. I trust, we will be able to continue the meetings at the station every Sabbath. When I am necessarily absent, Messrs. Brady and Shepherd (missionary assistants) will talk to the Indians on the great subject of religion."

MISSION TO NORTHERN INDIA.

The following account of the Ordination of Mr. McEwen, we copy from the Presbyterian of the 30th April, with the stanzas sung on that occasion.

Ordination of a Foreign Missionary.—Mr. James McEwen, student of the Theological Seminary at Princeton, was ordained by the Presbytery of Philadelphia, on Friday evening 24th inst. in the Second Presbyterian Church, Philadelphia. In this service the Rev. Dr. Blythe, President of South Hanover College, Ia., presided, proposed the constitutional questions, and offered the ordaining prayer; the Rev. Wm. M. Engles preached the sermon, from Acts xxii. 21, "And He said unto me, Depart, for I will send thee far hence to the Gentiles;" and the Rev. Dr. Miller, of Princeton, delivered an appropriate charge to Mr. McEwen. The services were interesting, and we trust they will contribute in exciting among those who were present an increasing zeal in the cause of Foreign Missions. Mr. McEwen was ordained as an Evangelist, and expects in a few months to sail for Northern India as a Missionary, under the direction of the Western Foreign Missionary Society. Our sincere prayer is, that he may go to the heathen "in the fullness of the blessing of the Gospel of Christ."

The following original stanzas were sweetly sung by the choir in the conclusion of the services:—

HYMN—Tune Scotland.

1. He goes to the land where the affar rose breathing,
Diffuses a fragrance unknown to our clime;
Where over the mountains the snow lightly wreathing,
Binds glittering crowns round their summits sublime.

2. But say, does the incense of heart-felt devotion

Ascend in rich odor to Heaven's pure shrine?
Does the snow's spotless purity mark each emotion

That swells in that land of the myrtle and vine?

3. 'The wolf and the serpent are emblems far fitter

For minds that were formed for idolatrous sway,

Where gems upon gorgeous habiliments glitter
Like eyes of the tigers that wait for their prey.

4. May streams of salvation gush out where thy servant,

O Lord, shall the fountains of mercy disclose,
And labors abundant, and prayers, ever fervent,
Ere long see that wilderness bloom like a rose.

Letter from Rev. J. C. Lowrie.—The Hon. Walter Lowrie has kindly favored us with extracts of a letter, addressed to himself, from Rev. J. C. Lowrie, our missionary to Northern India. It contains a variety of information respecting his journey, and the cities Delhi, Agra and Kurnal; and brings the pleasing intelligence, that, on Nov. 1, 1834, Mr. Lowrie was within 130 miles of Loodianeh, the place of his destination. We gladly avail ourselves of the permission granted to insert those extracts in the Foreign Missionary Chronicle.

"Delhi, Oct. 27, 1834.

MY DEAR FATHER,—As I came along the streets of this famous city, I recollected a remark you made in our house at Butler, some years ago. Pointing to Delhi, on a map hanging on the wall, you said, "There's a fine field for a missionary." I believe that incidental observation first directed my attention to that part of the world, as a sphere of labor. And, while I was thinking of it on Saturday, I felt, and still feel, sincerely grateful to God, who has brought me thus far, and has given me so fair a prospect of usefulness. If it were not for the feeling of solitariness, which at times has too much influence, and the constant recollection of distant and departed friends, I should be among the most cheerful of beings. Indeed, my prevailing feeling is that of grateful cheerfulness; though, too often, the other kind of feelings claims indulgence. Still, I do bless and praise the Lord, that, in his good providence, I have been brought to this land.

But, to leave moralizing for history, I left Cawnpore, from which place I sent my last

letters, about ten days ago. I received great kindness from Rev. Mr. (Chaplain) White and lady while there, and became acquainted with a number of Christian friends; which is a great privilege in this country. At Cawnpore, I made a new disposal of my goods and chattels; putting them on three hackeries, or rude carts, of three oxen each. The distance thence to Loodianeh is about 500 miles; and the expense of transporting them, I think, will be considerably less than in the United States by a similar or land conveyance. As for myself, I had to decide on travelling by da'k. It was my plan to travel from Cawnpore to Loodianeh on horseback, with a tent. But, in consequence of a war (since adjusted) which was about being declared against a native prince, I could not procure the requisite number of hackeries or camels to transport the tent and luggage. It was after I decided on "daking it," that I succeeded in getting the three hackeries already spoken of. It would have taken more than three to have come by tents and hackeries. I do not now regret having been obliged to come by da'k, because I shall make the journey (*Deo volente*) in one-fifth of the time; while the expense to a person traveling by himself will probably not be greater. The expense of actual traveling is greater, but the preparation for traveling far less. A tent costs from 200 to 300 rupees itself. By da'k, one goes along, night and day, at the rate of four miles an hour. At night, a traveler in this way presents a singular appearance. Foremost are the *petarrahs wulas*, or bundle-carriers; of whom I have three, each man carrying two bundles of 25 lbs. each, swung at the ends of a stick over his shoulder; who walk along with a peculiar fast gait. Then comes the traveler in his palanquin, borne by four men, who, at every step, make a peculiar unpleasant sound by way of music; while four others run by their side, and thus relieve each other about once in every five minutes. But the most singular appendage is the *mufsalchi*, or torch-bearer, who runs along before, carrying a large torch, on which he pours oil every few minutes, making a fine light. Every ten or twelve miles, a fresh set of men are stationed, to relieve the preceding set. The chief difficulty in this mode of traveling is the irksomeness from always lying in the same position. Persons, who cannot sleep at night, are seldom able to endure the fatigue. But I got along finely, sleeping as well as usual, until, at the end of their stages, the bearers would awake me for their *bakshiah*, or usual present of a few annas. From Cawnpore to Agra is about 190 miles; which distance I made in 50 hours; and the expense was 72 rupees. From Agra to Delhi, I was 37 hours in coming, at an expense of about 60 rupees.

Agra and Delhi are the two chief cities of

Upper India; and are the richest in memorials of former greatness that I have ever seen. The Taj, at Agra, is a wonderfully chaste and beautiful structure. It stands in the midst of a very delightful garden, with which the polished white marble (of which not only the building and its minarets or towers are composed, but even the terrace on which they stand,) forms a pleasing contrast, that relieves both the glare of the one and the deep shade of the other. Perhaps the feature, which attracts chief attention in the interior of the Taj, is the mosaic-work, or inlaying of corne-
lian, and other valuable stones, in the shape of *flowers and vines*, of great variety in figure and delicacy of coloring. Two richly finished *tombs*, in what might almost be called the cellar, but which have corresponding tombs in the chief apartments, directly above the lower ones, where the bodies are deposited, contain the only inhabitants of this wonderful edifice. Their glory has passed away; even their names are nearly forgotten; while, as to their *present* condition, the multitude of extracts from the *Koran*, inlaid over the walls, afford little ground of hope, that they look back on their earthly splendor, or on the sepulchral state of their clay-tabernacles, with any rejoicing. The Taj was erected by a former king, Shaw Johan, in memory of a favorite wife; and when he died, his remains were entombed by her side. But sooner, infinitely sooner, would I be interred by the side of my dearest Louisa's grass-covered grave, if I may only die enjoying her peace, and rejoicing in her prospect of glory.

The fort at Agra, containing a palace and a mosque, of white marble also, is well worth seeing; as are some other tombs. So, at this city, there are several mosques and public buildings of great interest. Here, these buildings are larger, but not perhaps so highly finished, as at Agra. The principal musjeed, or Mohammedan temple, in this city, is built of a kind of free-stone, very similar in composition to that of which our capitol at Washington is built; but *red* instead of white. These Mohammedan buildings, the Taj and mosques at Agra, and the mosques at Delhi, are generally constructed on the same principles of architecture; which indeed seem to characterize all Mohammedan public buildings. You have a noble terrace, with perhaps some fine reservoirs of water. Then in the centre of the terrace stands the main building, surmounted invariably by one dome; sometimes by more, with short gilded spires; while, at two of the corners of the terrace, and sometimes at all the four, lofty minarets or towers arise, either in an octagonal or circular form, and usually very lofty. At Benares, two are upwards of 200 feet high; at Agra, the four of the Taj are nearer 300 feet, and perhaps some of the minarets here are nearly as lofty. They are gen-

erally surmounted by an open cupola. I went through the palace in which all that remains of the former splendid Mogul Royalty now resides. Some of the buildings in it are very fine, with beautiful mosaic work; but there is always a strange combination, in these eastern countries, of greatness and meanness in their public works, as in other things. The great hall of audience, for example, with its large court, where suppliant kings and ambassadors formerly kneeled in profound humility, is the next in series to a *stable* yard, from which it is separated only by a single large gate! The throne, whence Aurengzabe gave laws to millions, is ascended by a dark, narrow flight or rough stone steps; though there was another and better entrance to it, which is now walled up. The throne itself is now covered with defilement from the pigeons that have free access; while the hall of audience is lumbered up with old palanquins, worn out carriages, &c. The present Mogul Emperor has no authority out of the palace, and seems to care little about its interior appearance, provided he may have plenty to eat. The English treat him with great respect; which is perhaps the reason that so little care is given to keeping things in better order. If the palace were entirely theirs, there is little doubt that their liberal polity would secure the careful preservation of those remains of the former greatness of the Mogul dominion. Whatever may be said about the mode in which English rule was established in India, there cannot be a doubt that it is the greatest blessing these poor Hindoos ever received from any of their conquerors. It has secured to them peace and justice, not to speak of knowledge and religion, to an extent that they never enjoyed under other rulers. And its extension over other regions in this part of the world, were it practicable, would probably be equally beneficial. But I may as well cease attempting descriptions of buildings and cities, for which I have little talent or taste. You will find a pretty good account in Heber's Journal, to which I may now refer, I suppose, for the last time, as he did not go farther towards my place of destination.

The missionary here is Mr. Thompson; a good, intelligent, judicious man, of considerable enterprise, and much respected by the English people. He has been seventeen years at this city—speaks the language, of course, as his mother tongue, with perfect fluency; and is very diligent. The Lord has granted him to see some few converts from the heathen. He was once at Loodianesh, and has traveled much on missionary tours in Upper India; so I was very glad to hear him say that he considered our field of labor the finest in India.

I am nearly a year behind the American world in regard to news of what is doing there. To-day, I happened to find in a news-

paper on abstract of the American Board's Report of September, 1833. One of the ideas in it has long been before my mind—the importance of making tours of exploration. I have thought our mission station will be a favorable point, both to obtain information from travelers, and occasionally to make tours from into surrounding regions. It is one of the most eligible and the most direct routes to Thibet, and on the most so to the Punjab, to Cashmere, and to the countries immediately west of the Indus. Sufficient for the day are the duties thereof; but I trust, in looking forward, we may yet be able to collect information concerning, and to extend our usefulness into, the countries just named. Mr. Thompson here says, we should not consider our object accomplished till we establish ourselves at Lahore, or at Umretur, the sacred city of the Sikhs. This is only a part of my opinion. I can see nothing to prevent our influence from being exerted to a good degree in all the neighboring regions; and I hope soon our direct efforts will also be exerted in these countries. One thing that heavily presses upon my mind, thus left by myself, is the serious responsibility of deciding alone on so many important points. What should I do, for instance, if my liver should require a change of climate. My present feelings (for I cannot help sometimes contemplating such a contingency) is to take a tour among some of the colder adjoining countries; and yet I should hesitate to decide on such a step without other brethren to counsel with. The Lord hasten the time of their coming!"

"November 1st. I am now writing from Kurnal, 80 miles N. W. of Delhi. I went about 14 miles, all the way through the ruins of the old city, to see the Keitab, an immense tower of 240 feet in height. The view from the top of it is very singular, and full of mournful interest. For miles and miles around, you see scarcely any thing but the ruins of former greatness—one dilapidated palace, or mosque, or tomb, after another, rises in the view, till you are almost oppressed at seeing such manifold evidences of the feebleness of man. The river Jumna terminates the view in one direction; and, though here but a narrow stream, is yet a perpetual witness of the power of God in his works, who can preserve as well as create. * * *

I feel oppressed in heart this morning. I have just been reading of the murder of brothers Lyman and Munson in Sumatra, the 20th of last June. The account is contained in a letter from Mr. Medhurst, which you will have seen ere this reaches you. I cannot express my feelings. Alas! that such a death should happen to the servants of God! Alas! that such a bereavement should happen to their wives and parents! But still more must we

grieve for the cause of Christ—for the poor, poor heathen. But "*the Lord reigns.*"

I am now within 130 miles of the place of my destination. The way has been long, and at times very solitary. Yet thanks to the Lord for all the peace and goodness I have enjoyed, and for all the kindness of his people. I expect to write to Mr. Swift after reaching Loodianeh, which will be about the middle of next week. This is Saturday, and I expect to go on Monday evening.

How many instances of the shortness of life occur in our own sphere, to admonish us to keep our own time of departure constantly in view! Of missionaries, for example, who came to this part of the world with myself, or since then, I know of five who have either been called to rest from their labors, or prevented by entire failure of health, as was brother Reed, from doing any service to the heathen. First, and never to be thought of but with deep feeling, was my dearest Louisa. Then Mrs. Goadley, of the Baptist mission at Cuttack, and who staid with us at Mr. Pearce's and watched over Louisa's remains the night after she left the world; next, brother Reed, and now brothers Lyman and Munson. There have also been others; as Mrs. Ramsay, at Bombay; and, as I have heard, Mr. Woodward, of Ceylon. I am yet spared. O, may my days be entirely the Lord's! May I ever be ready to obey the call with joy! May we all be thus prepared! Then shall our meeting above be full of unspeakable joy! Farewell. The Lord God of our fathers, and of our dear departed friends, be with you all, to do you good!"

MISSION TO WESTERN AFRICA.

The readers of the Chronicle are aware, that the efforts of the Western Foreign Missionary Society, in 1833-4, to establish a mission in Western Africa proved unsuccessful, in consequence of the decease of several of our missionaries, after the appointment of Mr. Pinney to the Colonial Agency of Liberia. The dispensations of Divine Providence towards this mission have been dark and inscrutable, and exceedingly discouraging to many professed friends of Africa. But it should be realized, that "the Lord is righteous in all his ways;" and that, while "justice and judgment are the habitation of his throne, truth and mercy go before his face." In the midst of his frowns and rebukes for our iniquities, we have not been left without evidence of his mercy. There is good ground to believe, that he has not abandoned all the sons and daughters of Africa to that thick darkness with which they have long been shrouded, and to that perdition which awaits those who are destitute of evangelical vision. We are favored with a cheering ray of hope, that Africa will, ere long, be

brought under the influence of the Gospel, and myriads of her sable inhabitants become partakers of the inestimable blessings of divine grace. The light of the Gospel has extensively spread in the southern regions of that continent; and on its western coasts, is diffused by Christians of various denominations; more especially in the English colony of Sierra Leone, and the American colony of Liberia. The mission of our Society is revived. Mr. Pinney has been released from the burdens of his agency, and is devoting himself to the missionary service. By a letter from him to the Corresponding Secretary, dated Feb. 23, 1835, we learn, that he and Mr. Finley have erected at Millsburgh a very comfortable mission-house, well suited to accommodate a school and a worshipping assembly. Some attempts have also been made to explore parts of the interior; of which information may hereafter be communicated to the public.

Mr. Pinney, in a letter addressed to Mr. S. J. Cassels, of Georgia, dated November 29, 1834, says; "I feel that to save a soul, is a just cause of more joy and honor, than to have sat on Cæsar's throne. When the Redeemer shall appear again at his second coming, one "star" from Africa will more than repay the longest life of labor and self-denial. Even to enter the field alone, confiding in an ever-present Savior, presents nothing to appal or dismay. But, blessed be God, I shall not be called to this trial. Brother Finley is already prepared and almost acclimated—willing to spend his life in the cause. Mr. Seys, of the Methodist Episcopal Church, has lately augmented our number and increased our hope; while from the various churches one and another is found willing to devote their attention to the work of instruction, if only assured of a moderate support."

LIST OF CONTRIBUTIONS

<i>To the Western Foreign Missionary Society, from April 11, to May 15, 1835.</i>	
<i>Baltimore.</i> —Third Presb. ch., to constitute their Pastor, Rev. Geo. W. Musgrave, a life director,	\$50.00
<i>Bath and Allen township, N. J.</i> (Pastor Rev. B. Hoff,)	20.00
<i>Bethlehem Cong., Pa.,</i> by Mr. John Potter,	8.90
<i>Birmingham, Pa.</i> —Monthly collection by Mr. J. J. Marks,	1.34
<i>Brownsville, Pa.</i> —Mrs. R. M'Kee, for Reed and Lowrie Schools in India,	1.00
<i>Bull Creek, Pa.</i> —Rev. A. Boyd, for himself and children,	2.00
Upper Bull Creek, by same, 2.45; Mr. S. Brewer, 2,	4.45
<i>Carmel Cong., Miss.,</i> by Rev. J. B. Adams,	16.25
<i>Claysville, Pa.,</i> monthly concert collection, by Rev. T. Hoge,	8.42
<i>Concord Sabb. school, Allegheny co., Pa.</i> by Mr. Marks,	4.81

<i>Concord Cong., Butler co., Pa.,</i> by Rev. J. Coulter,	1.50
<i>Cincinnati, O.</i> —From Wm. Shillinger, Treas. of Board of Agency, balance up to May 1,	85.85
<i>Congruity Cong., Pa.,</i> per Rev. S. M'Ferran,	5.12
<i>Ebenezer Cong., Ala.,</i> by Rev. J. B. Adams,	100.00
<i>Ebenezer Cong., Pa.,</i> (Rev. D. Lewis, pastor,) by Rev. R. Johnson,	28.50
<i>Ebensburgh, Pa., Congregational church,</i> by Rev. R. Johnson,	47.37½
<i>Easton, Pa.</i> —First Presb. church, by S. Allen, Esq., to support Mr. Kerr,	80.00
<i>East Liberty cong., Pa.,</i> by Rev. W. B. M'Ilvaine,	63.37½
<i>East Hopewell cong.,</i> by Rev. J. P. Wylie,	5.00
<i>Fairview, O.,</i> by Rev. Salmon Cowles,	3.00
<i>Florence Missionary Society, Ala.,</i> by Rev. J. B. Adams,	100.00
<i>Forks of Wheeling cong., Va.,</i> by Rev. J. Hervey,	18.00
By Corresponding Sec'y,	43.00
<i>Georgetown cong., Pa.,</i> by Rev. Ira Condit, (Erie Presbytery,)	4.00
<i>Harmony and Mount Bethel,</i> (Rev. B. Love, pastor,)	30.00
<i>Jamestown, N. Y.</i> —From a friend of missions, by Mr. A. Ballard,	1.00
<i>Long Run Cong., Pa.,</i> by Mr. David Cook;	7.88
<i>Mercer, Pa.</i> —Miss Junkin, avails of her needle,	5.00
<i>Mesopotamia, Ala.,</i> by Rev. J. B. Adams,	106.00
<i>Miller's Run cong.,</i> by Mr. J. Jewell, from ladies, to constitute their pastor, Rev. Wm. Smith, a life member,	30.00
<i>Murraysville, Pa.,</i> by Rev. Fr. Laird,	40.43
<i>New-Geneva, Pa.,</i> monthly concert collection, by J. W. Nicholson, Esq.	8.00
<i>New-Castle Presbytery,</i> for support of Mr. Lowrie, by Rev. J. M. Dickey, through S. Allen, Esq., Churchville, \$65; Columbia, 15; White Clay Creek and Head of Christiana, 40; Lancaster, 37.50; Lower West Nottingham, and Charleston, 50; Rev. R. M. Davis, 10,	217.50
<i>New Hope, Hebron, and Roup's Valley,</i> by Rev. J. B. Adams,	70.43
<i>Newton cong., O.,</i> by Rev. Wm. O. Stratton,	14.00
<i>Orwell cong., Pa.,</i> by Mr. M'Ewen, mon. concert collection,	12.00
Avails of mission box of Miss S. Henderson,	2.00
<i>Philadelphia,</i> —by S. Allen, Esq., from ladies of 2d Presb. Church, to constitute Rev. Dr. A. Green a life director,	50.00
Female Bible Class of 6th Pres. Ch., to constitute their pastor, Rev. S. G. Winchester, a life member,	30.00
<i>Pine Grove, Pa., Congregational Ch.,</i> by Mr. A. Ballard,	5.00

<i>Pittsburgh</i> .—First Presb. Church, (pastor, Dr. F. Herron,) by Mr. James Wilson,	92.87½
From Rev. J. Andrews, paid him for a supply in the 1st Presb. Ch. of Allegheny,	5.00
<i>Stigo Sab. School</i> , by J. M. Lowrie,	2.50
By Mrs. R. L. Patterson, from a lady of 2d Pres. Church,	5.36
From Miss O. Johnson,	2.00
<i>Raccoon Congregation, Pa.</i> —From ladies, to constitute their pastor, Rev. Moses Allen, a life member,	30.00
<i>Salem Congregation, Pa.</i> , by Mr. James Armstrong,	13.00
<i>Salem, N. J.</i> , Female Missionary Society, \$11; coll. in Presb. Church, (Rev. Mr. Heberton, pastor,) 9.51, by S. Alcn, Esq.,	20.51
<i>Shelbyville, Ky.</i> , by Rev. Joseph Huber,	5.00
By Corr. Secretary, (March, 1835.)	15.00
By do. Oct. 1834, before acknowledged summarily, \$55.	
<i>Upper Buffalo Cong.</i> , monthly concert coll., by Mr. J. Dinsmore, thro' the Corresponding Secretary,	25.00
<i>Wilkesbarre, Pa.</i> , by Mr. M'Ewen, Mrs. N. Drake, 50 cents; A. Jones, 50 cts; two little children, 10 cents each, to purchase books for heathen children; several individuals, \$1.30,	2.50
<i>Warren, Bradford co., Pa.</i> Mrs. Coburn, Treas. of Female Society, for the mission to the Indians,	8.00
<i>Warren, Warren co., Pa.</i> Benevolent Society,	16.00
Collection in Presby. congregation, (Rev. A. M'Cready, pastor,)	4.62½
<i>Washington, Pa.</i> Presb. ch, by Rev D Elliott, collection at monthly concert, 49.91½; Sabbath school, 5; present of widow Johns, now deceased, 5; avails of missionary box of Mr Elliott's three youngest children, 1.69½	61.61
Additional collections by Rev. Wm. C. Anderson,	162.57½
Total,	\$1802.68½

COLLECTIONS,

<i>Made by Rev. Wm. C. Anderson, on an agency, last winter, in the West.</i>	
<i>Port Gibson cong., Miss</i> (Rev Z. Butler, pastor,)	\$47.25
<i>Corydon cong., Ia.</i> , to constitute their pastor, Rev. Alex. Williamson, a life member.	35.75
<i>Louisville cong., Ky.</i> ,	50.00
<i>Shelbyville cong., Ky.</i> , (Rev. J. Huber pastor,)	60.00
<i>Harmony cong., Ky.</i> , (Rev. Simeon Salisbury pastor,)	56.50
<i>Lexington, Ky.</i> , from Mr. Skillman,	

Treas. W. F. M. Society of Ky.,	74.68
From Mr. Raincy, lately appointed Treasurer,	17.00
<i>Woodford cong., Ky.</i> , (Rev. Wm. Scott pastor,)	20.00
<i>Pisgah cong., Ky.</i> , (Rev. Mr. Price pastor,)	40.00
<i>Bethel cong., O.</i> , (Rev. L. G. Gaines pastor—Cincinnati Presbytery,)	13.18
<i>Montgomery cong., O.</i> ,	11.6½
<i>Mount Pleasant cong. O.</i> ,	2.53
<i>Springfield cong., O.</i> , (Rev. A. Aten pastor)	50.00
<i>Bath cong., O.</i> , (Rev. A. Craig pastor—Oxford Presbytery,)	5.00
<i>Dunlapsville, O.</i> , (Rev. A. Craig pastor,)	7.00
<i>Bethel cong., O.</i> , (Rev. A. B. Gilleland pastor,)	3.00
<i>Hamilton cong., O.</i> , (Rev. F. Monfort pastor—Cincinnati Presbytery,)	19.62½

Amount,	\$512.57½
Deduct what was summarily acknowledged in the Chronicle for May,	350.00
And there remains, to be added to the list for June,	\$162.57½

COLLECTIONS IN CLOTHING, &c.

<i>Briceland's Cross Roads</i> , (by Rev. E. Macurdy,)	\$70.62½
Box forwarded last fall by Mr. Shepherd,	47.37½
<i>Canonsburgh, Pa.</i> , from ladies, a box valued at	100.00
<i>Three Springs</i> , \$10.50; <i>Raccoon</i> , \$1.12½	11.62½
Amount	\$229.62½
<i>Cross Creek cong.</i> (by Rev. John Stockton) articles forwarded last fall, by Mr. Shepherd,	15.00
Forwarded recently by box,	78.49½

Amount	\$93.49½
<i>Fairfield and Ligonier congs.</i> (by Mr. Charles Donaldson) articles valued at	\$43.37½

Total	\$366.49½
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Sandy Lake, Pa.—From ladies, by Mr. A. Brown, 16½ yards domestic flannel and 2 pair of blankets, not valued.

Payments for the Chronicle.—Robt. Allinder, Thomas Barnet, Isaac Brokaw, Ebenezer Chapin,* Eli Curtis,* Jacob Caster, Wm. Kennedy, Joseph Northrop,* Mrs. Park, Mrs. Patchell, Wm. Sterling, James Tannehill—50 cents each. Total \$6.

*Paid by Mr. A. Ballard.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 7.

PITTSBURGH, JULY, 1835.

WHOLE No. 28.

WESTERN FOREIGN MISSIONARY SOCIETY. ANNUAL MEETING.

PITTSBURGH, MAY 23, 1835.

The Board of Directors of the Western Foreign Missionary Society met agreeably to adjournment. In the absence of the *Hon. Harmar Denny*, the President of the Society, the *Rev. T. D. Baird*, Vice-President, took the chair, and the Board was constituted with prayer. The following members were present, viz.—

MEMBERS OF THE BOARD.

MINISTERS.

ASHBEL GREEN, D. D.,
CORNELIUS C. CUYLER, D. D.,
FRANCIS HERRON, D. D.,
THOMAS D. BAIRD,
CHARLES CUMMINS, D. D.,
JAMES BLYTHE, D. D.,
ROBERT PATTERSON,
ELISHA P. SWIFT,
SAMUEL M'FARREN,

WM. JEFFERY,
JOHN GRAY,
JOHN MOORE,
CHARLES C. BEATTY,
AND. O. PATTERSON,
N. L. PRICE,
JAMES COE,
SAMUEL TAIT,
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HENRY LONG, Esq.,
SAMUEL THOMPSON,
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JOHN HANNEN, Esq.,
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THOMAS M'KEEN, Esq.

HONORARY MEMBERS.

REV. JAMES CULBERTSON, JOHN WITHERSPOON, JAMES HOGE, D. D., SAMUEL MILLER, D. D., WM. W. PHILLIPS, D. D., WM. A. M'DOWELL, D. D., JOHN BRECKENRIDGE, ELISHA MACURDY, THOMAS DAVIS, JAMES LENOX, Esq.

The *Annual Sermon* was delivered in the First Presbyterian Church, in the evening of the 24th. After singing a suitable hymn, prayer was offered by Rev. Dr. Ashbel Green, of Philadelphia. The Sermon was preached by Rev. Dr. W. W. Phillips, of New-York, from 2 Cor. 4:3. "If our Gospel be hid, it is hid to them that are lost." The speaker clearly exhibited, from the Scriptures of truth, the depraved and ruined condition of man; and the gracious remedy which God has provided and revealed in the Gospel of his grace. In the application of the discourse, Christians present were exhorted to participate in the great enterprise of sending the Gospel to every land of Pagan darkness. After prayer by Dr. P. and singing Heber's missionary hymn, the assembly was dismissed with the apostolic benediction.

Another *public meeting* was held in the evening of the 28th. Rev. T. D. Baird, the first Vice-President, occupied the chair. After an appropriate hymn had been sung, prayer was offered by Rev. Dr. James Hoge, of Columbus, Ohio. Rev. E. P. Swift, the Corresponding Secretary, gave a statement of the operations of the Board during the last year, the state and prospects of the Missions under their care; and adverted particularly to the favorable position selected for the Mission to Northern India, in a very extensive country, of vast population, and now open for the propagation of the Gospel. Its local situation he pointed out to the assembly on a transparent map of the world, suspended over the pulpit, representing in different colors the comparative degrees of moral light and darkness which overspread the nations of the earth; and he showed, that from this missionary station the Gospel may with facility be communicated to other countries which are now enveloped in thick moral darkness.

Rev. Michael Osborne, of Raleigh, N. C., read and moved the adoption of the following resolution; viz.

Resolved, That the present aspect of the world is pre-eminently such as to demand of all, who love our Lord Jesus Christ in sincerity, the use of more vigorous and efficient exertions to occupy those extended fields, white for the harvest, which are now open, and to accelerate, as fast as possible, the great and difficult work of converting the world.

Mr. Osborne spoke, at some length, in support of this resolution, and remarked that *Satan* is engaged in foreign missions—in sending out his servants to teach the heathen covetous practices, the arts of destructive war, the use of intoxicating liquors, and the death-fraught sentiments of infidelity by disseminating such books as Paine's Age of Reason. And from these facts, the speaker justly inferred the great necessity of sending out faithful evangelical missionaries, to counteract this diabolical influence.—Rev. Dr. John T. Edgar, of Nashville, Tenn., seconded and sustained the resolution, by depicting the deep depravity and wretchedness of the world, and exhibiting the excellence of the Gospel, as revealing a glorious way of salvation through the atoning sacrifice of the Son of God; the knowledge of which must be communicated to all men by the heralds of the cross.

Rev. George Potts, of Natchez, Miss., moved the adoption of the following resolution; viz.

Resolved, That this meeting recognize in the events of the past year, as well as in the general fact of the dependence of the work of foreign missions upon the blessing of God and the influence of the Holy Spirit for all its successes, the indispensable importance of fervent and importunate prayer to Almighty God; and this subject should, in their view, be impressed with increasing earnestness upon all the congregations of our body.

Mr. Potts showed, from the testimony of God's word, that the success of the Gospel ministry depends upon the influence of the Holy Spirit; and that all missionary operations, without the special blessing of Heaven, must be utterly unavailing. And as God is the hearer of prayer, and has promised the Spirit to the prayer of faith, Christians ought, with increasing fervency and unwearied importunity, to implore this inestimable blessing, to render the Gospel effectual for the conversion and sanctification of the heathen: and while they give thanks to God for the unspeakable gift of his Son to be a Savior, they ought to be equally grateful for the gift of the Holy Spirit to apply the redemption of Christ and give saving efficacy to his Gospel.

Rev. Dr. Samuel Miller, of Princeton, N. J., read and moved the adoption of the following resolution; viz.

Resolved, That, in view of the limited number of missionaries furnished as yet by the Presbyterian Church to carry the Gospel to the heathen, it is incumbent upon the friends of the Society to use special efforts to secure suitable lay-assistants, as well as missionaries, for this hallowed work; and thus to co-operate with the Executive Committee in this difficult and arduous part of the work assigned them.

Dr. Miller well sustained the resolution. He considered it highly advantageous to send out to important stations missionary assistants in great numbers; as promoting the continuance of the work without those interruptions to which small missions have been frequently subjected; as tending to exert a powerful evangelical influence by missionary labor and Christian example; and as forming, even in Pagan lands, such a state of religious society as will render it unnecessary for missionaries to send their children home, to preserve them from the corrupting influence of heathenism, and secure to them a suitable religious education.—Rev. Dr. C. C. Cuyler, of Philadelphia, expressed similar views; but particularly, in an impressive manner, addressed young persons of piety and intelligence upon the subject of devoting themselves to the service of the Lord among the heathen.

All the resolutions were adopted; and the meeting was finally addressed by Rev. Dr. A. Green, of Philadelphia; who spoke with great zeal and energy upon the importance of foreign missions—expressed a deep interest in the Western Foreign Missionary Society, as the only institution in the United States in which the Presbyterian Church, in her distinctive capacity, prosecutes the great work of sending

the Gospel to the heathen—an institution which he considered worthy of encouragement and support. And he expressed his ardent desire, that the whole Presbyterian Church, without interfering with other institutions, would come forward as a body, to the work of foreign missions; and his conviction, that the displeasure of God rests upon our beloved church for her neglect of this duty.—Other Christian denominations, in their respective ecclesiastical organizations, have very successfully conducted foreign missions; and no good reason can be assigned why Presbyterians may not do the same. He closed the exercises by solemn prayer and the apostolic benediction.

THIRD ANNUAL REPORT OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

In connection with our Savior's last injunction, "*Go ye and teach all nations,*" was spoken the memorable and monitory sentence to his disciples, "*Verily ye shall weep and lament, but the world shall rejoice.*" The ministry assigned you, (as though he had said,) is to be productive of inestimable and eternal good to others, but one of trial and of sadness to you, as the history of the growth of my family and kingdom here below must often be, like the earthly allotment of its Head, a record of suffering and sorrow, as well as of triumph and joy. Of the continued verification of this prediction, as it respects the enterprise of evangelizing the world, the Executive Committee are forcibly reminded by the act of forming a summary of their proceedings since our last anniversary.

The past year has been a period of unusual mortality in the missionary ranks of almost every society, and in almost every field. From our estimable fellow servants in the foreign missionary cause across the ocean, we have heard, in this respect, tidings of heavy import. Without adverting to the suspension of the labors, and the consequent removal from the field, of some tried and faithful messengers of salvation, the decease of others, and of some valuable female, and native assistants, it is enough to say, that the year which records the departure to a heavenly reward of such honored men—such apostolic missionary fathers, as Dr. CAREY and Dr. MORRISON—the one after forty, and the other more than twenty-seven years of labor and conflict on heathen ground, must be rendered painfully memorable to all good men.

The oldest and most extensive Board on our own continent, also, has been called to deplore the removal by death of from ten to twelve of its active laborers, including its senior and much lamented secretary, and two heroic messengers of salvation cut off from the land of the living by the hand of savage violence.

Within the little circle of our own consecrated band, out of seven ordained ministers of the gospel, and eleven other assistants actually in the field, at our last annual meeting, three of the former and one of the latter, have closed in death their missionary career when just upon its threshold; and five others, from the change thus produced, from impaired health, or other causes, have been withdrawn from the field of action; thus making the additional laborers actually sent into the field during the past year, to exceed only by three or four the number then reported.

These mysterious doings of the God of missions, if they awaken among his people a spirit of contrition and self-searching, deepening their convictions of dependence upon him; and of solemn, immediate duty to the heathen, will prove to his church as a furnace of fire to try, indeed, her faith and zeal, and bring forth in respect to them new purity and lustre, to strengthen and adorn the most important of all earthly enterprises.

In every pursuit of life, man, even regenerated man, is prone to fix his mind upon the operations and results of second causes, and the visible successes which he has attained, until he is lulled into a forgetfulness of the direct and alone efficient agency of God; and is betrayed into the act of transferring the vigor of his hopes and the ardor of his desires, from the supreme end and design in view, to the humble and dependent means of its accomplishment. Thus, amidst active effort to promote and extend Christianity, the real spirit of religion languishes, and many, who were vigorous and ardent before, are prepared to abandon, without compunction, an instrumentality the moment it becomes perplexed. On the other hand, the faith, and zeal, and perseverance, which survive and cling to the ark of the covenant of the Lord, as well from the recollection of what it achieved in the hour of darkness and of trial, as the result to which it will surely lead, prepare its possessors, with chastened and hallowed feelings, to reap the success which may await their toils.

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That grade and tone of piety which Providence intends to give to the world, excludes every idea of its propagation on any other plan than one which fosters its holiest aspirations, evolves in hours of darkness and peril, an elasticity of its graces, a re-action of its zeal, which nothing can repress; and displays a *faith*, which in every night of discouragement will assure his people, that the sacred enterprise will re-assume its former brightness—the little stone surely grow until it becomes a great mountain and fills the earth.

It becomes the duty of the friends of missions, then, to repress every murmur, to awake to new activity; and with an increased and lowly reliance upon him, who corrects in mercy and rebukes in love, to go forward, resolving never to relax their exertion, and never to be overcome. To say nothing of other kindred institutions, there are, it is true, many reasons why your Committee might have fondly desired to meet their constituents on this occasion, under circumstances of unmingled congratulation. The infancy of the Society itself—and the consequent fewness of its missionaries, and inexperience of its conductors—the proneness even of good men, when but recently combined in an important enterprise, to act rather from sudden impulse than established principle, and be thus exposed, as well to a morbid despondency at one time, as to a groundless expectation at another; the relative importance of the unoccupied fields to which our departed brethren were sent; and in fine, the disadvantages under which every enterprise must labor when its plans are defeated—its lines are broken before a single engagement occurs, or a battle is won, and the warm attachment of its supporters can fasten with deep and hallowed recollections upon those scenes of wise and heroic action, and of devoted labor, with which the names of their departed servants might have been associated, would each and all present inducements to hope and pray that it might be so. The lapse of time, also, as well as the visible monuments of usefulness, seems requisite to consecrate any institution in the best affections of the Redeemer's followers. As the infant upon its mother's bosom might perish for lack of protection and appropriate nourishment before it had time to expand its powers, had not a kind Creator provided, in the sympathy of our common nature, and in the strength of maternal love, a feeling of tender interest growing out of the fact of this unconscious dependence; so human institutions of every kind must, of necessity, rest their prospects of ultimate maturity and usefulness upon the reality and constancy of a principle of regard which precedes the possibility of actual inherent power. The experience of mankind, and especially of the Christian church, has sufficiently shown how precarious an affair it is during this period of dependence and immaturity, to meet painful reverses, and especially if the transfer of the main and all-absorbing sympathies of the public mind to other topics is likely to leave the claims of adversity itself unanswered.

God, however, who knows better than we how to fulfil his will, and who is to be loved and honored, as well when he takes away as when he gives, has in some respects assigned us a different allotment; and to Him we would say, with un murmuring acquiescence, "Nevertheless not our will, but thine be done."

Still, in "midst of judgment he has remembered mercy;" and we would by no means intimate in what we have said, that there are not other aspects of his Providence, in its dealings with us as a society, which afford abundant cause of gratitude and encouragement. These will appear in the narration and events of the past year: and in presenting to the Board a view of the present state of the Society's operations, in their usual order, the

MISSION TO NORTHERN INDIA

will first claim our attention. Our last Report left its three surviving members, viz., the Rev. John C. Lowrie, Rev. William Reed, and Mrs. Harriet Reed, in Calcutta, diligently prosecuting the study of the language of the Punjab; and making preparations to leave that city for the north of India, as soon as the appropriate season should arrive. In the mean time, however, the health of Mr. Reed became visibly impaired, and a bad cough and fever were soon followed by the painful evidences of a confirmed consumption. From this period the decline of this amiable and devoted missionary was so rapid that all expectation of his being able to labor in India ceased; and after long and trying consultation, and after having obtained the best medical advice, it was resolved that Mr. Reed and his partner should take passage for the United States, while Mr. Lowrie proceeded to Loodianeh, to make preparations to commence the mission.

This arrangement at the time, and on the representations with which it was made, doubtless appeared to our brethren and their kind friends and advisers, the most judicious choice which could be made in behalf of the diseased and afflicted brother; but the exhausted state to which their patient had been reduced before his embarkation for America, and

the extreme heat of the season, render it more difficult for the Committee to see how his medical attendants could have entertained the expectation, that he could survive to reach his native land.

Mr. and Mrs. Reed embarked on the 23d of July, and on the 12th of August, after a few days of rapid decline, the dying missionary closed in serenity and peace his earthly sufferings, and his remains in the evening of the same day were committed to the watery deep; leaving his bereaved partner in the most delicate and trying circumstances, to prosecute the tedious voyage on which they had just entered. The gratitude of the Board is due to Captain Land, of the ship *Edward*, for his affectionate sympathy and unremitting attention to Mr. Reed while he survived, and to his widowed companion, who reached this country in safety on the 12th of December following.

Mr. Lowrie left Calcutta on the day after this painful separation from his beloved associates, and, at the date of his last communications, had arrived within a few days travel of Loolineh, having ascended the Ganges to Cawnpore, and thus gained by personal observation much useful information as to the state of society and morals, the customs and religious rites of the Hindoos, the trade and various phenomena of that far-famed river, and of the scenery, soil, productions, cities, temples, and military stations, along its banks.

In view of the providential reduction of this mission to a single individual, it is cause of unfeigned thankfulness to God that the survivor, and the pioneer in the enterprise, should be a man who, by the union of judgment, and prudence, and energy, with gentleness, fortitude, and devotedness to the work, is so well fitted for the difficult and responsible situation.

In the beginning of November last, the Rev. Messrs. *James Wilson* and *John Newton*, with their wives, and Miss *Julia A. Davis*, sailed from Boston as a reinforcement to this mission; and probably ere this have arrived at Calcutta, from whence, after becoming acquainted with the friends of missions in that city, and making the necessary preparations, they are expected to proceed in time to join Mr. Lowrie early in autumn. The Rev. *J. R. Campbell*, of the Reformed Presbyterian Church, and the Rev. *James M'Ewen*, of the Presbytery of Philadelphia, and Mr. *David Hull*, licentiate of the Presbytery of Northumberland, have since been appointed to the same field, and are expected, in connection with a physician, and one or two assistant teachers, if suitable persons should, in the mean time, be obtained, to leave this country in October next. If this reinforcement shall be permitted to reach Loolianeh in safety, and find the force already sent not materially weakened, it is the expectation of the Committee that an additional station, either at Cashmere, Umbala, or some still more promising position, will be soon formed. Through the distinguished munificence of a single individual, an excellent philosophical apparatus for a native high school has already been sent to Upper India, and it is the purpose of the Committee to provide a printing-press and apparatus to be forwarded next fall; and from the number of young men who are known to have that field in view, and other indications of Providence in reference to it, they are led to believe that these and every other desirable facility for the vigorous and extended prosecution of this mission should be provided. In view of the disproportionate amount of effort which the Committee have already resolved to apply to North Western India, the Board may desire a brief statement of the considerations on which this policy is founded. They are such as apply to Hindoostan in general, and such as respect that part of it in particular.

As to the former, it is unnecessary to speak of India as an immense country both in territory and population; as occupied by Pagans; and to some extent by a reading people, having some of the arts, and thrown so entirely under the dominion of English authority, that no political impediments to the propagation of the gospel are likely ever to arise: as a people whose rulers, substantially true to their best interest, look with approbation upon the introduction of missionaries, and American missionaries, and as a country for whose spiritual renovation no adequate means have been provided; since all these and similar facts are familiarly understood.

It is in the contemplation of India, and with it as an instrument, the whole of peninsular Asia, as apparently on the eve of a great revolution, in its intellectual and religious prospects, that we feel a special interest in it as a missionary field. If the train of causes which led to the establishment and the extension of a protestant power in that country, and which will inevitably lead to the far greater extension of its moral influence, develop the singular wisdom of Divine Providence, not less so are now the means by which the fearful structure of Buddhism is crumbling away. The native press, originally got up to sustain it, is now, through its concessions and the tone of feeling it encourages, becoming a most powerful engine in its overthrow. It now contributes with other means to weaken

prejudices and soften the asperities of bigotry; to excite a spirit of inquiry; and is, with the influence of native schools, creating a thirst for knowledge, and making Christianity a topic of familiar conversation, tending to aid the civil authority in the suppression of those cruelties and excesses by which superstition maintains its firmest hold of an ignorant and secluded people. The Bramins, it is said, fully expect the speedy termination of all the sanctity of their idolized rivers; and then, as one of them recently observed, "nothing will remain to Hindoos but to embrace the Christian faith." If this is the feeling beginning to possess the minds of the most bigoted and influential among a population of one hundred and twenty millions, and that in a land which has been the strong hold of Buddhism, and at a moment when Burmah, on its border, is also powerfully shaken, we may easily see how eventful to the missionary enterprise is the crisis which it has attained.

There is one other aspect of India, at this time, which is deeply interesting; as must be every portion of the unevangelized globe, where there exists a rational prospect of the extension of the English language with all its sacred treasures, to millions of benighted men. The amount of labor, and expense, and time, which may be saved by making the language of Britain and the United States, the two nations on which the work of missions must chiefly devolve, the vehicle of Christian knowledge, would be immense, and the prospect of such a result as to India is extremely flattering. There is, it is understood, a growing desire of this kind among the natives; and the government has already done much for this by the *substitution of the English instead of Persian language* in their courts of justice. The question first proposed by Sir Wm. Jones, as to the practicability of *substituting the Roman in the place of the Asiatic alphabets*, has been recently revived and ably discussed in the Anglo-Indian periodicals, and a complete Roman alphabet for seven of the Indian languages, as well as for the Arabic and its branches, has been already formed. The result is said to be, that a reader of the English may, after a very brief attention to this alphabet, read all these languages with tolerable fluency, while the natives by its adoption may acquire their own language, with a good degree of speed and accuracy. "It is now for the government," says the Calcutta Christian Observer, "to do its duty, and forthwith to organize a plan for carrying into effect a measure which will work better for the solid good of the people of India, than any adopted within the memory of man, and will prove a mighty engine of conversion to a purer faith." There is in our possession a specimen of this, containing our Savior's sermon on the mount, in Hindoostanee, and also the Dib Nagri and Persian alphabets in the same, printed at the Baptist Mission press in Calcutta, last year, and whatever may prove to be the ultimate utility of the plan itself, it seems likely to facilitate the extension of the English language in all parts of India. But what may perhaps be considered as more important than all, as to the religious prospects of India, is the growing desire of distinguished natives to give their sons a regular English education. Of this fact there can be no question, and its effect upon the missionary cause cannot be mistaken. Nor is it, even now, confined to Hindoostan. The first man who is said to have already resolved to send his son, for an English education, to the high school of our missionaries at Loodianeh, is the brother of the reigning Rajah, or prince of Cabool. We, however, proceed to notice the local advantages of Northern India.

In the execution of the Redeemer's commission, no part of the earth, it is true, is to be excepted on account of the insalubrity of its climate, or the degradation or ferocity of its population. Still, at every stage of the progress of its evangelization, it is proper, other things being equal, to prefer locations of less moral or physical obstruction, to those which have greater. The intense heat and periodical winds of the dry, and the extreme humidity of the atmosphere, in the wet seasons of Hindoostan, have always made almost every part of it a precarious and very often a fatal abode for both Anglo and American emigrants. Although the cold is doubtless considerably greater in these upper provinces, than in other parts of India, Burns found the heat so great at Lahore, Loodianeh and Moulton, that in the month of June, the thermometer stood at 100°, even in the shade of a Bungalow artificially cooled. The chief consideration, therefore, in favor of this field in this respect, is its proximity to some of the most elevated and salubrious posts in Asia. Simla, a place of considerable resort for sanitary purposes, which attains an elevation of 7,900 feet above the level of the sea, and where, according to captain Mundy, the thermometer in May or June never rises higher than 72°, and never sinks lower than 55°, is but 100 miles from Loodianeh. Roopur and Subathoo are still nearer, while Umbala, which has been sometimes mentioned by our brethren for a second position, approaches still closer to the base of the Asiatic range. If, in securing these advantages of locality, we have receded several hundreds of miles into the interior, ordinarily precluding frequent communication, and re-

quiring a long and expensive journey, it is to be recollected that 1000 miles in the navigation of rivers destitute of every obstruction will bring the trade of the Punjab as high up as *Loodianeh*, to the ocean on the line of the intended thoroughfare from India to Europe, not less than 2000 miles nearer the latter than Calcutta itself. The manufactures of that country, consisting of the shawls and carpets of Cashmere; silk scarfs of superior quality; satins and fine cottons; the abundance of its mineral and vegetable productions, consisting of salt, coal, iron, grain of every kind, rice, indigo, and the vines and fruit-trees common to Europe, form the surest pledge that an extensive and thriving commerce must soon be established.

Apart from the fact that the opening of the Indus and its tributaries to an active commerce by steam communication, now in contemplation, and the concentration of a considerable trade from Thibet and Tartary, through the defiles of the mountains carrying back into these benighted regions the arts and religious light of Christian nations, it is to be observed that the *political ascendancy of the powerful chief of the Seik nation, already makes the Punjab the most safe and convenient entrance into Cabool, Bokara, and Western Persia*. In these countries, it is true, the Moslem faith, in a milder form than in Western Asia, has long prevailed; but it is believed that Christianity would even now be tolerated, as Hindooism is: and Burns states that, while traveling in these infrequented countries, he gathered from the conversation of the Mahommedans of Cabool and Persia among themselves, that there existed among them a prediction that Christianity was speedily to overturn the entire structure of their faith. While, therefore, the character of the Uzbek and Tookmuns, and the migratory habits of many, at least of the Tartar tribes, would render it a perilous undertaking, *at once to come in from any other quarter and sit down among them as propagators of Christianity*, our missionaries in the occupancy of the territories of the Seik chieftain, as high up as Cashmere, would possess the key to these remote tribes, and through them to the territory of Chinese Tartary. In all this portion of the eastern continent, the structure of civil society has undergone but little change for many centuries, and if, in consequence of the advance of commerce and the arts, and the political changes now adverted to, it shall please Divine Providence, so to combine their influence with that of the Gospel, as to break the force of opposition to missions in a region where the revolutions in society which they are to produce must be so great, there will be but the same exhibition of wisdom and goodness which is apparent in other parts of the globe. The scriptures have been translated into the Mongolian language—a language spoken by many tribes, from the shores of the Baikal to the borders of Thibet, and from the Caspian to the gates of Pekin, including millions in the Chinese empire: and if our society should eventually establish a mission at Selinga, Kiatka, or some other spot under the protection of a Christian power, in Asiatic Russia, on the borders of China or Tartary, and on the great thoroughfare from Pekin to Tobolsk and St. Petersburg, these two remote positions would stand towards each other, and the great plateau of Central Asia, in the most interesting and powerful relation.

THE MISSION TO WEST AFRICA,

Consisting of the Rev. *John B. Pinney*, Rev. *Matthew Laird* and wife, Rev. *John Cloud*, and Rev. *James Temple*, had, at the date of our last Report, arrived and taken up their temporary abode at Monrovia, and sustained the first attacks of the African fever with less than usual prostration. These cheering prospects of a safe and easy acclimation, and an uncommonly healthful season in the colony, were but the precursors of a mortality which thinned the ranks of the emigrants, while it almost entirely extinguished the hope of the two important missions which had just arrived. Mr. Cloud, unwilling to lose time by unnecessary delay, and anxious to ascertain the prospects at Cape Mount, a place one hundred and fifty miles up the coast, before the arrangements of the mission were finally made, resolved, (too soon it would appear after his recovery,) to embrace an opportunity then offering to embark on board a vessel going up the coast. The heat of the weather—the detention of the coaster by adverse winds—an incautious exposure to night air, and the yet debilitated state of his health, brought on an early relapse, which, in the absence of needful medicines; of even a tolerably comfortable place in sickness, or a kind friend to attend him, soon prepared the way for cholera morbus, and the transition of this to a malignant dysentery. When the vessel returned to Monrovia, on the 8th of April, after an absence of ten days, our young brother was found unable to walk or stand, and his physician soon after pronounced it impossible then to arrest his malady. During the few days of his survival, Mr. and Mrs. Laird, with a kindness and solicitude which nothing could surpass, waited night and day around the bed of their beloved associate, so that he had no sooner expired

than it was found that the fatal malady had transferred itself with undiminished violence to them. Mr. Laird was first attacked, and his partner, though a woman of no ordinary faith and fortitude, sunk before the prospect of another victim so soon, in the person of her husband, inasmuch that her extreme anxiety would seem both to have invited and accelerated the fatal termination of her disease. She expired on the 3d of May, and on the day following, her husband closed his eyes in death, and thus, after a few hours of separation, they experienced, we trust, a blessed re-union in the mansions of the just.

When it was known among the native tribes around Monrovia, that the voice of those kind and devoted friends, who had come to them with the words of eternal life, was to be heard no more in the silent and desolate mansion which they had but so recently entered, they are said to have exhibited a regret as solemn and striking as it appeared to be sincere; and who, that considers how often the light of hope for this unfortunate people has but reached the shores of Africa and died away, can avoid a heartfelt sympathy in these touching expressions of a conscious bereavement?

Of these three courageous and devoted servants of Christ, as of Mr. Reed, of whose lamented death mention has already been made, this is not the place to speak. All that we would add is, that they carried with them from their native shores the esteem of all who knew them, and entered upon their perilous undertaking with great apparent desire to live and suffer for the good of the heathen; and met its early and beclouded end, in the possession of a calm and cheerful anticipation of immortal life.

Soon after the decease of Mr. Laird, Mr. Temple withdrew from the mission and returned to the United States, while Mr. Pinney, temporarily fulfilling the duties of Colonial Agent, and still resolving to resume and prosecute the missionary work, remained at his post, amidst the most appalling scenes of dispersion and death, among those who had accompanied him on his return to Africa. The Committee rejoice to add, that amidst the pressure of varied and important duties, and occasionally also of severe indisposition, the life and the uninterrupted usefulness of this devoted friend of Africa have been graciously continued. After having conferred important good upon the colony by the judicious fulfilment of the duties of Colonial Agent, Mr. P. has retired from that office and resumed his missionary labors.

When these lamented brethren left the United States, it was with the kind hope that soon a number of teachers of native schools would be needed; and the minds of not a few, in various places, began to cherish the determination of following them to Africa, in this capacity, while other indications of public interest in that field seemed to promise a speedy and heart-cheering expansion of that mission. After a short interval of repose at Monrovia, it was supposed that we might hear from them, as safely established on some commanding elevation of the interior, removed from the pestilential malaria of the coast. But in the hour in which the destroying angel laid his cold hand upon the last survivor, these prospects were, for a time at least, entirely clouded; and this disaster, the Committee regret to state, would seem, in connection with similar and preceding ones, to have led to the formation of an opinion, in some parts of our country, that West Africa is to be abandoned as a missionary field; and, indeed, that our Society itself had been indiscreet in risking so much expense, and so many valuable lives in its attempted occupancy. If we but attentively consider how much, in such cases, the hasty interpretation of the language of Providence tends both to relax exertion and defeat, as it were, the salutary designs of Heaven; and especially, if we ponder upon the amount implied in such a conclusion, in respect to a large portion of our injured fellow men, we shall at once see how much unintentional injury even good men may thus do. If, while engaged in earnest prayer, and the use of every just precaution, pestilence, persecution, or barbarian degradation, is, according to the admission of his church, to arrest the progress of the Redeemer's widening empire, in its way to overspread the whole earth, what conclusions are we to draw in reference to the conduct and the results of the perseverance of the primitive Christians, the unsubdued Reformers, and, indeed, of the early supporters of the missions to Tahiti, South Africa, New-Zealand, and Madagascar, without which some of the most glorious pages of evangelical history could never have been written?

And besides, what is the world to think of those Bibles, which assure us not only that Ethiopia shall stretch forth to God her supplicating hand for a share in his redemption, and that the dominion of his Son shall eventually fill the earth, but that there is power in the Lamb to overcome every impediment, if any part is to be given up to perpetual heathenism? The Committee owe it, indeed, to the Society and to themselves to say, that they never intended to make Monrovia, or the territory of Liberia, the permanent seat of their mission, but regarded it simply as a convenient place of debarkation for the interior; and this fact has

been uniformly stated in their instructions to the missionaries. Other positions on the coast and in the interior of Africa, are undoubtedly to be sought, but the Committee desire and pray that it may distinctly stand before the children of God in our land, as a settled fact, that *somewhere* this peril must be met, and that we should all more earnestly pray for a favorable issue *now*, as every appalling circumstance will increase just in proportion as each new levy of evangelical warriors must, in reaching the theatre of action, pass over the silent graves of another and another band of their predecessors. If the necessity is inevitable, does not the character of the Sovereign Lord of providence, without whose permission no pestilence can walk in darkness, or destruction waste at noon-day, so stand out in the light of all past history, as to assure us that when his people beseech him with persevering prayer, and fasting, and many tears, he will be entreated of them, and make for himself a name and a praise even on the arid sands of Africa. If Zion but felt this, and to this God is leading her, surely West Africa would soon contain heralds of salvation whom no pestilence could destroy, and no tainted air or burning suns discourage. Relaxation of effort, and torpidity of feeling, are not therefore the drift of the lessons which Jesus Christ is now giving us, in reference to that most helpless and destitute land, which must receive a written language, the arts of life, rudimental education, and, as it were, the very elements of thought, as well as the gospel of the grace of God, from us, or die without light.

The tempest-beaten mariner, when after a thousand hair-breadth escapes, he at last reaches the desired haven, feels an elevation of joy proportionate to the depression which preceded it; and so, if the churches of our Lord are faithful to their Master, to their begun work and to Africa, they will eventually rejoice with exceeding joy over the establishment of this part of the work of their hands upon them.

But to return; Mr. Pinney being thus left alone, devoted such time as he could spare from the duties of his office, to the main object of his residence in Africa. In the September following he was joined by Mr. J. F. C. Finley, who had repaired to Liberia to become a superintendent and teacher of native schools, and they soon after proceeded to erect a comfortable mission house at Millsburgh, and open a small farm for the use of the mission, on which a supply of coffee, lime, grove, and orange trees, and also of cassada, sweet potatoes, plantain, and banana, were planted.

In the autumn, also, Mr. P. employed one or two persons to engage in the superintendence and instruction of *village schools* among the natives, and from recent communications it appears, that the one taught by Mr. and Mrs. Titler, near the Tunk river, is progressing under very favorable auspices. At the date of our last advices from the coast, Mr. Finley was absent at Botsuain's Town, sixty miles in the interior, as one of the commissioners appointed by the colonial government to mediate between two chiefs who were waging a destructive and sanguinary war on the borders of the colony. A similar, though less important conflict, was at the same time in progress between two petty chiefs in the vicinity of Cape Mount: and these commotions, especially the former, were proving disastrous to the commercial prosperity of the colony.

In accordance with the earnest solicitations of Mr. P., the Committee have recently published an intimation, that ten or twelve persons, qualified to take the charge of native schools, would be gladly received by the Society and sent out to join the mission; and it now remains to be seen whether among the white or colored members of the Presbyterian church, in the United States, there are any to respond to this call, and share with Mr. P. and Mr. F. in the dangers and in the hopes connected with the establishment of the Redeemer's kingdom in these gloomy dominions of ignorance and sorrow.

Much attention has, during the past year, been bestowed upon inquiries intended to ascertain the possibility of planting new missions in the interior, or at other points upon the extended coasts of that great continent, but they have not as yet resulted in any satisfactory conclusion. Kindness, docility, and industry, as well as shrewdness, appear to be no uncommon traits of character among the natives of the interior kingdoms; and it is probable that a careful examination of their localities would make known positions not particularly unhealthy. The mountains from the eastern side of which the Niger takes its rise, in its long and winding course through the great and fertile valley to the bay of Benin, cannot be far from the immediate influence of the Liberian colony; and if there were one or two men of sufficient moral courage, and zeal, and enterprise, to undertake an expedition of but a few months, in that direction, they might probably become the instruments of dispelling that dense cloud which now hangs over the prospects of Africa. Along the whole line of the sea-coast, however, or not far from it, there exists a belt of tribes and petty states, whose ferocity, and cupidity, and knavery, interpose serious obstructions to either a free or safe communication.—(Conclusion in our next.)

RESOLUTIONS OF THE GENERAL ASSEMBLY IN RELATION TO THE WESTERN FOREIGN MISSIONARY SOCIETY.

Overture, No. 24, relative to foreign missions, was taken up and read, and referred to Messrs. Elliot, Magie, Witherspoon, Williamson and Symington.

The committee on the papers submitted to them, in relation to the Western Foreign Missionary Society, recommended the adoption of the following resolutions, viz.:

1. Resolved, That it is the solemn conviction of the General Assembly, that the Presbyterian Church owes it, as a sacred duty to her glorified Head, to yield a far more exemplary obedience, and that in her distinctive character as a church, to the command which he gave at his ascension into heaven, "Go ye into all the world, and preach the Gospel to every creature." It is believed to be among the causes of the frowns of the Great Head of the church, which are now resting on our beloved Zion, in the declension of vital piety, and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a church of Christ, to send the Gospel to the Heathen, the Jews, and the Mahomedans. It is regarded as of vital importance to the welfare of our church, that foreign, as well as domestic mis-

sions, should be more zealously prosecuted, and more liberally patronized; and that, as a nucleus of foreign missionary effort and operation, the Western Foreign Missionary Society should receive the countenance, as it appears to merit the confidence, of those who cherish an attachment to the doctrines and order of the church to which we belong.

2. Resolved, That a committee be appointed to confer with the Synod of Pittsburgh on the subject of a transfer of a supervision of the Western Foreign Missionary Society, now under the direction of that Synod, to ascertain the terms on which such transfer can be made, to devise and digest a plan of conducting foreign missions under the direction of the General Assembly of the Presbyterian Church, and report the whole to the next General Assembly.—Dr. Cuyler, Dr. Cummins, Mr. Witherspoon, and Dr. Edgar, were appointed this committee.

Resolved, That the committee appointed to confer with the Synod of Pittsburgh on the subject of a transfer of the supervision of the Western Foreign Missionary Society to the General Assembly, be authorized, if they shall approve of the terms of the said transfer, to ratify and confirm the same with the said Synod, and report the same to the next General Assembly.

PUBLIC MEETINGS IN PITTSBURGH.

THE PITTSBURGH CONVENTION.

This Convention of Presbyterian ministers and elders met May 14th, 1835. Above seventy delegates were present. Rev. Dr. Ashbel Green was chosen President; Rev. John Witherspoon, Vice President; Rev. James Culbertson and Ashbel G. Fairchild, clerks.—May 15th was kept as a day of fasting, humiliation, and prayer, in reference to the objects for which the Convention had been called; and on Sabbath the 17th the Lord's supper was celebrated. The business of this body was conducted with harmony and deliberation. The subjects of consideration were the existing difficulties in the Presbyterian Church; and it resolved to memorialize the General Assembly upon several points of grievance. A committee, appointed for the purpose, prepared a memorial; which was read by paragraphs and adopted. It has been published; and embraces several items—the right of Presbyteries to judge of the qualifications of their members—their right to take up and censure a printed publication of evil tendency, irrespective of its author—the erection of church courts, especially Presbyteries and Synods, upon the principle of elective affinity—the existence and operation of a missionary society within our

church, in no sense amenable to her ecclesiastical jurisdiction—the importance of sustaining the Board of Education of our own church, and not trusting the education of our young men for the ministry to an independent foreign body—the evils that arise from the plan of union adopted in 1801 between the Presbyterian Church and the Congregational Churches of New England—the plan of union and correspondence with the Congregational Associations of New England, as unconstitutionally allowing seats in the General Assembly to those who are not members of the Presbyterian church—and finally, the prevalence of fundamental, vital, and systematic errors in the church.—The Convention, having completed its business, was dissolved.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States of America, met May 21st, 1835, in the First Presbyterian Church in this city; and continued their sessions until the evening of the 8th of June.

In the absence of Rev. Dr. Lindsay, the last Moderator, the Assembly was opened with a very appropriate sermon, by Rev. Dr. Samuel Miller, of Princeton, N. J., from 2 Cor. 2:3.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Rev. William W. Phillips, D. D., was chosen Moderator; Rev. Jacob Green, Clerk, in place of the Permanent Clerk, who was absent from ill health; and Rev. John M. Krebs, Temporary Clerk. And the usual Committees were appointed.

Much business was brought before the Assembly through the Judicial Committee, and the Committee of Overtures; some of which occupied much time, and gave rise to animated, and sometimes warm discussions; and manifested that there were in this body conflicting views and feelings on various subjects. Nothing excited greater interest than the Memorial of the Pittsburgh Convention, which came into the house through the Committee of Overtures, and was referred to a very judicious committee, of which Rev. Dr. Miller was chairman. After much consideration, this committee reported, and recommended the adoption of several resolutions, which had a reference to the prominent points brought to view in the Memorial. These resolutions were particularly considered by the Assembly; and, with some modifications not materially affecting their design, were adopted by large majorities. And as the business advanced, it was evidently despatched with greater facility and harmony.

Rev. John Breckinridge, Corresponding Secretary of the Board of Education, presented the annual report of that Board; which was read, accepted, and ordered to be printed. It expresses the determination of the Board to sustain no young man who may be receiving his education in any Pelagian seminary.

The Directors of the Theological Seminary at Princeton presented their Twenty-third Annual Report; which was read, accepted, and referred to Messrs. Hoge, Witherspoon, and Ward, to report such things in it as may require the attention of the Assembly.

The Annual Report of the General Assembly's Board of Missions was presented and read, by Rev. Dr. William A. McDowell, Corresponding Secretary. It was accepted without opposition, and referred to the Board to be printed and distributed.

The Annual Report of the Board of Directors of the Union Theological Seminary was read, accepted, and ordered to be printed in the Appendix to the Minutes.

Rev. Dr. Hillyer, chairman of a committee of inquiry into the state of the Theological Seminary at Princeton, reported the following minute and resolution, which were adopted; viz.:—"That the General Assembly, having undiminished and full confidence in the orthodoxy, firmness, vigilance, and fidelity of their Professors; and believing that, by existing laws and regulations of the institution, said

Professors are vested with all the powers necessary to the right government of the Seminary; therefore, *Resolved*, That no additional regulations are necessary at this time; the Assembly being persuaded that all the existing laws will be fully carried into effect."

On May 27th, the Assembly met for religious exercises. The Moderator made some suitable introductory remarks. Rev. Drs. Beaman and Cummins led in prayer. Rev. Drs. Blythe and Hill read portions of Scripture. Rev. Dr. Cuyler, and Rev. Jacob Scales, delegate from New Hampshire, delivered addresses. And Rev. Dr. Miller, in conclusion, addressed the throne of grace. On the succeeding Lord's day, the members of the Assembly and of the churches in this city united in commemorating the dying love of the Redeemer.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The anniversary of this Board was held in the evening of May 29. In the absence of the President, Dr. James Hoge, of Columbus, Ohio, was called to the chair. Prayer was offered by Rev. Dr. F. Herron. Dr. Hoge briefly stated, that the object of the Board was to train suitable young men for the ministry, to fill the places of those ministers who are removed by death—to supply the wide destitutions of our country—and to prepare missionaries to carry the Gospel to foreign lands. He remarked, that love to God and man is the grand principle by which Christians ought to be governed in every benevolent enterprise—and that the second great command, "to love our neighbor as ourselves," requires our utmost efforts to promote the spiritual interests of our fellow men.

Rev. John Breckinridge, Corresponding Secretary, stated, that the labors of the Board, within a few years, had been progressive and successful—that, within the last year, between six and seven hundred beneficiaries had received aid, at an expense little less than \$50,000; that it is contemplated to increase the number to one thousand, and raise the funds necessary for their aid. He said, the following things demand particular attention—that the field of evangelical labor is the world—that the Gospel preached is the principal means of the world's conversion—and that Christians are under obligations to aid in the work of educating young men of piety and talents for the Gospel ministry. He related several interesting facts, showing the great self-denial exercised by pious young men, in order to their obtaining a suitable education for the ministry, and the powerful influence which the knowledge of these facts has had in drawing forth the liberal benefactions of the benevolent.

Rev. Dr. Miller offered the resolution, That as the field of Christian effort is the world, the friends of Christ are urged by the most weighty motives to qualify a greatly increased number of young men to go forth with the Savior's commission, for the conversion of all nations to the Christian faith. He said, he was more convinced than ever before, of the vast importance of a union of a thorough education with fervent piety in ministers of the Gospel; and that he would rather have twenty-five such men as C. Buchanan and H. Martyn, as missionary laborers, than five hundred men who are not possessed of their spirit and qualifications. The resolution was seconded and sustained by S. G. Winchester, who urged the importance of preaching the truth of the Gospel as the grand means used by the Spirit in the conversion and sanctification of sinners.—Rev. Dr. Brown offered a resolution of the importance of uniting prayer with efforts for the education of young men for the ministry—that God would revive his work, and send forth more faithful laborers into his harvest, which is already very great, and becoming more so by a rapid increase of population. Dr. Edgar followed with appropriate remarks upon the character of the population of the West, and the importance of a learned, as well as pious ministry, to counteract infidelity and other prevalent evils. Other resolutions were offered respecting the duty of pious young men, either to preach the Gospel themselves, or aid in qualifying others for the work; on the importance of a holy, learned, adequate ministry, to the preservation of our free institutions; and the tendency of the Board of Education to promote the temporal and eternal interests of the slave population of the Southern and Western States.—All the resolutions were adopted, and the assembly dismissed in the usual manner. The Annual Report is now published; which contains a particular exhibition of the plans, operations, and successes of the Board; and to it we refer our readers.

WESTERN THEOLOGICAL SEMINARY.

The Directors of this Institution held their annual meeting in the Lecture Room of the First Presbyterian Church, on the 6th and 7th of May, 1835. In the evening of the 6th, a public meeting was held in the church. Rev. Joseph W. Blythe delivered a short discourse from Acts 9:6. "What wilt thou have me to do?" which he endeavored to improve for the edification of Christians, ministers, and the theological students present, by calling their attention to three things which he deemed highly important; 1. *Personal Piety*, or increasing conformity to the holy character and will of God. 2. *A Regard to the Kingdom of Christ*, and active exertions to promote it. 3. *Zeal for the Purity of the Church* in doctrine, discipline, and practice, and suitable en-

deavors to preserve it from defection. Rev. David H. Riddle delivered an address particularly to the students of theology present; in which he called their attention to three things which he considered essential to their glorifying of God and their usefulness and comfort in life; 1. *The Preservation of their Health*, by regular living, strict temperance, and sufficient bodily exercise. 2. *The proper Discipline or training of their Minds* to habits of study, precision of thought, and logical investigation. 3. *The Cultivation of Pious Affections*, growth in grace, and endeavors to attain high degrees of holiness, in reliance on the influence of the Holy Spirit.

MISSIONARY MEETING IN THE METHODIST CHURCH.

We are informed in the Pittsburgh Conference Journal, that on the 1st of June an interesting meeting was held in the Methodist church on Liberty street, on the occasion of a visit of Rev. F. E. Pitts, an exploring missionary on his way to South America. He is bound for Buenos Ayres—whence he will proceed to Chili and Peru, to ascertain the most suitable positions, if any there be, for missionary establishments. The meeting was opened with prayer by Mr. Pitts. Rev. T. M. Hudson was called to the chair. Rev. C. Elliott moved and sustained the following resolution, which was seconded by Mr. Hudson and unanimously passed; viz.:

Resolved, That the Gospel of Christ has been missionary in its character from the beginning; and the Christian church will never feel herself absolved from the Savior's last command, until the news of salvation be sent to every land, and preached to every creature.

Rev. Dr. B-man, of the Presbyterian Church, supported the following resolution, viz.:

Resolved, That, while North American patriotism hails with exultation the progress of civil liberty in the South, and the Church feels a higher joy in the prospect of establishing the Redeemer's kingdom in that country, the friends of freedom should willingly promote the advancement of a religion that has always been the precursor of civilization, toleration, and the rights of man.

Mr. Pitts addressed the meeting on the subject of his mission to South America, and a collection was taken up amounting to \$33.

PENNSYLVANIA TEMPERANCE SOCIETY.

This Society held its anniversary in the Third Presbyterian Church, on the 26th of May, Dr. S. Agnew in the chair. After prayer, by Rev. D. H. Riddle, the annual report was read by Rev. John Marsh, the Corresponding Secretary; from which it appears, that there are in the State between four and five

hundred societies, embracing about seventy thousand members, pledged to total abstinence from the use, manufacture, and sale of ardent spirits. The good cause is advancing throughout the State. The Society now sustains a general agent, and an agent among the German population. They print monthly, in English and German, a Temperance Recorder, which they endeavor to place in every family in the State. Dr. Bowman, in a speech, sustained the principles of the report—moved that it be accepted and printed under the direction of the Executive Committee.

Rev. T. Brainerd offered and endeavored to support the following resolution:

Resolved, That the Temperance Reformation is the greatest moral reform with which the Christian church has been blessed, and that, at its present stage, an attachment to it from a sense of duty, and a consistent, open, and fearless support, are demanded from every philanthropist, patriot, and Christian.

Rev. Dr. Miller offered and sustained the following resolution, viz.:

Resolved, That female influence is delightfully operating in all the great benevolent enterprises of the day; and that it is a duty which we owe to the cause in which we are engaged, and to our common but suffering country, to sue for that influence, and most highly prize it in every temperance association.

The Hon. William Darling offered the following resolution, viz.:

Resolved, That the operation of the temperance cause upon the mechanics and agriculturists of Pennsylvania, richly compensates us for all our toil, and calls for persevering effort, until not a farm or workshop in the State shall harbor the poison.

Rev. J. Gallaher offered and briefly sustained the following resolution, viz.:

Resolved, That the extension of the kingdom of Christ, and the glory of God in the salvation of men, imperiously call upon ministers and churches of all denominations to come promptly and efficiently to the support of the Temperance reformation.

ANNIVERSARIES IN NEW-YORK.

From the 11th to the 16th of May, some of the principal benevolent societies of our country held their anniversaries. The reports of their several Boards were read to numerous assemblies, and interesting addresses were delivered. We can present to our readers no more than brief abstracts of these reports.

AMERICAN BIBLE SOCIETY.

The 19th annual report of the Managers of this institution, states, that the receipts from all sources have been \$103,836.25, being an increase over those of last year of \$12,19.34. Of the whole sum received, \$34,918.23 were the proceeds of sales of books; \$3,873.26 were received from legacies; \$34,621.02 towards foreign distribution; \$27,983.78 donations. The Board have imported, for the supply of emigrants, copies of the Scriptures in the Portuguese, Italian, Dutch, Swedish, and Polish languages. The Society, during the year, issued 47,703 Bibles, and 75,533 New Testaments—total 123,236. The Board have granted \$1,000 to aid the New-England Bible Society, in printing the New Testament in raised letter for the use of the blind. The Managers have paid attention to the work of resupplying the destitute; and, from attempts which have been made, it is calculated that there will be found 30,000 families in the United States, either destitute or in need of the Bible. The grants to four different Sabbath-school Institutions have been 1,700 Bibles and 5,500 New

Testaments. The Board have submitted to the society the proposition to furnish every child, under fifteen years of age, who is destitute and can read, with one copy of the Bible or Testament. Among sixteen auxiliary societies, which have facilities of situation for supplying emigrants, such as those of Pittsburgh, have been distributed 2,375 Bibles and 4,000 New Testaments. To the Bible Society in France, for the supply of emigrants when they embark at Paris, the sum of \$570 has been granted. Grants of nearly 3,000 Bibles and New Testaments have been made to societies along the seaboard, and near the lakes, for distribution among seamen, boatmen, &c., and other grants to seamen's chapels, and missionaries in foreign lands, for the supply of destitute seamen. Mr. Isaac Wheelright has successfully labored last year in South America. He is seldom opposed by the Roman Catholics. To him have been sent 1,750 Bibles and Testaments, chiefly Spanish, and 2,000 copies of Matthew's Gospel, in the same language, have been sent to Buenos Ayres, New Grenada, Mexico, and Havana; and are designed for use in Spanish schools. The books sent to Canada have been distributed among destitute readers, who eagerly received them. About 2,000 families more remain to be supplied in the region between Vermont and the St. Lawrence. About \$35,100 have been granted for the circulation of the Scriptures at a number of foreign missionary stations. Of the sum granted for the circulation of Bibles in China, \$1,000

has been recently presented to the Protestant Episcopal Missionary Society, to be at the disposal of their missionaries, Rev. Messrs. Hanson and Lockwood, about to embark for Canton.

AMERICAN TRACT SOCIETY.

The new publications of this Society are fifty-five, of which nineteen are tracts in the General Series, and eight are volumes, viz.: Abbot's Young Christian and Child at Home; Wilberforce's Practical View, Pike's Guide to Young Disciples, and Religion, and Eternal Life; Gallaudet's Youth's Book of Natural Theology, and Child's Book of Bible Stories; and Memoir of H. Page. The whole number of the Society's publications is seven hundred and ninety-two. The Ch. Almanac is published in seventeen distinct editions. Of the Am. Tract Magazine 7,000 are issued monthly; of the Monthly Distributor, containing specimens of new tracts, 1,000. The Society is about to issue eleven of its standard works: the Rise and Progress, Wilberforce's View, Edwards on the Affections, Pilgrim's Progress, Saints' Rest, &c., in a series of volumes about 400 pages 18mo, with the title, *Evangelical Family Library*. The Society's publications in the year, including 109,000 volumes, amount to 2,777,117—pages 53,804,652; since its formation, 33,090,618 publications—pages 610,560,066; circulated within the year, including 95,873 vols., 2,911,130 publications—pages 53,916,358; since its formation, 35,743,830 publications—pages 512,309,847; gratuitous distributions (in 309 distinct grants) 6,006,477. Of the tracts, Barnes on the Traffic, Great Alternative, Amiable Louisa, Harvest Past, Fools' Ponce, Michiefs of Slander, Conviction at the Judgment, and John De Long, from 52,000 to 68,000 have been printed during the year: of the tracts, What art Thou? Aged Penitent, Horrors of Heathenism, Whole Family in Heaven, and Where is He? from 76,000 to 96,000. The total receipts during the year, \$92,307.81; expenses for paper, printing, stereotyping, foreign distribution, agencies for supplying destitutions, &c.—\$91,515.63—balance in the treasury, \$792.18. The volume enterprise—that of supplying every accessible family with one or more of the Society's standard works, is advancing in Virginia. About forty original publications have been approved, during the year, in foreign languages; and at Ceylon, Rev. Mr. Knight, of the Church of England; Rev. Mr. Daniel, of the Baptist Church; and Rev. Messrs. Scudder and Winslow, constitute a committee to examine original publications in Tamul reporting to the Publishing Committee. A similar committee for China, consists of Rev. Mr. Gutzlaff, Rev. Mr. Bridgman, and Rev. Mr. Jones, at Bankok. At the Sandwich Islands, 1,988 pages have

been prepared and printed in Hawaiian, and 166,000 copies issued the last year. In France there are few laborers; but considerable is done by *colporteurs*. The Society have authorized the Paris Tract Society to use a portion of the funds granted them in employing agents to visit the different churches and departments, to excite Christians to activity. The Tract Society at Hamburg has wide fields for distribution in the south of Germany, Switzerland, the Rhine, Hanover, Lithuania, Prussia, Poland, and Russia; and distributed last year, upwards of 300,000. The Tract Society in the Valley of Barman has issued nearly 200 publications with small means. The Tract friends at St. Petersburg, in Russia, are more active than ever before. In 1834, they printed 175,000 tracts in Russ, besides 5,000 in Swedish, and 1000 in Mongolian. They are preparing new tracts, and earnestly desire to issue such volumes as the young Christian, Mother at Home. Permission has been readily granted to print the tracts presented to the Censor.

NEW YORK CITY TEMPERANCE SOCIETY.

From the annual report, which was read by Mr. Hartley, the secretary, it appears that the Society has distributed 34,000 copies of the Temperance Almanac of 1834, and 29,895 copies of do., for 1835, 9000 copies of the Temperance Bulletin, a tract for the use of Roman Catholics; 17,660 of Stewart's prize essay; 6,769 of the work of Doctors Reese and Ticknor; 641,314 small tracts; 1,200 copies of the Temperance Intelligencer; 3,000 of missionaries' reports, exclusive of thousands of tracts sent to South America and the East and West Indies, and many to kindred societies in England, Scotland, Ireland, and different parts of the continent of Europe. About 20,913 white persons, and 500 colored, have been added to the society within the year.

LIST OF CONTRIBUTIONS

<i>To the Western Foreign Missionary Society, from May 15 to June 15, 1835.</i>	
Abington, Pa., Presbyterian church, to constitute Rev. R. Steel a life member,	\$30.00
Alexandria and Hartslog, Pa.,	30.00
Allegheny Sabbath school of First Presbyterian church,	.78
Apple Creek cong., O., by Rev. W. Cox,	38.00
From an individual,	1.00
Baltimore, Md., by Rev. E. P. Swift, from a female friend,	10.00
Sabbath school of 2d Presbyterian church, \$3.50; a friend of missions,	6.50
\$3,	
Sewing Society of 2d Presbyterian church, to constitute the following	

persons life members, viz.: Stephen Williams, pastor of Mariners' Church; John Wilson, Esq., Alexander Boggs, Esq., William M'Donald, Esq.—all of Baltimore,	350.00	tion at monthly concert,	13.00
<i>Beaver Creek cong. S. C.</i> , by Dr. David George,	11.00	<i>Greenwich Presbyterian church, N. J.</i> , (pastor Rev. Mr. Lawrence,)	10.00
<i>Beech Spring cong., O.</i> , by Rev. J. Rea,	21.00	<i>Hanover congregation, N. J.</i> , by Rev. E. P. Swift,	10.00
<i>Bethel church, Ky.</i> , by Rev. J. H. Logan,	16.50	<i>Hiland's congregation, Pa.</i> , by Rev. R. Patterson,	7.35
<i>Blendon cong., O.</i> , by Rev. Dr. Hoge,	14.75	<i>Hudson-Presbytery, N. Y.</i> , by Rev. Dr. Cummins, for support of Rev. J. Wilson, missionary to Northern India, from Florida congregation, \$60; Scotchtown, \$60; Monroec, \$24.87; Sabbath school of Florida, \$2.15,	\$147.02
<i>Boalsburgh, Pa.</i> , by Miss Elizabeth Ann Irwin, missionary box and silver pencil, \$4; and donation of Dr. Montgomery, \$1,	5.00	<i>Huntingdon Presbytery, Pa.</i> , by E. Banks, Esq.,	\$293.85
<i>Buffalo cong., Pa.</i> , by J. Gilchrist, Esq., a box of bea. clothing, &c., for Western Indians, valued at \$75.73.		<i>Indianapolis Presbyterian church, Indiana</i> , by Rev. D. Monfort, collected at monthly concert,	25.00
<i>Caledonia Presbyterian church, N. Y.</i> , (pastor Rev. Alexander Denoon,)	52.00	<i>Kaskaskia, Ill.</i> , by Rev. J. Mathews,	15.00
<i>Charleston, Jefferson county, Va.</i> , from Mrs. Allamony, \$3.50; and Andrew Woods, Esq., \$1.50,	5.00	<i>Kingston Female Sabbath school Missionary Society, N. J.</i> , to constitute Rev. James Clarke, now in Germany, a life director,	50.00
<i>Cincinnati, O.</i> , by Rev. Dr. Wilson, proceeds of the sale of 50 copies of Dr. Janeway's Letters on the Atonement,	25.00	<i>Kingston, O.</i> , by Rev. J. Jinks,	4.00
<i>Concord church, O.</i> , from an unknown individual,	.25	<i>Kishacoquillas Valley, Pa.</i> , by E. Banks, Esq., from a lady,	5.00
<i>Connellsville, Ind.</i> , by Rev. E. P. Swift, from Mr. Smetzer,	2.00	<i>Legacy of Mr. J. Wilson</i> , in part, by Rev. E. P. Swift,	33.33
<i>Corydon congregation, Ind.</i> , by Rev. Alexander Williamson,	14.68	<i>Long Run congregation, Pa.</i> , by Rev. A. M'Candless,	10.00
<i>Darwin, Ill.</i> , from a friend of missions, by Rev. S. Bliss,	5.00	<i>Lower West Nottingham, Pa.</i> , by Rev. Dr. Magraw, from a young lady who wishes not her name to be known,	5.00
<i>Duncan's Furnace, Pa.</i> , by Rev. A. G. Fairchild,	2.41	<i>Magill, Rev. T. F.</i> , a donation,	2.00
<i>Erie Presbytery, Pa.</i> , North East congregation, by Rev. W. A. Adair,	41.00	<i>Madison 1st Presbyterian church, Ind.</i> , monthly concert collection,	17.87½
By Rev. S. Tait, from Mercer congregation, \$10; Amity, 2.75,	12.75	<i>M'Keesport, Pa.</i> , monthly concert collection, by Mr. J. Gray,	3.00
By Rev. J. Eaton, Treasurer; from Amity, \$16.25; Mill Creek, 4.32; Franklin, in part, to constitute Rev. T. Anderson a life member, 16.85; Georgetown, 1.50; Fairview \$17.50; Gravel Run, 5.00,	61.42	<i>Mansfield congregation, O.</i> , \$28.75; Mount Vernon, 13.25, by Rev. William Hughes,	42.00
<i>Easton, Pa.</i> , Sabbath school of 1st Presbyterian church, to support Indian schools under the direction of Rev. J. Kerr,	16.00	<i>Martinsburgh congregation, O.</i> , by Rev. H. Hervey,	40.00
<i>Flemingsburgh church, Ky.</i> , by Rev. Andrew Todd,	20.00	<i>Mesopotamia church, Ala.</i> , by Rev. T. Alexander,	100.00
<i>French Creek congregation, Va.</i> , by Rev. L. Young, from Mr. A. Sexton, \$1; individuals, .25,	1.25	<i>Miami Presbytery, O.</i> , by Rev. James Coe, \$139.84, of which 30.00 are to constitute him a life member, and 30.00 to constitute Rev. David Merrill a life member,	139.84
<i>Georgetown, Pa.</i> , by Rev. Ira Condit, from an unknown friend, to be appropriated for the benefit of the heathen,	5.00	<i>Middleburgh congregation, Pa.</i> , by Rev. J. Moody,	4.62
<i>Goochland congregation, Va.</i> , by Rev. F. Wharey,	2.05	<i>Milton congregation, Pa.</i> , by Rev. J. H. Gries, to constitute James Henderson, Esq., a life member,	30.00
<i>Greensburgh Presbyterian church, Pa.</i> , (pastor Rev. R. Henry,) collec-		<i>Mingo Creek congregation</i> , (Rev. Dr. S. Ralston, pastor,) by F. Morrison, Treasurer,	18.00
		<i>Morgantown, Va.</i> , by Rev. J. M'Dougal, concert collection,	12.37½
		<i>Mount Pleasant congregation, O.</i> , from Mr. John Entrockin, \$10; Mr. F.	

Torbett, 10.00; Mr. George Richie, 10.00,	30.00
Mumford's Mill church, Ky., by Mr. A. T. Skillinan,	15.00
Natchez, Miss., Presbyterian church, (Rev. George Potts, pastor.)	200.00
Nishamony Presbyterian church, Pa., \$62.50, of which 50.00 is to constitute Rev. Robert B. Belville a life director,	62.50
New Lisbon, O., from Rev. C. Valandigham, from Mrs. Martha Wilson, \$1; Miss Sarah Wilson, 93½,	1.93½
Newton Presbytery, N. J., for support of Mr. Kerr, by T. M'Kean, Esq., \$12.25; Clinton, 30.00; Newton, 20.62½; Hackettstown, 50.00; Belvidere, 65.00; Oxford, 2.00; Mansfield, 82.55; Allentown, 10.00,	262.42
Northumberland Presbytery, Pa., by Rev. T. Hood, Treasurer, from Rev. J. B. Patterson, \$2.80; Rev. J. H. Grier, 4.17½; Rev. T. Hood, 1.78—By J. M'Mahan, Treasurer, from Chilesquaque Missionary Society, for support of African mission, 6.00; by J. McClelland, Esq., from Mifflinsburgh, 8.00,	22.75½
Omega, an unknown friend, his yearly subscription and \$5 additional,	15.00
Oxford Presbytery, O., by Rev. E. P. Swift, Bethel congregation, \$1.87½; Eaton and Newcomb, 10.50; Seven Mile, 4.00,	16.37½
Philadelphia, 6th Presbyterian church, (Rev. S. G. Winchester.)	115.50
Philadelphia Presbyterian Missionary Association, by Alexander Symington, Esq.,	70.00
Pittsgrove, N. J., by Rev. G. W. Janvier,	10.00
Pittsburgh, Pa., from Joseph Patterson, Esq.,	100.00
Donation of a small boy,	.11
Plain Grove, Pa., by Rev. J. Munson,	16.00
Plum Creek, Pa., from Mr. John Cowan,	.50
Sharon congregation, Pa., by Rev. S. C. Jennings,	4.62½
Shelbyville congregation, Ky., by Rev. J. Huber, monthly concert coll.	10.00
South Hanover congregation, Ind., by Victor King, Esq.,	24.90
Young Ladies' Sewing Society, by Rev. J. W. Blythe,	21.50
From Professor George B. Bishop, by do.,	9.50
Springfield congregation O., to constitute their pastor, Rev. John D. Hughes, a life member,	8.00
Stuebenville, O., Sessional Auxiliary, by Rev. C. C. Beatty,	100.00
Collection in Sabbath school, for W.	

Indians, \$3.70; Infant school, 46; Mr. Alexander Stuart, 5.00,	14.16
Sugar Creek congregation, O., by Mr. S. Coe, Treasurer,	16.75
Summerville church, Ala.,	7.00
Tent congregation, Pa., by Rev. A. G. Fairchild,	20.66
Tuscumbia, Ala., by Mr. Elliot,	3.00
West Chester congregation, N. Y., by Rev. E. P. Swift,	55.75
Woodbury, N. J., by Rev. Charles Williamson,	6.55
Woodville, N. Y., for support of Mr. Wilson,	40.00
Wooster, O., from Rev. George Warner, avails of 36 copies of Barr's Memoir,	8.62½
Wysex congregation, Pa., by Rev. J. C. Sharon,	6.44
Zanesville, O., by Rev. J. Culbertson, monthly collection from January to June inclusive,	39.64
Total,	\$3,160.17½

PAYMENTS FOR THE FOREIGN MISSION- ARY CHRONICLE.

James Boer, \$1; Charles Biggs, 1; Rev. J. Burtt, 1 50; Miss E. Junkin, 1 50; James Garrett, 1 50; Isaac Lusk, 1; Paul M'Cormack, 1; Mrs. Young, 1; Mrs. Whan, 75 cts.; and the following fifty cents each; John S. Allen, Robert Allinder, T. Armstrong, Jr., Banks, Jesse Barrett, Bellows & Doug'erty, H. Bell, Rev. S. Bliss, J. Brush, W. B. Buchanan, I. Crawford, Jer. Clark, John Clark, R. Corrie, R. J. Cross, A. Crockett, R. Deason, John Denison, A. D. Denison, S. Dunlap, Esq., A. Ferguson, Esq., Fred. F. Shiel, Nancy Forbes, Wm. Fowler, P. A. Fowler, Jer. Fuller, R. C. Galbraith, R. Giffin, E. Green, Freeman Gould, Mrs. Graham, I. Harrison, R. Hamilton, J. K. Hays, I. Hagerman, Henderson & Mebane, A. C. Hinnon, T. Harris, Esq., A. Howe, S. Harvey, B. B. Hopkins, Lefford Hagamont, J. Irland, R. Jamison, Victor & V. King, J. Kerr, J. W. Kerr, J. Kinkad, Geo. Layman, A. Lawshe, Esq., J. W. Luckie, Sol. Lyon, Mrs. S. Myers, J. Martin, J. W. McIlvaine, Mrs. M'Neal, D. M'Donald, T. M'Ghee, Thomas M'Keen, John M'Cormick, J. M'Cullough, J. M'Vickers, D. D. M'Kee, Rev. T. Martin, J. Milton, Mrs. M. Moody, A. Morton, Jas. Morton, Mrs. A. Marcy, D. Montgomery, Virgil Pike, Casper Plyly, John Plyly, Miss J. Prentiss, B. Rice, Geo. Rodrick, S. Skomp, Wm. Smith, J. Smith, A. Stewart, Jabez Simons, J. Stevenson, S. P. Sanderson, J. Strawbridge, S. J. Stewart, Miss E. Taylor, C. K. Thompson, Mrs. C. Walker, Rev. E. Washburn, S. M. Wallace, J. D. Wallace, J. Willis, Wm. Woolsey, Mrs. M. Warbasse, Wm. Young.—Total \$57 25.

FOREIGN MISSIONARY CHRONICLE.

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WESTERN FOREIGN MISSIONARY SOCIETY.

THIRD ANNUAL REPORT—CONCLUDED FROM OUR LAST.

THE MISSION TO THE WEA INDIANS

Was properly commenced about one year ago. They are a small tribe residing upon lands recently ceded to them, situated about 20 miles west of the western line of the state of Missouri, and on one of the northern branches of the Osage, and between that river and the Kansas. They have manifested a disposition to receive and treat the missionaries with respect and kindness; and during the last summer and autumn, besides erecting a school-house, finishing their own dwellings, and making preparations to open and till a small farm, a school for native children has been kept, and the Indians assembled for public and social worship as often as circumstances would allow. The infant school, under the direction of Miss Henderson, which was suspended during the winter in consequence of the absence of the Indians on their winter's hunt, has been recently re-opened, and the Rev. Mr. Kerr and his associates appear to be prosecuting their respective labors with commendable diligence, and not without some indications of success. At the formation of a Temperance Society, they were somewhat discouraged by the reluctance of many of the Weas to give the pledge of total abstinence, but were subsequently agreeably surprised, when two of the tribe not then present came forward, without solicitation, and requested their names to be entered.

MISSION TO THE IOWAYS AND OMAHAS.

These two tribes reside on the west of Missouri river, the latter about 250 miles nearly north of the present station: the former consists of about 1100 souls, and the latter 1400. The Committee have resolved to form schools, and a small agricultural establishment in each of these tribes, and one or two others in their vicinity; to be for the present under the general supervision of Mr. Kerr, who is expected occasionally to visit each in rotation, and preach the gospel and administer its ordinances as occasion may require. Mr. Aurey Ballard and his wife, and Mr. F. H. Lindsay and his wife, have recently left this city, to commence, (with such aid as may be spared from the Wea station,) these operations as soon as preparations can be made; and one or two additional assistants are expected to follow them in the fall. These two tribes speak dialects of the same language, and elementary books, prepared for them, might be useful to three or four other tribes whose dialects do not materially differ. These tribes are understood, like almost all others on the borders of the white population, to be addicted to the common vice of an unrestrained use of ardent spirits whenever they can be obtained, and it is a source of regret that the provisions which have been made by law, to prevent the introduction of this pernicious article, have as yet proved almost entirely unavailing. This fact, in connection with their migratory habits, their decrease of population, their exposure to bad example, and the comparatively small number, congregated at any one point, to whom the missionary can hope to be directly useful, almost unavoidably suggest discouragements which nothing but a sense of duty, a firm trust in God, and a steady perseverance can overcome. Doubtless these little fragments of once powerful nations should not be neglected because they are few, and have unhappily merged the noblest traits of their former character in the acquired vices of the whites; nor should they, simply because they are the border tribes, and are of more safe and easy access, wholly engross that amount of Christian philanthropy, a share of which might flow, with better hopes of lasting good, to regions less infected with the contagion of borrowed vices.

On these accounts, the Committee have held it as a fixed purpose to carry forward their principal operations in behalf of the aborigines of the American continent, to those more remote and numerous tribes in the west and north, for which no provision has been made. To the *Mandans* of the Missouri—the *Sioux*, a powerful tribe on the left bank of

the Mississippi, above its confluence with the Missouri—the *Arickaras*, the *Crows* and the *Winnebagoes*, the word of life should be sent, and each of them are sufficiently numerous to justify, if necessary, the preparation of elementary works in their own language. The Indians within and west of the Rocky mountains are variously estimated, but seldom less than 100,000 souls, for none of whom, with the exception of the mission of the Methodist Episcopal Church to the Flatheads, have any means of salvation been provided. Indeed on the subject

OF NEW MISSIONARY FIELDS,

the Committee would observe, that, from present appearances, no one duty of the conductors of Foreign Missions is likely soon to be more trying than the act of deciding what openings are to be preferred, and to whom, for the present, the lamp of life must be denied. Although the Society has not yet been able to commence its intended missions in *Asia Minor* and *China*, no event has occurred but to strengthen and confirm its sense of the importance of these measures. If our hopes as to Northern India are not disappointed, the question may be expected at no distant period to arise, whether *Cabool* and *Bakara* should not form advanced posts in the direction of the missions of our brethren of the American Board in Western Persia. Nor should it be imagined that the regions of *Further India*, and even Malacca, Burmah, and Siam, are as yet adequately provided with the word of life.

If we turn to the Indian Archipelago, the *Dyacks* of the great island of *Borneo* and *Celebez*, the *Bottas* of Sumatra, and the Mohammedans of the *Sooloo group*, present themselves to our view, as possessing, some of them at least, features of character in the last degree appalling to civilized man, but on these very accounts awakening the strongest sympathies of the pious heart. To say nothing of other parts of *Australia*, the great island of *Papua*, or *New Guinea*, stretching out 1400 miles in length, with an average of 200 in breadth, and containing millions of immortal beings, is represented as surpassing, in the beauty, and richness, and variety of its productions, any other spot on the globe. Its population consists of acute and discerning, but rude and degraded savages, of the African descent. For their conversion no measures have been taken, though as a point of observation in reference to other islands, as well as a field of labor, this is an important post.

If a mission could be safely planted on this or one of the adjoining islands, it is presumed that American vessels, bound to and from China, could touch sufficiently often to keep up a regular communication.

To the republics of South America, we seem at present to look in vain for that degree of toleration which even kings and pagans do not deny. The law in favor of protestant toleration, which, some two years ago, passed the legislature of Venezuela, appears to have meant no more than that existing protestant Christians should be allowed their own forms of divine worship. Most of the constitutions of these republics establish the Roman Catholic religion, and do not permit the exercise of any other, and the extreme bigotry of the lower classes, and the scepticism of the higher, constitute a pledge that the spirit will not be behind the letter of their interdictions.

On the subject of

ADDITIONAL MISSIONARIES,

the Board, and the Christian community at large, will, we trust, participate largely in the anxieties which the Committee have experienced as they have seen anticipated fields white unto the harvest unoccupied, their own plans and measures enfeebled, and the attainable resources of the churches unelicited, simply because missionaries in sufficient numbers could not be obtained. The number of candidates for the holy ministry, who eventually make up their minds to go to the heathen, is comparatively small, and in the commencement of its career, every new institution of this kind might naturally be expected to experience here its strongest pressure and its most helpless dependence. The London Missionary Society waited eight years after its resolution to enter China, before it had received its first adopted laborer in the person of the late Dr. Morrison and in respect to almost every Foreign Missionary Board, cases constantly occur, in which the selection of a position anticipates by months, and even years, the possibility of its occupancy.

Besides two or three assistants, the Committee have under their care, including one student of Theology, six ordained ministers of the gospel and licentiates, devoted to the missionary work, and a number of others are known, who will become connected with the

Board, as soon as their preparations shall have approached sufficiently near their anticipated entrance upon the work to make it expedient to form the connection. At present, the Committee are solicitous to enlist the co-operation of the friends of the Society generally, in obtaining a number of teachers for the African service, and two or three men of a good ordinary education, to be connected as teachers in the High School now being formed in Northern India. A physician, of established piety, for each of our missions, would be an almost invaluable acquisition: and the Committee have learned, with surprise, that personal consecrations, among this class of the young men of our country, are more painfully rare than among any other in the community, while to none is the prospect of usefulness greater.

The causes and the remedy of this lack of persons, ready with a holy ardor to buckle on the armor and enlist in the self-denying warfare, are doubtless to be found in the state of missionary feeling in the church itself. It were unreasonable to expect that amidst a body of Christians, remiss in prayer and missionary intelligence, or reluctant to give even a tythe of their incomes for so great an object, or striving mainly to increase in riches and roll in worldly affluence, there would spring up a host impelled by the matchless love of Christ to seek their highest happiness and their only honor, in spreading the triumphs of the cross among the companionless sons of our western forests, or the sooty and spiritless children of Africa? What if the pursuits of knowledge, or the sources of a lucrative trade, may lead worldly men with an enthusiasm which no changes of climate, or prospect of savage violence can repress, to adventure the perils of every sea and every land, who does not know that to give up all earthly hopes, and to go and sit down for life, to cope with the most inveterate of human prejudices, in the attempted overthrow of superstition, and to conflict with the deep corruptions of the human heart, is an affair too different in its nature, to admit a parallel? The presiding influence of vital godliness, in the collective family of Jesus, consecrating talent of every kind—kindling up in every Bible class, and Sabbath school, and place of supplication, the love of Christ and of immortal souls, and turning the desires and prayers of Christians, as a steady, undying stream, towards the thirny deserts, alone can bring the needful soldiers to the Redeemer's ranks, and sustain the lingering hopes of dying nations. Such offerings will proceed from every region where pastoral or parental piety steadily and faithfully holds up before the young, the injunction of the Redeemer and the destitution of the heathen. They have already come from the obscure recesses of our mountain valleys, as well as from more public places, and their backward pathway may often be traced to the humble and retired closet of a godly mother.

The Committee dwell upon this momentous topic with the hope and prayer, that through consultations of this Anniversary, it may please Almighty God to shed a new influence over our churches, and lead them "to fast and pray," "*to try and prove Him*," and see whether He whose is the silver and the gold, and the hearts of men to turn them whithersoever he will, will not pour out a blessing upon us. Were the hearts of God's professing people in this favored and happy land, really moved without compassion for the multitudes who are continually going down to the grave, with a bare surmise that there is in the heavens a God and Savior who hath mercy upon sinners, there would not be wanting among the enterprising and noble-minded youth of our country, candidates for the Master's service in distant climes. May it not be added, also, that if every church-officer in our connection would resolve to hold up this accession as a distinct object of desire through the walks of his public and private intercourse, there would soon arrive a new era in the history of Protestant missions.

ON THE SUBJECT OF FUNDS AND PERMANENT AGENCIES,

The Executive Committee would state, that, agreeably to an intimation contained in the Report of last year, they formed three general agencies—viz., the *Eastern*, *Western*, and *South-western*; and, as to the two former, made two successive appointments, without having been able, with one exception of less than three months, to obtain the services of either of the brethren to whom the application had been made. The latter was accepted, but the fulfilment of its duties almost entirely prevented by indisposition, so that, aside from the labors of one of our missionaries for three months, all that it has been possible to accomplish in this work, through the direct agency of the Society, has been carried on by a single officer, a part of whose time and attention is always required in other departments of the service. When this fact is taken in connection with the prevalence of an impression, that the decrease of the disbursements of the Society for the current year, in consequence of the diminution of its missionaries, would leave a considerable amount of funds in the hands of

the Treasurer unapplied, the Board will not be surprised that the financial interests of the Society have not grown as rapidly as might have been desired. The total receipts of the last year, including a balance of four thousand nine hundred and sixty-three dollars and fifty-two cents then in the Treasury, amount to the sum of *twenty-two thousand six hundred and forty-one dollars and four cents*, and the total expenditures to *twelve thousand and nine dollars and fifty-one cents*, leaving in the hands of the Treasurer, *ten thousand six hundred and thirty-one dollars and fifty-three cents*.*

The Committee do not think it necessary to dwell upon the utility of agencies, or those peculiar hardships and privations which so often deter ministers of the gospel from relinquishing other stations in the church to assume this employment. They hope eventually to succeed in this arrangement.

They confidently believe, however, that necessary and expedient as this system is, there is, in the present course of things, a hurtful tendency to devolve the entire cares and labors of our benevolent institutions upon their regularly appointed agents: a tendency which is *hurtful*, because it goes to supersede an occasional instrumentality which might often be more efficacious than any other—*hurtful*, because it goes to perpetuate a method of operation confessedly unadvisable, and which, if possible, should be eventually dispensed with—*hurtful*, because it tends to release the friends of the Society, and even many of its official guardians, from such local effort and occasional concentration of counsel and action, in particular neighborhoods, as would promote their own edification and missionary zeal, while it increased the resources of the cause itself—and *hurtful*, because in reposing so much dependence upon a form of solicitation always liable to interruption, it may subject the Treasury of the Society to great and painful embarrassment. It has long been the economical and efficient method of the London Missionary Society, in replenishing its Treasury and diffusing missionary information, to secure the attendance of three or four ministers in each particular district, upon an anniversary, at which the combined influence of their knowledge, zeal, and eloquence, might be brought into the service. In like manner, the American Board, some years ago, adopted a plan by which its stated efforts should mainly depend upon the instrumentality of auxiliaries, made up of District Associations, to be visited by a deputation from the members of the Board itself; and in 1827, a resolution was passed, the spirit of which it is believed has been in a good measure carried out, that it should be considered the duty of each of its members to attend, (their travelling expenses being paid,) at some one of these anniversaries, whenever appointed by the Prudential Committee to do so. Nor is the evil of which we speak confined to this loss of stated and powerful action. There are occasions when a wakeful attention to what is felt to be a common cause, and one whose varying allotments should move the hearts of many thousands of the devoted friends of God, might originate simultaneous movements in many parts of the church, and do more to deepen the spirit of the missionary enterprise, than all its ordinary instrumentality. When, for example, as in the departed year, the grave swallows up, in quick succession, an appalling number of the ambassadors of Christ to the heathen, how might the self-originated and contemporaneous efforts of piety and of eloquence, in every convenient centre of religious influence in our church, poured forth from the pulpit and from the press, give a new and unequalled impulse to the prayers of the closet, the benefactions of the pious, and the enlistment of new recruits for the holy warfare; and thus convert the very disasters of the enterprise into the most efficient means of its advancement.

No part of the interests of Messiah's kingdom on earth more truly needs or requires these spirited exertions of his servants. The education of young men for the holy ministry, so far as it is the business of charitable provision and ecclesiastical superintendence, involves the instrumentality of pastors and examining committees in every section of the church; and in reference to domestic missions, there are, in almost every presbytery, feeble congregations, for whose spiritual welfare these judicatories are the appointed guardians, and thus an established train of circumstances inevitably call the attention of pastors and churches to them. Like Bible, and Tract, and Sabbath-school institutions, also, they can recur to wants which exist around us—to scenes of desolation which are palpable to our senses, and appeal to our national prosperity, our personal interest, our denominational preferences. But there are on our presbyterial and sessional dockets no standing references to the unknown privations of millions of our brethren in Africa, and Asia, and the distant wilderness, who are perishing without a ray of gospel light. They are not here to point us to murdered victims, desolating wars, the gloom of savage darkness, and with

*It should be observed, that the existing liabilities of the Society will soon anticipate a considerable part of this balance.

a humility and tenderness sufficient to melt a heart of stone, to assure us that, after all, the entire miseries and privations of Christendom are "*but as a drop of the bucket and as the dust of the balance,*" compared with theirs. *They are not here* to entreat us to remember that the population of our beloved country, for whose eternal good so great an amount of spiritual resource and of prayer is devoted, sinks to a fraction when compared with theirs.

The Committee more distinctly advert to this topic, from the apprehension that there is growing up in our churches an impression that our civil and religious liberties are in danger of subversion, and that the attention of our young men should be more entirely drawn to the

SPIRITUAL WANTS OF OUR OWN COUNTRY.

While the Committee cherish the highest sense of the importance of domestic missions, they fear that the prevalence of such a sentiment, in the present state of the world, will not only diminish the growth of piety in our churches, and impede the progress of Foreign missions, but partially, at least, defeat the design proposed. The essential elements of the religious prosperity of our country are not wanting. Our own denomination alone has, in these United States, upwards of two hundred and fifty thousand professing Christians, and two thousand preachers of the gospel; and there are at least two others, whose numbers quite exceed ours. That which the church, and the country itself needs, is the actual development of this spiritual energy—the activity of this mass of consecrated mind in diffusing over itself, and over the world, that vitality which itself has partially received. If this cannot be done, the wants of our own land must, for centuries to come, outrun its wisest and most vigorous efforts. Without this, the augmentation of numbers will but demand the increase of operative means to keep up even an ordinary action of the system; and if even two hundred and fifty thousand living children of God cannot leaven a population of fifteen millions, what possible enlargement of numbers could raise the active pulsations to that inherent vigor, without which the brightest promises of millennial holiness can never be realized? Whence then, under God, is to come the impulse that moves the mystical body of Jesus on earth, in this and every other part of Protestant Christendom, to seek the sources of its prosperity? not in the artificial retention of its own increasing vital warmth, but in the freeness and activity of its own healthful diffusion; and, indeed, in the deep impression of this image upon each portion of the world which it may instrumentally incorporate with itself.

Certainly it is not mere conjecture to affirm, that nothing but the reactive influence of such ardent, and extended, and successful exertions to evangelize the pagan world alone, are suited to the nature of a pure and apostolic church. There will accumulate in all great religious communities, under the smiles of outward prosperity, an unapplied amount of possible resource and ardency of feeling, which without a sufficiently great and appropriate object will, in some way, prey upon, weaken, and derange the true interests of the community to which it belongs: while its utmost application to the greatest good of millions of benighted sinners becomes the hallowed means of healing divisions, banishing error, diffusing vitality and power over the community, and, in fact, enabling a country to attain its highest elevation of real, intellectual, and social prosperity. We produce no arguments to prove the accuracy of these statements, because they are grounded upon principles, the soundness of which has been experimentally shown both in ancient and in these latter times. Who, for example, can doubt that the Foreign Missionary cause has more than compensated for the amount of funds and consecrated talent which it has transferred to foreign climes? Is it not rather a gain than a loss, that the warm affections of many in the Redeemer's family clung to the regenerated islands of the Pacific—the inviting groves of Southern Africa, where, to all that is rich and beautiful in the productions of nature, is now added whatever is simple and sincere in the piety and gratitude of minds, before in a state of almost intellectual nonentity and sensual brutality, now disenthralled and filled with the joys of a new existence. If the world stands deeply indebted, in the departments of philology, history, geography, and natural history, to the labors and researches of missionaries, how do the noble examples, the pious journals, and the patient, toilsome lives, of such men as Brainerd, Martyn, Carey, and Hall, to add no others, arouse and stimulate Christians in the performance even of the ordinary duties of life! The artless zeal, the honest self-consecration, and warm affection of converted pagans, and the Sabbaths, and prayer-meetings, and death-beds of New Zealand, and Caffraria, and Tahiti, and the Sandwich islands, are already beginning to throw back upon the churches of England and Ame-

rica, an amount of impulsion which more than recompenses for the means originally expended upon these missions.

Nor is it upon the *magnitude of the enterprise of Foreign Missions*, or the *reflex influence* of its advancement upon the churches at home, that we found its claim to an increased, instead of a diminished, share of the spiritual resources of our religious community. It is upon the equally obvious consideration, that in preparing to meet and fulfil the will of Christ and the emergencies of his empire, the actual despatch of his ambassadors into the foreign field is an affair *which lingers far behind every other acknowledged duty of his collective body*. And when it is considered how large an allowance should be made for the irrecoverable loss of health, and for frequent and early decease, among those who are to be assailed by the effects of change, privation, and every variety of climate, the number actually sent would not furnish a fair estimate of the real provision. And in some departments of this system the work must soon stop if this proportion is not restored. It is painful to think, that after all that has been done by Carey and Morrison, now numbered among the illustrious dead, to provide a translation of the Bible for one-third of mankind, that for this part this holy volume tarries, if not in their studies, or in the vicinity of the spot where they left the world, yet nearly so, and because there are too few to bear it onward in its destined way. The great Bible, and Tract, and Sabbath School institutions of Britain and the United States, by one great effort might, in a few years, if urged by the pressure of a glorious emergency, pour their respective means of salvation over all the tribes and territories of Asia and of Africa; but if there were not missionaries to go and carry the proffered boon, of what avail are the splendid and noble resolutions to supply the world in a given time—and of what avail do the supplications of Bibleless, Sabbathless, Christless nations reach their ears and move their hearts? The licentious fables of the Shasters must continue to be revered, and the leaves of the Koran to be worn as a charm.

And do the five protestant denominations in our land, who have embarked in Foreign Missions, remember, at this late hour, that while, for a population of ten or twelve millions, they retain from eight to ten thousand ambassadors of Christ, their present entire quota for six hundred millions is less than two hundred! And does the Presbyterian church, with her two hundred and fifty thousand communicants, and two thousand gospel ministers, remember that her lists contain the names of but *forty-four* now representing her ability, her piety, and her zeal, for the coming of the latter day, in heathen lands! And even this is beginning to be thought too great!

But if such is the posture of the church, such is not the posture of our country, or of the providence of God. Of our country it is not, for her commerce is widening the circumference of our national influence, with a rapidity that outruns all show of effort to spread that Gospel to which her present internal prosperity and relative standing is to be ascribed. *Burns* states that he overheard the merchants of Ispahan, in Persia, comparing the respective claims of British and American chintzes brought to their markets, and awarding to ours the preference; but who, in Ispahan, ever heard of an American Bible or an American missionary? A commercial treaty has been recently formed by our government with the Iman of *Muscat*, whose political ascendancy on the coast exceeds that of any native prince, from the straits of Gibraltar to the Farther India, extending through 20° of latitude on the African and Arabian coast, along which American productions now find their way to the interior kingdom of Adel in Africa, and the regions of Arabian Persia; but where on that extended line of communication has a messenger of heaven, from us, ever set his foot on shore, or attempted to speak a word for the living God! To the natives of *Solomon's Navigators*, and indeed all the important *groups of islands* in the wide Pacific, American sailors are known, and new discovered islands, peopled by thousands of immortal beings, are now first visited by the enterprise of our seamen; but of God and eternity they hear nothing from us. As to the range of our commerce with *China*, and the *Spice Islands* in the *East*, and the shores of the *Black Sea* in the *West of Asia*, and through the vast regions of Continental America, from the borders of the upper lakes, to the shores of the Pacific in one direction, and the plains of Mexico in another, it were needless to advert, but to express our grief, that on the tide of the commercial prosperity of a nation so much indebted to the gospel of God for all its wealth and glory, there might not be borne the tidings of everlasting life.

When we speak of the paramount importance of our country and its protection against the dangers arising from a demoralizing emigration from abroad, we should remember that as Christians, *our country is the world*, as it all belongs to Christ. We should not forget, that while science in the first half century of its earnest application of its principles to the useful arts, has, in a sort, annihilated time and space, and multiplied a thousand fold the ele-

ments of commerce, the actual and prospective *spread of the English language* is bringing the whole human race into a proximity which will diffuse moral influence as over one indivisible community. God, in his mysterious wisdom, is so combining and arranging the events and languages, the pursuits and intercourses of mankind, that soon the security and religious repose of any one spot on the globe must be found in the improvement of the whole, and what is now thought by the church to be an act of mere disinterested philanthropy, Providence will compel her to regard as an affair of self-preservation. If the present train of events are not arrested in their accelerated course, how common will it soon be to find on the banks of the Missouri, or in the forests of Arkansas, the man who was last year in the cities of China, or on the banks of the Niger, thus transmitting, in a thousand forms, over all parts of one country, the virtues or vices of another!

In the absence of other movements, the Mediator of the new covenant is speaking through the channels of commerce, to the ear of benighted islands and continents, in accents which already begin to arouse them to open wide their doors and to call for the lights of knowledge and salvation. It is truly a humiliating, while it is a joyful truth, that, in these and other ways in themselves entirely independent of the agency of his church, he is now doing more for the conversion of the world than all its efforts put together: and soon it will be but for His people to throw, as it were, the treasures of the gospel upon the stream of human activity, and the great current itself will float them to the utmost ends of the earth. How much, indeed, like all the other dispensations of the tender and compassionate Victim of Calvary, are these outgoings of Providence, through which he is, by the power of circumstances, bringing poor, ignorant, cruel savages, to feel their need of a Gospel and a Savior, and preparing them to greet, with grateful hearts, the men whom he will send to turn them from darkness to light, and from the power of sin and Satan unto God!

Nor is this all. The same mysterious Providence which is thus arousing the pagan world, and by the force of contrast impressing a sense of its necessities, is, by the same instrumentality, accumulating and rolling back upon Christendom those developments of heathen misery, guilt, and pollution—those exhibitions of the state of society where God is unknown, which more and more deeply moving every sentiment of Christian philanthropy, powerfully enforce the necessity of hastening the promulgation of the gospel. If, in one aspect of the subject, the Zion of our God is taught that good or evil, virtue or vice, truth or error, *this current* in all its overflowings of moral influence must now bear upon its bosom to the most distant abodes of man; by another it is made distinctly to appear by every new research, by the augmented influx of correct information, how unutterably needful it is that this ignorance and gloom should be dispelled, and every power of truth and holiness be put in requisition, to win the nations over to know the true God, to receive redemption, to love the Bible, and walk in the paths of eternal life. Thus has Jehovah-Jesus spoken once, yea twice, and it waits to be seen whether it *must be added, but she "perceiveth it not."*

E. P. SWIFT, *Corresponding Secretary and Clerk
of the Committee.*

PITTSBURGH, May 23d, 1835.

MISSION TO NORTHERN INDIA.

The Executive Committee, through the Corresponding Secretary, have received from Rev. John C. Lowrie, several communications, including Letters and a Journal, bearing dates from November 6 to December 31, 1834. From these we learn, that he had a prosperous journey to the upper Provinces of India, and arrived in safety at Loodianeh on the 5th of November. Subsequently, however, he was severely attacked by disease—congestion of the liver—which seemed to threaten the termination of his earthly pilgrimage. But, in the merciful providence of God, he had been so far restored, at the later dates, as to be able to attend to the objects of his mission, by giving instruction, every day, except the Sabbath, in a school for natives, formed by the Political Agent; by examining, once a week, a cantonment school, for the instruction of the children of drummers and surgeons, and native soldiers; and by holding public worship on the Lord's day, for the benefit of those who understand the English language. It will be seen, that Mr. Lowrie expresses serious apprehensions that he will be under the necessity, on account of ill health, of returning to

the United States. But we humbly hope, these apprehensions will not be realized; that, as he becomes inured to the climate, his health will improve; that God will sustain him by his Providence and Grace, and will encourage his heart and strengthen his hands, by the arrival of the re-inforcement already sent out, and of a second re-inforcement, which the Board contemplate sending out in the approaching autumn. But the Lord's thoughts and ways are infinitely above ours. If he is pleased to call his servant from the foreign field, he can very successfully employ him in exciting a missionary spirit among Christians in his native land; and can sustain and prosper the Mission in India by the labors of those who have gone, or may yet go, to proclaim the joyful news of salvation to the perishing heathen in that important region of the earth. Let our confidence be exclusively in the Lord, who will doubtless direct all things to his own glory and the universal establishment of his kingdom among men.

Extract of a Letter from Rev. John C. Lowrie, to the Corresponding Secretary, dated at Loodianeh, Nov. 6, 24, 25, 1834.

DEAR BROTHER SWIFT,—

I have the privilege, at last, of writing to you from this place. I arrived last evening; and feel extremely grateful for the favor of Divine Providence in bringing me to the end of my journey. Protection, health, and peace, have been granted during all the way. At all the European stations great kindness has been shown by persons who previously were, of course, entire strangers: and that sense of the Lord's presence, which is more precious than all the favor of man, unless I am mistaken, I have almost continually enjoyed. Here then, once more, would I set up an Ebenezer, saying, like Samuel, "Hitherto hath the Lord helped me." I wish also to feel that the experienced goodness of the Lord thus far calls for renewed confidence in his providence and grace, and a renewed consecration also of all that I have and am to his service. So may it be!

Before I send this letter, I hope to give you an account of the state of things in this place. In the meantime, I may note down some particulars concerning the journey from Cawnpore, from which place I sent my last letter.

When I wrote that letter, I expected to march, with a tent. But as war was about to be declared against a Rajpoot prince (which has since been settled by his submission,) all the camels and hackeries had been put in requisition by the Government, to transport military stores, &c. I was obliged, therefore, to decide on travelling by *da'k*, that is, in a palanquin carried by bearers; as no conveyance could be procured to carry the tent. I do not now regret having had to come by *da'k*; as I found myself able to endure the fatigue—the chief difficulty; and especially, as I have got here a month sooner than if I had marched. As to expense, both modes for one traveller, are nearly equal. My books, clothes, &c., were loaded on three hackeries, or native carts, of three bullocks each.

I came by way of Agra and Delhi, as direct a route as any; but eligible chiefly because it

afforded the opportunity of seeing those great cities, and of making the acquaintance of persons of influence. Many of the public buildings, both at Agra and Delhi, possess great interest. The style of architecture is certainly very different from that adopted by Europeans in their public edifices. But the palaces, mosques, and tombs, which remain as memorials of a former age, are often of great extent, finished with much care, and must have cost a large sum of money. The Taj, at Agra, is universally admired, as combining chasteness of design with the utmost finish of execution. The chief building stands in the centre of an elevated terrace, at each of the four corners of which a tower, upwards of 200 feet high, overlooks the dome of the central edifice. All—the terrace, main building, and minarets, are of the most polished white marble, which forms a striking contrast with the deep green of the trees in a very beautiful garden around. The whole establishment was erected in memory of a favorite queen of Shah Irhan's, a former Emperor; and is said to have cost a sum equal to about three millions and a half of American money. The *Kutab* at Delhi, is another imposing structure. It is a tower of three stories, as they might be termed; and is nearly 150 feet in height. The view from its summit is very fine, though adapted to awaken mournful feelings. The most prominent objects in sight are the crumbling, though still gigantic palaces, and the scarcely less extensive tombs, of a former race; whose power was displayed in rearing the tower which now overlooks these melancholy evidences of their having passed away.

After leaving Kurnal, I entered the territory of the Protected Sikh States. There is nothing, however, in the appearance of the towns, or in the state of cultivation, to show the traveller that he has left the Company's territory. Enjoying the protection of British influence, this region seems to enjoy all the same peace and degree of prosperity that distinguish English from Native rule in these parts of the earth. But from Cawnpore, but especially from Delhi, it is easy to see that the inhabitants are a more energetic, warlike people,

than those of the lower provinces. You meet many, perhaps most, native travellers armed with swords, spears, or match locks—sometimes with all of these weapons. They are large, strongly built men, with prodigious heads commonly; and often look savage enough; but are in fact very peaceable, I believe, if not molested. In travelling by *da'k*, the bearers are changed every ten or twelve miles; so that, in a long journey, you are brought in contact with a good many of that class. It is an amusing instance of the kind of travelling peculiar to this country, that it took nearly 600 men to bring me from Cawnpore to Loodianeh. Yet they, and all others, invariably manifested respect, and I may add also, an obliging disposition.

Northward of Delhi, the soil of the country is very sandy, and under only partial cultivation. There are few trees, except in the neighborhood of the towns. The inhabitants do not live, as we should say, "in the country;" but nearly all dwell in large towns, which are usually walled. This circumstance, in connexion with the common practice of carrying arms, indicates that the state of the country has formerly been very unsettled; which indeed was the case. But we may hope, those days have passed away, and that the times of peace which have succeeded will afford opportunity to introduce the peaceful reign of our Savior.

In telling you about the appearance of the country, I shall not omit to mention, that, from beyond Amballa to this place, seventy miles distance, the Himalah mountains are in sight. There are two views of them at Loodianeh; first, of the *hills*, a lower range, which form their first ascent, and which, as seen from this place, bear considerable resemblance to some of the ridges of the Allegheny mountains. But, far beyond these, at a distance of perhaps of 150 miles, may occasionally be seen, towering up into the sky, the *Snowy mountains*. I have not yet had a good view of them, owing to the hazy state of the atmosphere; and shall not attempt to describe the appearance of those mighty monuments of God's power.

Nov. 24.—DEAR BROTHER SWIFT—what a change in a man's prospects and hopes is sometimes effected by the events and the information of a few days! Since my last date, I have been ill with a severe attack of congestion of the liver. Through the favor of the Lord, the means used have been attended with so much success that I am now able to sit up again, at least during part of the day. For about a week, I could neither read, nor indeed attend to any thing; I had scarcely strength to rise from my bed. This was partly owing to the severe course of medicine which it was found necessary to prescribe. The usual mode of affecting the mouth having failed to take

effect, a large blister was applied to my side, and afterwards mercurial plasters, until my mouth became salivated. But I do not love to dwell on what has been severe, there has been so much goodness mingled in this illness. Though an entire stranger, I have received the kind treatment of friendship. I have especially cause for thankfulness in having had the services of a skilful and experienced surgeon. My mind too has been kept in peace; and now, that I am getting better, I am glad to have a grateful heart, and to feel inclined to trust in the Lord with renewed confidence.

* * * * The Doctor tells me, that my constitution will not suit this climate, and that the sooner I return the better. He says, my lungs are uninjured, and the liver without any disease as yet; but that there is so strong a constitutional tendency to congestion of its secretions, that I am liable to constant attacks of this kind. He says also, that it is the common disease of Europeans. * * * *

In the mean time, he directs me to go to the Hills during the hot season, as the only way of avoiding another attack, or rather, of perfecting my recovery from this one. Loodianeh is considered one of the most healthy places in India; that is, of the stations in the *plains*; much more so than any situation in the lower provinces. Yet here, the heat is very great during the hot months; and prudence seems to require me to avoid this list of an attack which, in that season, would probably prove fatal. The place of resort on the Hills for invalids is Simlah, about 100 miles from this city; which, having an elevation of 7500 feet above the sea, enjoys a pleasant climate, even during the hottest months.

Dr. M'G. thinks I would not enjoy good health permanently at any place on the Hills which would afford a sphere of labor among the natives, on account of the direct heat of the sun. You know there has been reference, in our former letters, to the probability of forming a Branch of our Mission among the Protected Hill States. (Mr. Lowrie, speaking of the probable necessity, on account of ill health, of his return to the United States, says,) I need not attempt to say what my feelings and thoughts have been since the subject has been before my mind. The prevailing idea is, that it is because I am so unworthy that the Lord is pleased to set me aside. And indeed, when I think how little true earnest desire I have to see the Savior's name honored in the salvation of these heathen people, I cannot but feel that he is doing right in sending me away. I can only lay claim to an humble, upright sincerity in my efforts to do his will. Of that a man may be conscious, and I am. But I have every cause to humble myself for want of a deep-felt impression of the worth of souls, and of ardent desires to see them saved. But perhaps the Lord sees, that my part in this great work

has been performed, though so imperfectly; and perhaps he may have other work for me to engage in. With him I would leave every thing; "being careful for nothing, but, in every thing, by prayer and supplication, with thanksgiving, make known my requests unto God." I do rejoice, that *the Lord* directs all things, and will overrule all things for the good of his church.

Nov. 25.—It is time I should give you an account of matters and things at this place. *Loodianeh* is the most remote of the English Stations in India on the North West. It is situated on a small nalla, or creek, about five miles from the river Sutlej; which forms the Eastern boundary of the Panjab, and divides the territories under British influence from those of Ranjet Singh, the ruler of the Sikhs on that side of the river. The present population of *Loodianeh* is estimated at from 20,000 to 25,000; and is on the increase. When the navigation of the Indus is freed from the present restraints, which will most probably be within another year, the place may be expected to increase considerably; as it will then become one of the marts of trade with countries down the Indus. It is now a place of considerable business-intercourse with the countries Westward. Few places have so varied a population in people and language. There are two regiments of infantry, and one troop of horse artillery here, commanded, of course, by English officers; so that nearly a hundred persons use the English language. Then, there are probably 2500 people from Cashmere, who have found refuge here from the famine and oppression that have almost desolated their beautiful native valley. There are probably 1000 Afghans, who speak Persian chiefly. The higher classes, of whatever nation, in this part of India pride themselves in speaking Persian. The regular Sikhs, who, both on this side of the Sutlej and on the other, form about one-tenth of the population, speak and write, (when they can write at all, which is seldom the case,) the Gurmukhe or Panjabe dialect; which appears to be formed from the Hindui.

In regard to *Loodianeh*, as a place for missionary operations, I still think it quite desirable to have a mission established here, of two families for the present; that is, of two married missionaries. One of them, in addition to the Hindue, should possess a knowledge of the Panjabe. The other to Hindusthane or Urdu, should add Persian. After some time, perhaps one, two, or three years at the furthest, a press will most probably be nearly indispensable. At first, the missionaries will need to labor in a quiet way, avoiding professions of intention to convert the natives; but watching and improving the opportunities which I have no doubt will be constantly occurring for conversation, distribution of portions of the Scrip-

tures, Tracts, &c. People here think there would be no difficulty in forming common schools; and my own opinion is, that a boarding-school for boys and girls might, without much doubt, be quickly formed.

At present, the department of English instruction is the most embarrassing. There is a strong general feeling of fear and prejudice amongst English people in this part of India, against giving *religious* instruction to the natives. I have settled two principles in my own mind; that we, as missionaries, should not have any connection with a school from which religion is excluded; and that we should have the absolute control of the entire course of instruction in the schools to which we give our attention; at least, if we are expected to give any thing like the chief part of the instruction. The Political Agent here is well aware that these are my opinions; and he makes no manner of objection to them. He is sincerely anxious to promote the welfare of the natives. He seems willing to give his influence to a school like that of the Scotch missionaries at Calcutta, about which brother Reed and I wrote. He had collected a number of natives, chiefly boys of good families, sometime ago; and by his efforts, through a teacher employed by him, they have made some progress. I imagine that whatever be desirable in regard to a general English school, there will not be any embarrassment attending a boarding-school, where, of course, the instruction will be in English; and which will, after all, be our chief hope in regard to preparing natives for usefulness among their countrymen.

One thing has been much impressed on my mind—the importance of sending some person to make observation before a mission, of any size at least, is resolved on. I find that actual observation has corrected and modified my views of this field of missionary labor in no small degree; as I shall now attempt briefly to describe: 1. The way does not seem to be yet open for direct efforts, as it is, for instance, in the lower provinces. The native chiefs on this side the Sutlej, and Ranjet Singh, on the other side, have still the *power* to prevent an intercourse with their people. It is not probable, that they would attempt to do it, if quiet prudent measures were pursued. 2. The manner in which the population is distributed is quite different from what I expected to find, judging from other parts of India. The people chiefly dwell in large towns, often considerably distant from each other; while the intervening country is uninhabited. This circumstance may afford a better opportunity ultimately of making all the people acquainted with the gospel. 3. The proportion of those who embrace the religion of Mohammed is much larger than I had supposed, and composed of the better classes of the people.

The Sikhs form about the 10th or 12th part of the people. The great majority of the rest are Musselmans. There is less prospect of their conversion than of any class; yet "the arm of the Lord is not shortened, that it cannot save."

As to *expense*, I think our former statements were correct. It will be probably less than in the lower provinces, after the mission is established. At an English station you can always get bread, meat, butter and potatoes—very necessary articles, which can rarely be obtained at a merely native town.

Extract of a letter from Rev. J. C. Lowrie, to the Corresponding Secretary, dated at Lodi-aneh, Nov. 28, 1834.

This Mission, I do trust, will not fail, nor even be limited in its ultimate usefulness, by any adverse dispensations. Rather, I interpret these as evidence that the Lord has a great work for it to perform; and he is preparing those connected with it to enter upon that work in the proper spirit of faith and dependence. Common schools might be formed at once; but unless they are faithfully superintended by a person acquainted with the language, they do not seem to afford much prospect of usefulness. I expect to be employed two or three hours every day, except the Sabbath, in an English school, which, I trust, will form the beginning of an institution like that of the Scotch Church School in Calcutta. The influence of Captain W. the Political Agent, is very great; and he kindly promises to do all in his power to promote the school. We have now the prospect of giving a proper direction to all the education that there is any probability of being attempted in this place. I expect also to have an English service on the Sabbath, and hope to improve other opportunities of doing good as far as my knowledge of the language will permit. If we can maintain our footing, I hardly know of a more important post which we could occupy. I think we should form *hopes* of widely extended usefulness.

MISSION TO THE WESTERN INDIANS.

By late advices we learn, that our Mission among the Weas is progressive. The Indians are becoming more regular in their attendance to hear the gospel on the Sabbath, and the school established for the instruction of their children is better attended, than in time past. Mr. Kerr, in a letter written at Fort Leavenworth, May 19th, says the way is open for the establishment of a Mission among the Omahaws; who removed, a year ago, from the mouth of the Elk Horn to the Missouri Bottom where, it is expected, they will have a permanent residence. The Executive Committee are taking measures to erect a Mission House and establish a school among them as soon as it shall be practicable. It is believed, that a

Mission may be established among the Ottowas at their new location in the West; to which they have recently been removed from the Maumee in Ohio, where some of them enjoyed the instruction of missionaries sent out by the Western Missionary Society in the year 1822, and subsequently of those under the direction of the American Board. While Christians use suitable efforts for the evangelization of the Aborigines on our Western borders, with a reliance on God for success, we may confidently expect, that not many years will elapse ere all their tribes will be visited and blessed with "the Day-Spring from on high."

Mr. and Mrs. Ballard and Mr. Lindsay, who embarked on board the steamer Warsaw at this city, on May 6th, passed down in company to Cincinnati; and, after resting on the Sabbath, the two former proceeded in the same boat to St. Louis; thence, in some boat, to Independence; whence, they went by land to the Wea Station. Mr. Lindsay, having married a wife in Ohio, took passage in the Benjamin Franklin to Louisville; and thence in the steamboat Illinois, bound for St. Louis. They passed slowly but safely down the Ohio, and 50 miles up the Mississippi; where, on the morning of the 25th May, the boat struck a snag, by which the shaft of the main water-wheel broke with a tremendous crash. A scene, not easily described, ensued among the passengers; but no lives were lost. All were satisfied when it was known that there was no danger, the steam having been let off immediately. At ten o'clock, the steamer Metamona, from St. Louis, bound for Louisville, came in sight. Signals of distress were hoisted, and she came to their relief; and, from the middle of the river, towed the Illinois to the shore on the Missouri side; and covenanted to exchange passengers; that is, return to St. Louis with the passengers of the Illinois, and leaving her own on board the Illinois, to await the coming of another boat, to bear them on their way; and such a boat was found and hailed before the dawn of day. The Metamona set sail for St. Louis at one o'clock A. M. of the 26th, and arrived at one, of the 27th. Mr. Lindsay expresses gratitude to God for health, preservation, and the kind treatment which he and his companion had received. When he wrote, (May 27) they had engaged a passage on board the steamer John Hancock, bound for Fort Independence; anxious to complete their journey, and enter upon the important work to which they are called. In conclusion, Mr. Lindsay says, "I find the Lord to be near me, and that I am under his guidance. My trust is, and shall be in him. O that I may love him more—be more weaned from earth, and more fitted for heaven! My dear wife is anxious to be among the untutored females of the west, to teach them, by the assistance of God, to know the worth of their immortal souls."

MISSIONARY INTELLIGENCE,

Condensed for the Chronicle.

AMERICAN BOARD OF COMMISSIONERS.

At a meeting of this Board, May 15, Hon. John C. Smith presided. Rev. Dr. Woodbridge, prayed. Rev. C. Eddy stated, that the churches had not been discouraged by the mournful events of the death of Dr. Wisner and several foreign missionaries; nor young men disheartened from engaging in the work of the Lord among the heathen—that the receipts into the treasury, and the number of missionaries sent forth, had been much greater than in any preceding year. Rev. Asa Sutton, Missionary from Orissa, offered the resolution, That, while the miseries and spiritual death of the heathen should awaken deeper sympathy, we ought to be very grateful that God has provided a remedy which, by his grace is effectual for their relief. He said the heathen in India worship 30,000,000 idols, of which Juggernaut is still the most popular. He had seen 250,000 pilgrims present at his temple at one time. Diseases abounded, and cholera swept thousands away. They were seen dying about the streets; dogs and jackalls preying upon their flesh. On a small spot he counted 140 dead and putrefying bodies. Human sacrifices are still offered in parts of India. O, you ought to feel, and labor, and pray more for the heathen! Governor Vroom, of N. Jersey, offered the resolution—That the leadings of Providence, in reference to missions, call Christians to increased efforts to occupy the field and save souls.—Rev. Mr. Abeel offered the resolution—That in view of the leadings of Providence, a large portion of ministers of the gospel should devote themselves to the Foreign Missionary service; and sustained the resolution in an eloquent address.

BAPTIST GENERAL CONVENTION.

The 8th Triennial Convention of Baptists in the U. States met in Richmond, Va. April 29. Rev. J. H. Cone was elected President, and Rev. H. Malcom, Secretary. Many delegates from auxiliary societies were present; and two delegates from the Baptist Union of England. Ministers of all evangelical denominations were invited to a seat. The report of the Board was read, and is published in the American Baptist Magazine. It was resolved, that the Convention regard the translation of the whole Bible into the Burman language as a cause of devout gratitude to God. The Convention passed several important resolutions; substantially as follows;—That, feeling it the duty of the American Baptists to use far more vigorous efforts for the conversion of the world, they instruct the Board to establish new missions in every unoccupied place where there is a prospect of success;—That they authorize the Board to employ suitable agents, to stir up church-mem-

bers to sustain missions by their prayers and contributions, and to search out suitable persons for the missionary service;—That the Convention will endeavor, by the blessing of God, to raise, the coming year, \$100,000 for the purpose of sending the gospel to the heathen.

EMBARKATION OF MISSIONARIES FOR CHINA.

We learn from the Missionary Record, that, on the 2d of June, Rev. Messrs. *Hanson* and *Lockwood*, missionaries of the Protestant Episcopal Church in the United States, embarked for China, on board the ship *Morrison*; a free passage having been generously offered them by the owners, Messrs. Talbot, Olyphant and Co. The missionaries, with Rev. Dr. Tyng, Secretary of the Society, a large number of the clergy of New York, and all the students of the Gen. Theological Seminary, were conveyed to the *Morrison*, lying a few miles below the city, by a steam boat. While the vessel was getting under way, the whole company united in singing, "Guide me, O thou great Jehovah," &c. Prayer was offered by Dr. Tyng; after which was sung the psalm, "Jesus shall reign where'er the sun," &c. Then all went on board the ship; and, when nearing Sandy Hook, Rev Mr. Forbes read the 2d chapter of Acts; and the religious exercises were closed by singing, "From Greenland's icy mountains," &c. Parting words were exchanged; and the *Morrison*, waited by a propitious breeze, was seen majestically standing on her course over the mighty deep. "The missionaries appeared in excellent health and spirits. They regarded themselves as highly honored and blessed in being sent as the first messengers of their Church to pagan nations. And, feeling that they had the prayers and good wishes of thousands who love the Lord Jesus Christ, and desire the extension of his kingdom, they were enabled joyfully to bid adieu to home and friends and country, and go on their way rejoicing in hope of the glory of God." Previously to the departure of these brethren, missionary meetings were held in New York, Philadelphia, and Baltimore. The spirit of missions appears to be excited; and it is said, that nine students of the Theological Seminaries at New York and Alexandria are preparing for the missionary service in the extensive fields of China, Greece, and Africa.

APPLICATION OF THE ROMAN ALPHABET TO THE ORIENTAL LANGUAGES.

Some gentlemen in India are using efforts to substitute the Roman or English letters for the various characters now used to express the

numerous dialects of the Anglo-East India empire. They state the following as advantages to be secured by the change: 1. The natives of India will be able to learn our language with much greater ease than at present. 2. We will be able to learn *their* language with greater ease. 3. The natives of every province of India will be able more easily to learn the language of every other province. 4. The existing Mahammedan and Hindoo literature will sink into disuse; which will produce a great moral change in India. 5. Just in proportion as Sanscrit, Arabic, and Persian go out, English will come in—and hence, our literature be more extensively studied, and its beneficial influence reach the people by a thousand channels through the native languages. These advantages are important in the propagation of knowledge of *all kinds*. But there are others highly important to the Christian church: 1. It offers remarkable fa-

cilities for the religious instruction of all classes of society otherwise inaccessible to the missionary. It is a fact, that in *this character* the children of the most bigoted Hindoos may be readily taught what they could not be taught in *their own*. 2. It furnishes the agents of Bible and Missionary Societies with new and most important facilities for advancing in their work. It lessens the labor of translators, and enables a missionary, who is acquainted with but *one* language—whether Bengalee, Orya, Hindoo, or Hinoostanee—to read the Scriptures and Tracts in *all* these languages, when called to itinerate. But is the thing practicable? Such a change has been effected in almost all the countries of Europe. Many natives of Hindoostan have lately relinquished their own alphabets for that of the English. And the present attempt to introduce the Roman character has met with unexampled success.

MEETINGS IN PITTSBURGH.

GENERAL ASSEMBLY.

Rev. H. R. Weed, E. Phelps, S. Eaton, A. Green, D. D., R. Steele, W. L. Maccalla, S. G. Winchester, and John Matthews, D. D. were elected members of the Board of Education, for one year. Rev. Drs. Miller, Magraw, Herron, Brown, Nevin; Rev. W. M. Engles, N. Murray, E. Maccurdy, A. O. Patterson, C. C. Beatty; with Messrs. S. Allen, J. Lenox, S. Boyd, T. Frelinghuysen, W. Kirkpatrick, and W. Nassau, *elders*, were elected, for four years, to supply the vacancies in the Board of Missions. Rev. Drs. Hillyer, Nevin, Maccartee, Phillips; Rev. J. Breckinridge, J. Johnson, H. A. Boardman; with Messrs. A. Henry, M. Allen, and J. Lenox, *elders*, were elected, for three years, as Directors of the Theological Seminary at Princeton.

Rev. J. Trent, B. Dickinson, and Dr. Woodbridge, were elected to attend the Gen. Association of Connecticut; the two first, to attend also the Gen. Association of Massachusetts; and the last, to attend the Evangelical Association of R. Island and Gen. Conference of Maine: Rev. E. Cheever, the General Association of N. Hampshire and General Convention of Vermont; and Rev. D. Monfort, his alternate; Rev. Dr. J. M'Dowell and Mr. A. Henry, the General Synod of the Reformed Dutch Church; Rev. Dr. A. Peters and R. Steele, the Synod of the German Reformed Church; Rev. Dr. Beman and R. J. Breckinridge, to attend the Congregational Union of England and Wales; Rev. W. Patton and Dr. Sprague, alternates.

The Directors of the Western Theological Seminary made their report. The number of students at the beginning of the year was 30; entered afterward, 21; finished their course,

and licensed, 4; withdrawn, to recover health or engage in teaching, 6; deceased, 3, all by consumption. The Board requested the appointment of two additional professors—of Ecclesiastical History, and of Oriental and Biblical Literature; the appropriation of \$6000 for salaries and expenses, and more efficient patronage of the G. Assembly. Rev. Dr. S. Ralston, R. Johnson, A. D. Campbell, C. C. Beatty, S. M'Farren, L. Young; with Messrs. S. Thompson, B. Williams, and F. Lorenz, *elders*, were elected Directors, for three years; and Rev. David Elliot was elected Professor of Ecclesiastical History and Church Government, in this Seminary. Rev. John Breckinridge was elected Professor of Pastoral Theology in the Theological Seminary at Princeton, and Mr. Addison Alexander, Adjunct Professor of Oriental Literature and Biblical Criticism.

The Assembly, sensible of a fearful declension of vital piety in their churches, Resolved, That all the members, especially the ministers and elders, of their churches be earnestly exhorted to pray and labor for the revival of true religion; and that it be recommended to every minister to present this deeply interesting subject faithfully and urgently to the people of his charge, *on the first Sabbath of August next*, or the Sabbath following, if he minister to more than one church.

The Synod of Mississippi and Alabama was divided into two; one called the Synod of Mississippi; the other, the Synod of Alabama. The committee on the right of ministers without charges to a seat in our judicatories reported; and the subject was referred to Drs. Blythe and Hoge, and Messrs. Monfort, Elliot, and A. O. Patterson, to report to the next General Assembly. It was resolved, That no ruling elder, who has retired from the active exercise of his

office in the church to which he belongs, can be admitted as a member of a Presbytery or General Assembly. The committee on slavery reported; and the subject was referred to Drs. Miller, Beman, and Hoge, and Messrs. Dickey and Witherspoon, to report to the next General Assembly. The committee on the observance of the Sabbath reported; and the consideration of the subject was postponed.

On the subject of *Papery* it was Resolved, 1. That it is the deliberate and decided judgment of the Assembly, that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Savior Jesus Christ, and, therefore, cannot be recognized as a Christian church. 2. That it be recommended to all in our communion to endeavor by the diffusion of light by means of the pulpit and press, and all other proper and Christian means, to resist the extension of Romanism, and lead its subjects to the knowledge of the truth as it is taught in the word of God. 3. That it is utterly inconsistent with the strongest obligations of Christian parents to place their children, for education, in Roman Catholic Seminaries.

Finally, Resolved that this Assembly, having completed its business, be dissolved and that another Assembly, chosen in the same manner, be required to meet in the First Presbyterian Church of Pittsburgh, on the Third Thursday of May, 1836, at 11 o'clock A. M. and the Moderator dissolved the Assembly accordingly. Concluded with prayer and the apostolic benediction.

The General Assembly's Narrative of the State of Religion is a picture bright with hope and promise, but marked with some dark shades. In several Presbyteries revivals have been experienced, in answer to prayer. The Monthly Concert is generally attended. The missionary spirit is on the advance. The various organizations for the spread of the gospel are making progress in their work. The Assembly's Boards of Education and Missions are gathering strength. Our Theological Seminaries are in a healthful state. Bible Classes and Sabbath Schools are in successful operation. The cause of Temperance is steadily advancing. But the Assembly deplore the

want of attention in some ministers to pastoral visitation and catechetical instruction, the neglect of parental duty towards baptized children, and the extensive glaring profanation of the Sabbath. Our church has been agitated; but it is hoped, that the Assembly's unequivocal declaration of sentiment will tend to secure her future union, purity, and increased usefulness. It becomes us to watch and pray against every evil.

PITTSBURGH AND ALLEGHENY ORPHAN ASYLUM.

The third annual meeting of this Society was held May 12, 1835. Rev. Dr. Herron was called to the chair, Rev. Mr. Elliot prayed. The report of the Managers was read and accepted; and has since been published. The orphan family now consists of 23 children. Though visited with diseases, their lives have been all preserved. During the last year, 12 have been received, and four bound in respectable places. The Managers express their obligations to clergymen, who have aided them by appropriate sermons and collections in their churches. But they regret that their subscription list is diminished. The receipts for the year have been only \$545, 97, the expenditures for house-rent, sustaining the family, salaries of the matron, teacher, &c. \$621, 30. The Board are grateful to Dr. Dale for prompt, faithful, and gratuitous professional attendance. Donations in provisions, clothing, medicine, fuel, &c. are thankfully acknowledged. The legacy of Mrs. O'Hara to the Asylum of a lot, valued at \$2,000, is gratefully recorded. From the Treasurer's report it appears, that the balance from last year, loaned on interest, was \$1800; cash on hand, \$205, 02; making \$2005, 02; the receipts, from all sources, since have been \$1327, 89; making in all \$3332, 91. Deduct the expenses of the year, \$621, 30, and there will remain, invested on interest, to be appropriated to building a permanent Asylum, \$2711, 61. The Officers for the present year are, Mrs. Denny, 1st Directress; Mrs. L. Halsey, 2d do., Mrs. M. Robinson, Treasurer; Mrs. Campbell, Secretary.

ANNIVERSARIES OF BENEVOLENT INSTITUTIONS.

NEW-YORK CITY FEMALE MORAL REFORM SOCIETY.

The first annual meeting of this Society was held May 15, 1835, William Brown, Esq., in the chair. Prayer was offered by Mr. Woodbridge. The Treasurer's and Secretary's reports were read by Mr. S. Beman. On motion of Rev. C. J. Knowles, it was

Resolved, That the report be adopted and printed under the direction of the Board of Managers.

On motion of Rev. Mr. Martin, it was Resolved, That it is the duty of ministers of the Gospel, to preach God's word as faithfully upon the subject of licentiousness, as on any other vice or sin.

Mr. M. felt it his duty to offer the resolution; for he had been in the ministry nine years, and twenty years in the church, and yet had never heard a faithful sermon preached directly upon the subject. Many others can say the same thing. "It seems that one-tenth part of the

decatalogue is to be hushed into a perpetual sleep—a sponge applied to one-tenth part of God's moral law! Why should this commandment be a dead letter in the statute book of Heaven? Licentiousness is a great sin. It is in high and in low places; in the Senate chamber, the counting-room, the artisan's shop, in the very pulpit of the Almighty! It is every where; in the families of elders, deacons, ministers; spreading desolation over the land. The Gospel is the only remedy for this giant sin. Let us draw the glittering sword of the Spirit, and flash it in the dark abodes of vice.

Rev. Mr. Wells seconded the resolution, and said, ministers do not feel as they ought on this subject, when they do not enforce the prohibition of the seventh commandment—"Thou shalt not commit adultery?" It is a morbid delicacy which sanctions such silence. It is not the moral purity of Heaven. It is that selfish, cowardly, man-fearing spirit, which fears to do right, though the world should condemn. Was Christ indelicate when he said, "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart?"

On motion of the Rev. James Patterson, it was

Resolved, That the time has fully come when the attention of the ministers and churches of Jesus Christ should be directed to prevailing licentiousness, as presenting a most formidable obstacle to the progress of the Gospel in Christian and heathen countries.

Mr. P. said, it requires a deeper tone of piety to take hold of certain vices, than others; and licentiousness is prominent among these. It is a singular trait of the Bible, that all the weight of the law of God is thrown into ten brief commandments. And shall any rise and say that any of these is too "delicate" for the pulpit? What! man more delicate than God! Licentiousness is a great obstacle to the spread of the Gospel. The apostle Paul found it so at Rome, Ephesus, Corinth; as his letters bear record. It benumbs the moral feelings and hardens the heart. In the strongest terms he reproveth and condemns this vice. It retards the progress of the Gospel, because it is so much in the churches. God will despise our offerings and missionary efforts, unless we cast out for ever this monstrous abomination.—It prevails in high places, among persons in the higher classes of life, whose influence and example are pernicious.—The ancient church of God was nearly destroyed by this vice; but God raised up a little band, who testified successfully against it.—It had nearly broken up the missionary stations at the Sandwich Islands; but the missionaries labored much to establish marriage, faithfully preached against the sin in perilous circumstances, and succeeded.—Youth should be solemnly warned of the danger to which they are exposed. God destroyed the Antediluvians for this and other crimes,

and swept the cities of the plain with the besom of destruction. The prevalence of this evil is incompatible with liberty, and sacrifices the lives of mankind—probably 100,000 annually.

Mr. Sprague seconded the resolution, and said it ought to pass, because of the immense sacrifice of human life which attends this sin, and because of its vast expense. If \$60,000,000 are spent on ardent spirits annually, 200,000,000 are expended on licentiousness, and it probably destroys 200,000 souls every year; and yet the church sleeps.—Let Christians—let ministers—let missionary societies, awake to this subject, and see that every obstacle is taken out of the way of the wheels of the millennial car.

AMERICAN SUNDAY SCHOOL UNION.

The 11th anniversary of this Institution was held May 26, A. Henry, Esq., in the chair.—The annual report was read and accepted. The following resolutions were offered, sustained by addresses, and passed: 1. That, in the opinion of this meeting, the Board will be sustained by the Christian community in a course of action sufficiently enlarged and vigorous to meet the moral exigencies of the country and the world, as they are disclosed in their annual report. 2. That the work which, in the providence of God, has been given to the A. S. S. Union to do, is of vast interest and magnitude, and requires from all who love our Lord Jesus Christ in sincerity a much larger measure of thought, labor, and sacrifice, than they have ever yet given to it. 3. That Sunday Schools, by laying the foundation of public and private integrity and intelligence, provide the best preservative of our rights and liberties; and the best guaranty for the peace and good order of society; and that, in this view, they deserve the special patronage of the statesman and patriot.

Not more than one-fifth of the auxiliaries have made returns. The reports made show an increase of 707 schools, 4677 teachers, 33,847 pupils, and 3000 supposed conversions. The receipts for the Mississippi Valley fund have been \$8127.55; the expenses of 33 missionaries and agents and donations of books to schools, &c., have exceeded this sum by \$1237.64; the receipts for establishing schools in the Southern States, \$9053.74; and the amount paid to 29 missionaries, and donations of books to 50 schools, \$7160.62. Only \$1532.71 has been received for the supply of foreign missionary stations with books, which are greatly in demand.—For the general purposes of the Society, \$8309.75 have been received.—The Society has issued between 60 and 70 new publications, distinguished for their original, elevated, and evangelical character.

AMERICAN TEMPERANCE SOCIETY.

The eighth annual meeting of this Society was held in Boston, May 26, 1835. The an-

annual report contains very encouraging information respecting the progress of Temperance. In the United States, it is supposed that 2,000,000 of persons have already ceased to use ardent spirits. More than 8000 Temperance Societies have been formed, supposed to embrace more than 1,500,000 members. Of these 23 are State Societies. More than 4000 distilleries have been stopped, and more than 8000 merchants have ceased to sell the poison. More than 1200 vessels sail from our ports, in which it is not used. More than 12,000 drunkards have become temperate. It is believed, that more than 50,000 persons have ceased to use any intoxicating drink; and experience proves, that this abstinence is not only safe, but salutary.

AMERICAN HOME MISSIONARY SOCIETY.

This Society held its annual meeting May 13, Hon. S. Van Rensselaer in the Chair. From the report it appears that the Board have employed, during the year, 719 missionaries; of whom 484 are pastors or stated supplies; and aided 1050 congregations. Through their labors, 4500 persons have been added to the church. Under their care are 40,000 Sabbath school scholars, 12,000 members of Bible classes, and 70,000 persons pledged to total abstinence. The receipts were \$88,260; the disbursements, \$82,790. The Society is much indebted to Auxiliaries for aid.

METHODIST MISSIONARY SOCIETY.

The anniversary of this institution was celebrated in the Methodist Church, Green St., N. York, Bishop Hedding in the chair. The proceedings were interesting. About 3300 dollars were subscribed to aid the Society's missions. The receipts of the Society, which in 1820 were only 823 dollars, now amount to 40,000 dollars per annum. The number of new missions established within the last year was 41, and the number of church members added more than 4000. At the close of the meeting, a colored man from Liberia was ordained to the ministry.

AMERICAN PEACE SOCIETY.

The 7th anniversary of this Society was held in New York, May 14. Mr. Ladd, the General Agent, read the report. The cause of peace is said to be unusually flourishing. Many auxiliaries have been formed, and numerous publications issued. More than two hundred clergymen have engaged to preach on the subject annually. The decease of Thomas S. Grimke, Esq., a powerful advocate of the cause of peace, was noticed with respect for his memory.

PHILADELPHIA BIBLE SOCIETY.

The 27th anniversary of this Institution was held May 6, Rev. Dr. Mayer in the chair. The annual report was read, and has been

published. A resolution was passed, recognizing the favor of Providence to the Bible cause, manifest in directing his people to the great result of converting the world; corroborated by the progress made in printing the Scriptures in the Hawaiian and other heathen tongues. The Managers have, with alacrity, met the demands for the Scriptures from Sabbath Schools—been mindful of the wants of seamen—paid attention to the public institutions of the city and the supply of the destitute within their sphere of action; having distributed, of Bibles and Testaments, 6247 copies—making the whole since the formation of the Society 221,333 copies. Receipts of the year, \$3307; expenditures, \$5,268 60.

The American Jews' Society held its annual meeting May 15, when the annual report was read. The farm purchased for the reception of Jewish converts has been sold, none being found to place on it. The funds will remain invested until Providence shall open the way for their application in a way consistent with the design for which they were given.

SUMMARY.

Mission Ship.—Rev. Mr. Eastman stated in an address before the General Association of Connecticut, that from ten to twelve thousand dollars had been subscribed by several gentlemen in New York towards procuring a ship to be employed by Gutzlaff and others in missionary service. The N. Y. Observer says, "We are now happy to state, that the full sum necessary for the purchase of the ship has been made up; that one of the Association has orders to select the vessel, and that it is expected she will leave this port for China as early as October next. Several thousand dollars are about being raised to provide the vessel with the necessary stores."

Revival in Cross Creek Church.—Rev. John Stockton has published in the Christian Herald of July 11th a brief but interesting account of a revival of religion which commenced in his church in October last, and has happily advanced. On the third Sabbath of May last 56 persons were admitted to the sealing privileges of the church; of whom 14 were baptized. The means used by the Holy Spirit to produce this result have been personal conversation of the session with the careless—preaching the genuine doctrines of the Gospel, such as divine sovereignty, the total depravity and helplessness of the sinner, the vicarious atonement of the Son of God, justification by his imputed righteousness, regeneration and sanctification by the efficacious grace of the Holy Spirit, and the duty of immediate "repentance toward God and faith towards our Lord Jesus Christ."

☞ The List of Contributions will appear in our next.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 9. PITTSBURGH, SEPTEMBER, 1835. WHOLE No. 30.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

We continue our extracts from the communications of Mr. Lowrie to the Board. They contain useful information and judicious remarks on passing events, which are worthy of particular attention.

Extract of a letter from Rev. John C. Lowrie, dated, Lodiana, Dec. 18, 24, and 30, 1834.

DEAR BROTHER SWIFT:

I wrote to you a few weeks ago, mentioning my arrival at this place, and giving some account of the state of things here. Since that time, my health has continued slowly to improve; and, though I am yet not entirely well, I am thankful that I am able to engage in several kinds of duty.

1. There is an *English school for Natives*, about which I have already written. There are about fourteen or fifteen boys in this school now; and the probability is, that the number will be considerably larger. I am inclined to think this school will prove but little expensive to the mission; while the Political Agent seems very cordial in promising every assistance, and does not object to *religious instruction* being made part of the course of studies. I think it a source of unfeigned gratitude, that we can begin right on this point in this part of India. To this school I give about an hour each day. There is a young man assisting who can teach the boys their lessons; so that I have only to examine the classes, and exercise a general superintendence.

2. A *Cantonment School*, for the Drummers' and Sergeants' children, and Native Soldiers. The proportion of the latter will not be large. The whole number of scholars at present is about twenty. Although this school is in connection with the Regiments, I regard it as quite missionary ground. Nearly all the scholars in it are quite unable to read; and would probably remain so, were there no missionary to take the superintendence of it. It also affords opportunity of trying to do good to those poor people. Although the drummers are nominally Christians, they are extremely ignorant of Christianity. They belong to the class usually called East Indians. This school is supported by the officers; and will require my attention once or twice a week to examine, &c.

3. *Public Worship on the Sabbath*. We had service last Lord's day for the first time. Per-

haps thirty-five or forty persons were present; about half of them officers and their families; the rest, sergeants and drummers. The Colonels of the two regiments, and several of the Captains, were present; and I hope their example may influence the younger officers to attend.

I would humbly look to the Lord for his blessing on this service, both to qualify me to present the truth in a proper spirit, and for that influence to accompany it which will make it prove effectual to salvation. Why might not a great work of salvation be witnessed at this place? I should feel much more willing to leave India, if I could hope that others had been prepared, through my feeble efforts, to devote their influence to the Savior and to his cause. Every faithful Christian in this country may do much to recommend true religion. A single candle at night is more visible and does more good than twenty candles in the day-time, although it really may not give more light than any one of them.

Since my mind has been thinking of collecting information, it has occurred to me, that it might be satisfactory to yourself and the Executive Committee, and perhaps aid in promoting the great cause, if I prepared a more detailed account of the information I obtained on my journey to this place, than I have yet sent. I accordingly forward a sort of Journal, at least the commencement of it, in which my object has been chiefly to give such an account of persons, places, things, &c., as will, I hope, be useful. I do not think it necessary to write much about my own feelings, nor my opinions, unless as the mention of them may serve the object in view.

I mentioned the advice I had received about returning home from the surgeon who attended me during my illness. It will require no small sacrifice of feeling to return. Not to advert to the past history of this little mission, which renders me more deeply anxious for its future welfare, I feel that it would be a great privilege to labor just here. I have now got a commencement made, and under favorable circumstances; and, if I were permitted to attempt the execution of various plans which appear very eligible, I might hope, through the blessing of God, to be instrumental, amongst others, in preparing the way for making known the Gospel to millions, by preparing elementary books, translations of the Sacred Scriptures,

establishing schools, &c., while I might actually preach the Gospel to thousands.

December 24.—I commenced some time ago to note down incidents which I thought worth the trouble of writing about; chiefly for my own satisfaction. It has occurred to me, however, that it may contribute to your satisfaction, also, and will save me the trouble of writing about some things. I, therefore, send it. You will observe rather an interesting entry under date of this day. I have felt quite a desire to make an excursion into the Panjab; and more than ever since I have been impressed especially with the importance of collecting information. And now does not this look like an opening door? I wish to keep myself ready for every service; and, though I am now comfortably situated, at least for the cold season; yet I should not hesitate about starting on a journey, if I could have the hope of being more useful. In regard to this matter, I wish, at any rate, to observe carefully the teaching of Providence; and, if I "hear the sound of a going in the mulberry trees, then bestir myself," hoping that "the Lord will go out before me."

December 30.—I should perhaps add a few words about the spelling of proper names. A good deal of confusion prevails in regard to the mode of spelling; which is to be ascribed to the different schemes for representing the native letters; and to the plan, often adopted but seldom correctly, of expressing the *sound* of the native words without reference to the way in which they are spelled. It is desirable, and, to some extent, important, to secure a uniformity of custom; and, as the scheme, originally proposed by Sir William Jones, and adopted by the Asiatic Society, has been lately brought forward again under good auspices to become the popular scheme; and, as it is really the most simple, though not the most *English*, I have thought it expedient to make use of it wherever I could learn the way in which the word was spelled in the native language; giving, also, however, the other mode of spelling. You will see examples in the *Notes*, when they come to hand. When I did not know the mode of spelling, I have given the common form, as far as it could be learned. According to the scheme I mentioned first, the consonants have their usual English sounds; and the vowels are as follows: *a*, as *u* in *up*; *ā*, as in *father*; *e*, as in *there*; *i*, as in *pin*; *ī*, as in *machine*; *o*, as in *no*; *ū*, as in *full*; *u*, as in *cube*; *au*, as sound; *ai*, as *eye*. Where there is occasion to print the long vowels, *i* and *u*, the horizontal long mark might be used, as *e*, *ā*. The name of this city affords a good instance of the diversity which prevails. It may be spelled in more than twenty different ways; and I think I have seen a dozen of them actually used. The one at the commencement of

this letter is perhaps the most correct, and what I shall hereafter use.

I sincerely hope the Lord continues to prosper your labors, my dear brother Swift, in behalf of our beloved Society. Doubtless you will find much to discourage you, and to weaken your hands. Our life here, in every view of it, is one of trial. Often we are most disheartened when we hoped to be most encouraged. But it is well; and well it is for us if we can feel that it is well. You have, also, I trust, many circumstances of pleasure and of consolation in the course of your duties. You have many who love you, and who pray for you and yours. You have the greatest of all consolations, that you are in the way of duty; and you have the richest of all hopes, (next to the salvation of yourself and of your immediate friends,) that many from among the poor heathen will rise up and call you "blessed." I do sincerely trust that the Lord is with you, causing your heart to rejoice in this great work.

JOURNAL OF REV. JOHN C. LOWRIE.

Lodiana, November 29, 1834.—This morning a Sikh Faker, (Fakeer,) attended by one of his disciples, brought a copy of the *Granth*, (Grunth,) of Guru Govind, (Goroo Govind,) to show to us. The old Faker himself is an interesting man, with one fine intelligent eye, having had the other destroyed by a native doctor; with a good looking grey beard, part of which, in the shape of a string, was tied round each ear, and was probably four or five feet long; with a good forehead, though miserably disfigured by flour rubbed all over it, and by a high conical sheep skin dyed brown like all his dress.

The book which they call "Granth Sahib," (Mr. Book,) is held in great reverence; indeed, seems actually to be worshipped. It has a frame to rest in, with two small pillows to recline on when opened; and is wrapped up carefully in no less than seven covers of various fabrics, some of which are figured silk. It is a large, quarto-shaped volume, written in the Gurmukhe, (Goormooke,) character, with the captions in red ink. On opening it to read, the attendant made a reverent salam to it, putting his clasped hands to his face, as in religious worship. The whole scene was one of interest. But I could not help feeling sad to see such a fine old man so miserably ignorant respecting the true revelation from the true God.

Yesterday, I had a free and very satisfactory conversation with Captain W. respecting the English school. He is quite willing that we should have the charge of its instruction, using prudence, as of course, we should, in giving religious instruction; thinking it probable that he can obtain funds from native chiefs to

defray much of the expense. He proposed, if objections were made to receiving religious instruction on the part of any, that he should be authorized to tell them, that it should be optional with themselves to attend to that branch or not; to which I see no particular objection. Unless they are willing to receive instruction on that subject, it will be of no use to them; and there is but little danger that a few would wish to be excused from attention to what their classmates were acquiring a knowledge of. It is, indeed, a matter of thankfulness, that, in the first efforts towards introducing a liberal education in this part of the country, our holy religion is not to be excluded; as it was at Calcutta, and thus a host of prejudices created and confirmed. And now, O may the Lord prosper my efforts! In his name, and for his glory, would I engage in them.

To-day, heard about a house at Simlah. The rent of all, but one, is very high. I feel reluctant to make an engagement which would require me to go away, perhaps before any brethren arrive to take my place. But, on the other hand, the Doctor enjoins my going to the Hills, as necessary to my health. What is duty? I trust, the Lord will make a plain path before my feet.

November 30, Lord's Day.—In the morning, Dr. M'C. called; and, referring to a paragraph of my note to him of yesterday, in which I mentioned my intention of compensating him for his medical attention, declined receiving any remuneration for his services. This is very generous on his part; and I feel grateful to the Lord for inclining him to be so kind to me. His attentions have been the means, under Providence, of saving my life; and have occasioned no small trouble, as he has visited me twice every day during the greater part of my illness, though I am two miles distant from his residence. I had thought of sending him one hundred rupees, which, in this country, would be a small sum for such services, though as large as I would have felt at liberty to give. (Here medical men make no charge; but you are expected to send them your acknowledgments.) It is, therefore, so much *not* added to the expense of the mission, as well as an evidence of personal regard, that the Doctor has declined any remuneration; and I, therefore, feel the more thankful.

About noon, one of the Sergeants from the Cantonment called to see me. He seems to be a respectable, serious man—has been seventeen years in the country, and expressed a wish to have the opportunity of attending worship on the Sabbath. I had some conversation with him, and lent him the *Life of Winter*. He afterwards came in. I have been urging him to examine both the Koran and the Bible—to compare them—ascertain which is from God, and receive that one. To-day, he wished to know how there could be knowledge of

good and evil in a tree, and what tree it was; evidently thinking to perplex me with a difficulty. However, he seemed satisfied with my explanation, that it was so called, not because there was knowledge in the fruit, but because Adam and Eve, by eating of it and thus committing sin in breaking God's commandment, would have the knowledge both of evil and good. I then urged him to devote one day in each week to the study of the two systems; which he promised to do; and, after some conversation about the evidence or proof for the Koran and the Bible, he took leave. He is an interesting young man, who has talents, and has acquired a pretty good knowledge of English. If he were converted, he might be very useful. The Lord accept and bless my efforts in his behalf!

December 1, 1834.—I spent two hours this morning in arranging about a dozen of boys into classes. Some of them seem to be promising boys, and I hope will be prepared for great usefulness among their countrymen. Afterwards, had a good deal of conversation with Lieutenant B. about the propriety of giving religious instruction to the natives. The subject seemed not to have previously engaged his thoughts; so much a matter of course is it thought, among Europeans commonly, not to teach religion; but he did not make objections. I regard these opportunities of explaining and defending the religious instruction of the natives, of which several have occurred, as valuable and important to improve; because Europeans have so much in their power either to facilitate or retard the exertions of missionaries.

Concluded, that it is best to engage a house at Simlah; and feel thankful that, by not being precipitate, I have the prospect of obtaining one at a moderate rent.

An application came by yesterday's mail from Dr. M'C. at Subathu to receive five or six Gurkha (Gookhee) boys; which I will be glad to do. If they should become properly qualified and pious, they may yet introduce our knowledge and religion among their own countrymen. Who can say, that this may not be the design of Providence in sending them here, if they should be sent?

December 6.—Have spent about an hour of every day this week in superintending and teaching the boys referred to under the last date. The progress of most of them is quite perceptible and pleasing.

Feel inclined to think, that, as I have so little prospect of remaining in this country, I had better omit much further application to the study of the native language. As I enjoy some peculiar facilities for acquiring information about those regions of Asia, which might be useful to the Society, it seems almost an indication of the will of Providence that I should give my attention to that object. My only

wish is to do the will of God. May he make the path of duty plain!

December 12.—Yesterday, my goods arrived, having made the long journey from Cawnpore in safety, except one trunk, which was broken open and plundered of most of its contents, at Amballa, by thieves. I feel thankful, that my things got here yesterday; and that I had them taken off the hackeries and put away. If they had been exposed to all the rain that has fallen since last evening, they would have been much injured.

December 13.—A letter came from Mr. R. in answer to one I had written to make some inquiries, in which he recommends Fatipere (Futteehpore) as a good missionary station. I enclosed it to the brethren who are coming to join this mission, under care to Mr. P., and recommended them to come on as far as Futteehpore, if they arrive early enough, before the hot winds commence. We could afterward decide what is best to be done. That place seems to be a very desirable station for a missionary. I wish our Society could send men enough to occupy both that place and this.

December 14, Lord's Day.—Had English service; which was attended by some thirty or forty people. This service seems to open a door of usefulness. I trust, the Lord will qualify me to declare his truth; and then grant the Holy Spirit to make the truth effectual to salvation. How greatly I should rejoice, if I have to leave this country, to go knowing that the Lord has owned my efforts to the raising up of persons who, in their respective spheres, might promote the cause of Christ among the heathen! So great is the influence of Europeans, especially of those in high station, over the native population, that it is extremely desirable they should be pious. Now, alas! one of the greatest obstacles a missionary has to contend with is the evil example of Europeans. I feel justified in bestowing some attention to preparation for this service, beyond what I should if I thought it duty to prosecute the study of the native language; as it will not interfere with my usefulness to the heathen so much as it would if the time employed in this preparation were taken from my time of preparation for duties among the heathen.—Text, Heb. 11:24, 26.

In the afternoon, a poor Roman Catholic East Indian came to beg some aid to assist him to get home to Kurnal. After this object was attended to, he wished me to baptize a child belonging to a friend of his—another person of the same class; and thought it very hard I would not consent to do so. I found him too ignorant to understand my chief objection. But he seemed better satisfied when I told him I would not baptize a child even for a General or a Colonel whom I knew so little about, as I knew about him. It is affecting to see the ignorance of many people about reli-

gious things. This poor man urged his right to have the child baptized, because he was a Christian himself, having been baptized in his infancy by a Roman Priest; and, at last, he wished me to come and read a prayer or two over it, lest, if it died without something of the kind, no person would help him to give it a Christian burial. I saw that his question was prompted by very erroneous views, and he knew too little of English to understand my explanations; and so declined farther conversation with him, beyond assuring him of my friendly wishes.

December 15.—While trying to make arrangements about a house, the Baboo* Biso-nath suggested the officers' quarters in the Fort as affording the best accommodations to be had. His suggestion was approved by friends here, and I have got permission to reside there. The Baboo was very kind, offering me the loan of several articles of furniture, which I would otherwise have to buy, and inviting me to send to his garden for vegetables, &c. I feel thankful to the Lord for showing me this place. It is much more convenient to the native population, than a residence in the Cantonments; indeed, as much so as I wish. It has been an object of prayer, that I might get a place near to the natives; and it was my chief objection to going into the Cantonments, that I should be so far from them. It has been much impressed on my mind, that I should seek a residence as near to them as possible. It was with reluctance I gave up the hope of being near them when I could find no place; so that I feel the more sensibly that the hand of the Lord is in this matter; and the more grateful, that he made a poor (in spiritual things poor) heathen the agent in effecting this arrangement. I feel encouraged by this interposition to go forward with greater confidence in efforts to be useful to the heathen. O, may I have many opportunities given me of doing good, and grace given also to improve them to the best advantage!

December 17.—To-day, had a good deal of conversation with Dr. G., who is an avowed, though more than usually candid infidel in his sentiments. He says, he *wishes* to believe; but cannot, through want of evidence, &c. It is evident that his examination of the subject has not been thorough; and, also, that he deceives himself about his wish to believe; for he would not see the force of any views in favor of religion. Even when the analogy between the conduct he should pursue in regard to them, and the conduct he would pursue under similar circumstances in common life, was pointed out, he would not admit it. It occurred to me to state the argument of probability in this way: Were he and myself going to

* Baboo corresponds to our *Esquire*. It is given chiefly to respectable Bengalis.

Calcutta, we might suppose that we should arrive at a place where two roads were presented. About one we certainly knew that it would not take us to Calcutta; and about the other we knew nothing at all. In that case, we should unhesitatingly take the latter, though we knew nothing about it. It *might* be the right road. The other certainly was not. So, in regard to the journey of life, we are both going to its end. Two ways are before us; infidelity, which, we both admit, promises nothing at all; and religion, which promises every thing. Apply the principles we act on in common life, and then decide. But evidently the infidel's difficulty is in the *heart*, not the judgment. Mere argument, therefore, will do little good. The Doctor insisted, that his nature was as good as God ever designed it to be; and that, therefore, there was no need of revealed religion; and advocated other sentiments which showed equal ignorance of himself and of human depravity. Yet I hope I may be useful to him. *The Lord* can convince him, and he employs means. One thing is very evident—an infidel may be a man of shrewd observation; and nothing will be gained with a person by using mere names. I am thankful, that I avoided that error, though I fear I did not feel sufficient concern for his miserable mistakes. On the 15th, a Cantonment school was commenced. About twenty scholars were present—mostly children of drummers and of two or three sergeants.

December 20, Saturday.—During this week, I have been employed much as usual in the native school; and have visited the school in the Cantonment two or three times. The former gives me much encouragement; as the boys seem to be of promising parts, and of good disposition; and are making good progress in their studies. The latter school does not afford much encouragement as yet.

REINFORCEMENT OF THE MISSION TO NORTHERN INDIA.

It will be recollected, that this reinforcement, consisting of Messrs. Wilson and Newton and their wives, and Miss Davis, on the 4th of November last, embarked at Boston, on board the ship *Georgia*, bound for Calcutta, in India. It will be seen from the following extracts of letters from Messrs. Wilson and Newton, addressed to the Corresponding Secretary, that they had a prosperous and pleasant voyage across the mighty deep—reached the mouth of Hoogly, (which is one hundred miles from Calcutta,) on the 22d; and, proceeding up that river, all arrived in safety, on the 25th, at that city, where they would continue till after the rains.

Letter from Rev. James Wilson, dated Indian Ocean, S. Lat. 38° 39', E. Lon. 43° 40', January 8th and 20th, 1835.

Endeared as you are to my heart by years of unremitted kindness and many fond recollections, I have only this day sat to write you. I intended to keep a journal, and send that for your perusal. I have kept something of that sort; but it is, thus far, so destitute of incident or interest, that I shall not send it, unless it should very much change its character before we reach Calcutta; which I do not much expect. I wrote a few words by an English ship which crossed our path about six weeks ago. Our voyage, thus far, has been remarkably pleasant. Since I wrote, we have had generally delightful weather. The first three days of this year, there was something of a gale. We were immediately south of the "Cape." It threw our trunks and goods about pretty roughly, and let the sea in a little at our hatches every few hours. We had to scud before the breeze, nearly all sails furled. But, with the good hand of God upon us, we were not peculiarly endangered.

Our little company of missionaries have passed the time very pleasantly—all in good health, and surrounded with every comfort. Never did weeks and months apparently pass away with so much swiftness. Indeed, I can hardly persuade myself, that three months have elapsed since I sighed the *last farewell* to my country—my father's house—my dear native valley—the kind inhabitants of that valley—Pittsburgh—its favored, generous inhabitants—their fondly remembered kindness. Ah! what a rush of fond recollection! And have I bid adieu to all these, and for ever? All whom I love and honor there have to act their part in the busy things of earth—then be "gathered to their fathers," and I behold them no more till I find them in the land of immortality. How benignant is the Gospel!—how precious its consolations, which bear up the soul against the tide which sets in, and sometimes threatens to overwhelm it! My dear brother and companion in trials, I think that, were it not for the support drawn from the comfortable hope of religion, this rush of feeling, which sometimes comes over my soul when I remember that I have separated for ever from you and all my other endeared friends, would be quite overwhelming. But the recollection comes up—If religion is worth so much to me, even in the present life, is it not of equal worth to the Hindoo? Is it not of incalculable importance to put thousands of Hindoos, who are subject to all the ills of this present life, and all the terrors of the next, in possession of a religion which is of so much value to myself? Then let me never, for one moment, indulge regret, that I have parted from all my friends, as to the present life.

January 20.—Since my last date, we have been sailing about three-fourths of the time under double-reefed sail, on a sea pretty nearly as rough as we could venture without "lying to." But, in divine mercy, we have been safely brought through; and are now sailing briskly toward the equator, in a direct course for Calcutta; which we hope, with the help of God, to reach in about four weeks. Yesterday, we passed an English ship which has been twenty days longer in making the voyage from Liverpool than we have been from Boston. Sometimes we are permitted to see the evening skies light up with a beauty and magnificence which is altogether indescribable. Travellers at sea have often admired and attempted to describe the beauty of the western horizon and quarter of the heavens at the setting sun. But, to get a correct and adequate conception of the beauty and grandeur of the scene, you must come to sea, and sail far from land. It seems to be the reflected rays of the declining sun after it has sunk below the horizon. The direct rays, and the rays reflected from the varying surface of the ocean, mingled and blended in the various strata of clouds suspended in "mid heavens," constitute the cause which renders the sunsetting at sea so much more splendid than the same phenomenon at land. I extract from my journal a note made on an unusually brilliant evening a few weeks ago. But the description falls as far below the fact, as my paper, on which are traced these crooked lines, falls short of the beauty and splendor of the garnished heavens.

The evening was calm and serene. We sat high upon the vessel's stern, and stretched our eyes away towards our dear and distant "home." The sun, just retiring to his evening repose beyond the waters, shed a soft beauty over the surrounding west; while, in other quarters of the heavens, the sober mantle of evening was settling around, adding fresh beauty and interest to the comparatively few objects that were visible. During the day, no objects were to be seen, save the "bending heavens," along whose inner surface the sun careered his accustomed way; the ocean stretching away in all directions until it seemed to meet the skies; and, in its solitude, our vessel moving in its trackless way. Before the sun had reached the horizon, a soft, blue, watery cloud had obscured his disk, and stretched far along the horizon; its color sometimes melting away in that of the water; sometimes, in that of the sky beyond. At different intervals above appeared fleecy clouds dressed in various forms and colors. Farther up appeared the clear blue ether. Higher still and over head were gathering heavy, dense, rugged clouds. The sun seemed to set in smiles; and, though now obscured, shed a cheerful radiance over the surrounding heavens, which pencil cannot touch—which challenged the

admission that God's own hand had spread the canvas—God's own pencil, sketched those beauteous tints on the descending brow of heaven! As we gazed with delight and admiration on nature's *living canvas*, thus majestically spread out, we could trace the pencil of her great Architect and Painter, varying and new-touching all her bright and beauteous tints. The further edge of the water-skirting cloud assumed a fiery brightness. The little fleecy clouds above it seemed like streaks of living fire drawn along the face of heaven. Stretching away towards the north, the smaller clouds which filled up the back ground presented almost every possible variety of form and shade of beauty—all in nature's richest livery. Turning towards the south, we beheld all the varieties of shapes and colors, but all in softer, mellower shading. Above these a space of unclouded ether, wearing a yellow tinge occasioned by the rays reflected from the surrounding clouds. Higher up, numerous strata of clouds—yellow, orange, carnation, red, so deep and dazzling as to pain our feeble powers of vision. Higher still, and farther athwart the heavens, were dense masses of broken, irregular cloud; the nearer surface tinged with varied shades of red; the reddened surface so thin as to show the dark beyond. While the panting imagination labored in vain to grasp the bright celestial landscape, its forms and colors deepened and faded, mingled and melted away in each other, exhibiting a richness in beauty which description toils in vain to reach. At one time, the space between the cloud-skirted surface of the water and the dense clouds above appeared to the rapt imagination like a broad river of *liquid fire*; its surface darkened at some places with smoke; at others, brightening into flame, rolling far off to the south west. The black clouds along its banks seemed like shelving rocks, aptly shadowing forth what the poet sang of "the end of the wicked:"

"On slippery rocks I see them stand,
And fiery billows roll below."

Oh! what is eternity!—what that stream of fire which rolls for ever there; when this faint penciling hung out on the canvas of heaven appears so great! But now the dazzling melts into milder radiance. How easy the transition! How cheerful the thought, to forget for a moment that this is but the reflected light of the sun, and regard it as the reflected brightness of Him who placed the sun in the firmament!—the shining forth of that God who remembers his covenant, vouchsafing grace to cure the disordered affections and cheer the afflicted heart of "friendless, guilty man!"

But now, all the radiant beauty of the sky fades away into dimness. A solemn darkness settles down over the world, and leaves us here sitting upon this lonely vessel's poop, to look

around on ocean's solitude, and be reminded that we are *strangers*, looking for a place to sojourn until our hireling-day is ended, and we are brought home to the shining of *His* presence whose ineffable glory is but feebly shadowed forth in all this undescribed, but truly admirable and heart-felt grandeur of the sunset hour at sea!

Letter of Mr. Wilson, dated, Mouth of Hoogly, February 23, 1835.

"On the third month, and 22d day of the month, at even, were the tops of the mountains seen." *One hundred and ten days* out from Boston, at half past six, P. M., the floating light greeted our anxious eyes, and seemed to welcome our approach to these peopled shores. This morning before day-light, we are called up by the pilot, and assured that a vessel, direct for Boston, is expected every moment to pass us. Lest we should not soon have an opportunity of writing from Calcutta; I say a few words in this half-finished letter and send it. As to our voyage, we can say it has been unusually prosperous. We have had no sickness—no severe storm—no continued calm—no rainy weather, except in a few instances, half a day at a time. Truly "goodness and mercy have followed us." I feel a thrilling anxiety now to learn the state of things respecting brothers Lowrie and Reed, and the mission in which our *all* is embarked; but cannot hear a syllable. We entertain the cheerful hope, that we have an increasing remembrance in your prayers to the God of missions for our safety and success; and desire to be affectionately remembered to each member of the Committee and to our mutual friends.

From Rev. John Newton, dated, Calcutta, March 16, 1835.

DEARLY BELOVED FRIEND:

As we have an opportunity of sending letters in a day or two by the ship *America*, we give you by this means an account of our arrival, situation, and prospects. In view of the whole, we have abundant cause for gratitude to God; for his mercy has followed us from the beginning of our course till the present time. The passage was remarkably short, the weather pleasant, the accommodations of the ship good; and, most of the time, we had perfect health, except that Miss Davis suffered considerably from a headache. Captain Spaulding did every thing in his power to render our situation comfortable. The mates also treated us kindly, and the conduct of the whole crew was quite respectful. But our efforts for their spiritual good were confined to preaching and distributing tracts. Nothing of peculiar interest occurred during the voyage; and this is the apology I have to offer for not writing prior to our landing. We reached the

Sand-Heads on the 22d ultimo, and on Wednesday the 25th, Mr. Hall and myself stopped ashore in the city of Calcutta, to make arrangements for landing the rest of the missionaries, and lodging them for the night. We proceeded to Mr. Pearce's, where we found warm-hearted friends. By the invitation of Mr. and Mrs. P. the whole of us went there for tea, and our own mission family lodged there that night. The next day, Mr. and Mrs. Wilson were taken to Rev. Mr. Mackay's, missionary of the Established Church of Scotland; while Miss Davis, Mrs. Newton, and myself, continued at Mr. Pearce's, until arrangements could be made for our going up the river; or, if that should be thought impracticable, until a house for the accommodation of the whole mission family could be procured. On consulting with some of our friends, we easily came to the conclusion that it would be inexpedient to go up the river before the rains, which commence about the middle of June. The chief difficulty arises from the prevalence of *hot winds* from the west, which, in the upper country, are severe, and render travelling extremely perilous. These are said to commence sometime in April, and continue till the rainy season. We are informed that going about the first of July—the time we expect to go—the journey can be made in the shortest time; but, if comfort be consulted, it is better to leave about the first of December. We expect to spend the time of our sojourning here in studying the Hindu language. [The missionaries, on invitation, have since occupied part of the house of Mr. Boaz, a missionary of the London Missionary Society, where it is presumed they continued till the time of their departure for Lodiana.]

Extract of a Letter from Mrs. E. G. Wilson to a young lady in the vicinity of Pittsburgh, dated Feb. 24, 1835.

We are anchored part of the way up the Hoogly river. This afternoon, the Captain took us on shore. I assure you I felt strangely enough when I was carried by four natives from the boat up to where the ground was dry. My thoughts rushed on my mind when I stepped on the soil of India, which I have not time now to reveal. We walked about half a mile from the shore, and came to a number of bamboo and mud cottages, built under the trees. The natives stood gazing at us till we got near. Then all the women ran and hid themselves among the trees. We looked at their houses, asked a few questions, and passed on. In a short time, we came to another small village. The inhabitants gathered round us. They appear much more intelligent than the boatmen. They are also of a lighter color. The children appear much more intelligent than their parents. O, I long,

ed to gather them into a school. I asked them several questions; but they answered in an unknown tongue. One young woman came out to meet us, attended by two or three younger. She was very genteel, of a pleasant and intelligent countenance. She had a large quantity of white muslin thrown round her, which she held up over her bosom. Her neck was filled with chains and beads. On her arms and ankles she wore silver rings. The Captain asked her, if she could speak English. She answered, No; but, after two or three remarks had been made respecting her apparel, her countenance betrayed her; she then spoke English very freely. Mr. Newton asked her, if she worshipped Jesus? She said, Yes; that she was a Christian; and then repeated the creed of the Roman Catholics. I asked, if she was a Catholic. She said she was of Portuguese caste; and acknowledged that she worshipped idol gods too. Mr. N. asked, why she wore so many ornaments? Her answer was, not that she thought them pretty, but it was the custom of the country, and they were all given to her. Mr. N. asked if she was married? She answered, No; her master was dead. She then ran away; and we remained and sung,

"Shall we whose souls are lighted
With wisdom from on high," &c.

She returned with many others, and we had more conversation. She then invited us to enter her house—offered us a seat, and seemed

much gratified when we accepted it. We went into several of their houses. These are built of clay, and appear very clean and neat. I long to tell these people of a Savior, and that I could understand their language. The period is to arrive when they are to cast away their idols, and serve the living God. After leaving them, we called at the house of the English Resident, where we were politely treated. From the verandah we had a fine view of the garden. The plants to me were new, except some marigolds, which E. admired more, because they were like those which grow in America. The house is built in English style, one story very high, flat roof, and airy. I felt almost like dreaming, all was so new. The Hindoo servants stood about, with their white muslin mantles, and white turbans, looking very grave and dignified, while they made their low salam. We returned to the ship, much refreshed and delighted with our visit.

REV. JOHN C. LOWRIE.

After the preceding extracts were chiefly in type, we received an additional part of Mr. Lowrie's Journal, written at Lodiana, and bearing date from the 2d to the 27th of January, 1835. It is quite interesting. He is actively engaged in his work, and gives no particular information of the state of his health.

MISSION TO THE WESTERN INDIANS.

Our readers will see from the following extracts, that this Mission is advancing in interest and prospects of more extended usefulness. The meetings for divine worship at the Wea station, on the Sabbath, are more numerous attended than in time past. And though it is a subject of regret that the school at the Mission House has been necessarily discontinued for a season, it is gratifying to learn that *three* other schools, located in different settlements of that tribe, are probably now in operation. The recent establishment of a branch of the Mission among the Ioways with fair prospects of success is ground of thankfulness to God. Their cordial reception of our missionaries, and the address of the chief, delivered in Council, on the occasion of their arrival to instruct his people, will attract the particular attention of all who befriend the cause of Indian missions and civilization. The fact, that our present missionary forces among the Indians are not sufficiently large to admit of sending a detachment to form another branch of the Mission among the Omahaws, should call into action the energies of our churches to sustain two or three competent and devoted individuals, who may be commissioned and despatched to occupy a position and raise the standard of the cross amidst the people of that tribe.

Extract of a Letter from Rev. Joseph Kerr, to the Corresponding Secretary, dated at Independence, (Mo.), July 4th, 1835.

DEAR BROTHER SWIFT:

In consequence of the arrival of the Reinforcement you may have expected to hear

from me earlier; and I did intend to write sooner; but, owing to circumstances beyond my control, I have not been able; and I have not been prepared till now to write *definitely* respecting the location of the brethren who have come to join us. We were happy to re-

ceive them, and hope they will be efficient laborers in the missionary work. We conferred together about the difficulties of the work, the best way to meet them, sought divine direction, mingled our feelings and prayers before the throne of our common *Parent*, looked over the field; and the brethren are now at their posts, and have commenced their labors. We feel our hands strengthened; and indulge the hope, that reinforcements hereafter will come in more rapid succession. The emotions excited in taking fellow-laborers by the hand on heathen ground, are more readily conceived than expressed. It is good, before actually commencing labor, to meet and converse about the difficulties and temptations in our way, and cheer ourselves by referring to the sure promises of God, that the work in which we are engaged shall finally triumph, though we and several other sets of laborers may fall before that triumph be gained.

I found the brethren were under misapprehension respecting the location of the Ioways, supposing their residence to be in the vicinity of the Weas, when the real distance is not less than ninety or ninety-five miles. The Ioways are about north from the Weas, and consequently north-west from Independence. I met with Mr. Ballard at Independence, accompanied him to the Ioways, had an interview with their Agent, General Hughes, and a talk with the Indians; made some preparations in relation to the family going on, and returned to Independence, having been five days absent. There we met with Mr. and Mrs. Lindsay; and also found that Mrs. Kerr, through disease of the breast, was unable to return to the station. After detaining two days, I went to the Wea Station, when we made arrangements for associating Mr. Shepherd with Mr. Ballard in the mission to the Ioways. Mr. and Mrs. Ballard had previously received supplies, and proceeded on their way to the Indians of that tribe; and I have since had no information from them.

We have considered the subject of Mr. Lindsay's location; and have concluded upon his remaining among the Weas. We did not forget the Omahaws, and came not to this conclusion without due deliberation and prayer. I felt anxious that our forces should meet the three points, if possible; still having some difficulty about reaching our scattered Weas. Last spring, the Indian children of the school at the Mission House ceased to attend. In consequence, Miss Henderson immediately commenced teaching at another settlement, the only one sufficiently near for her to reach. But still, the most important point for a school was not operated upon. Last week, we held a consultation with the chiefs there; and they seemed much pleased with the idea of having a school at their settlement, and proposed put-

ting up a house for the purpose. The present arrangement is for Mr. Lindsay to teach here and also at the settlement Mr. Shepherd left, which is four miles from the other; employing half the day at each place. The scattering of the Weas is one of the most favorable indications of improvement. Yet, from this circumstance, it is impossible for one person to reach them, or indeed for two, unless they teach at more than one settlement. Miss Henderson will continue to teach at her present position, and probably, in conjunction with it, at one of the Peankeshaw settlements. The location of the Mission House is favorable for all the bands to attend public worship; and I am happy to state, that the Sabbath exercises continue to increase in interest. Some have come regularly for three months who reside at a distance of four miles; and in two or three, it is believed, a good work is commenced. We made inquiries about getting supplies to the Omahaw country, and found no boats were going up; and, in consequence of prairie fires and high waters, no wagon could be secured; so that the way, for the present, seemed hedged up. In a letter to Mr. and Mrs. H., I mentioned the probability of our not being able to reach the Omahaws with our present forces, and requested that their situation should be presented immediately to the view of the churches. I think the feeling awakened in their behalf in the Synod of Pittsburgh will, before many months, secure them help. By the first of September, means of conveyance from Independence to the Omahaws may be secured. The waters will then be down. The transportation of supplies to their place of residence will be expensive.

But it may be well to notice a little our reception among the Ioways. We, providentially, found the Agent among them. He received us kindly, and favored the object. He called a meeting of the Indians. They began to collect at an early hour, and continued to come till we had quite a large assembly. Among the first who came was Washamone, (*Orator*), a muscular, dignified-looking man. After shaking hands, he took his seat on the floor near us. Our object was announced. He sat a few minutes, apparently meditating with fixed attention—then rose, and, taking our hands, gave a cordial, a real Pennsylvania shake, saying, "My brothers, I have shaken hands with you once; but my heart feels so glad that you have come, that I want to shake hands with you again." After the Indians were assembled and seated, ready for council, Washamone was the first to address us, in reply to what Mr. Ballard and I said; and he acquitted himself with a dignity which would have done honor to a member of the house of Lords, a Chatham, or a Cicero. He folded his blanket so as to give his arms play—then

walked forward to a point about six feet before us, gave his head a gentle cast, then approached us, shook hands, and sallied back to his original position—paused a moment, then commenced with a low voice and short sentences; but, as he proceeded, lengthened his sentences and elevated his voice. His countenance kindled with expression as he advanced, and his action was perfectly natural. I can give but an epitome of his speech. Most of his expressions I perfectly recollect. It was in substance as follows:

"My Brothers, I am glad to see you. I have heard you talk, and now I speak to you. I am no chief. I was not born a chief. I sometimes talked at Council, and tried to learn; and my people then made me chief. I sometimes go to the settlements of white men, and they call me chief. Then I feel ashamed; I feel like a dog; I turn back my head and cover it with my blanket, because I know I was not born chief. But now, my brothers, I will talk to you. I think the white man's ways are better than the Indian's. One time, I thought I could be a white man. I put on a shirt and pantaloons. The Indians looked at me, and I felt ashamed. Then I was Indian again for a long time. Then I thought I would try again to be a white man, and I put on a shirt; but I did not know how to wear it, and I thought I was too old to be a white man. Then I concluded I would be an Indian long as I lived; and I thought I would make a white man of my boy, and I sent him to school away off in the white man's country. He has been gone four years. Now I am very glad that you have come to have school here. Now we need not send our children away from home. I don't know much. I want to know more. I am very dark. I know I do many things wrong, and sometimes think of the Great Spirit. After a while, I think I will do better."

Waahamone was followed by four others. One thing favorable is, that there are three young men of the Ioways at the Choctaw Academy in Kentucky. The Agent told me, he would have one of them return this fall. He would be an interpreter, and perhaps an important auxiliary. The stay of the Ioways at the place where they now live is very uncertain. They may remove by another year, and the sooner the better, if they have to go; as they have little to induce them to improve. Our friends, who have gone to instruct them, have resolved to go with them when they remove. The point on their own lands, to which they think of going is about one hundred and twenty miles from their present location, to the north-east, and on the *De Meane* river. I stated in a former letter, that the Ioways and Otoes speak the same language, and that two or three little books have been printed by our

Baptist friends among the Otoes. I made arrangements, two or three days ago, to have one of them re-printed. I think upon the whole, the brethren commence operations among the Ioways with fair prospects of success.

Extract of a Letter from Mr. Aurey Ballard to the Corresponding Secretary, dated, Ioway Agency, July 10, 1835.

DEAR SIR:

"With gratitude to God, the great bestower of all our blessings, I would inform you of our safe arrival here and good health. After considerable hindrance by low water, and detention at St. Louis, Independence, and the Wea Station, where we continued three weeks; and by high water on our way from Independence to this place, on account of which we were obliged to camp in the woods two days and three nights, arrived here June 30, and met with a favorable reception from the Indians. We are comfortably situated, and our prospects are encouraging, though most of the Indians are gone on a hunt, I suppose to prevent starvation. But we have one school, to which Mrs. Ballard and I expect to attend; and Mr. Shepherd will soon commence a school at a place two miles distant. I expect we will labor under some disadvantage, from want of an interpreter; as we can obtain none, except one on the Sabbath, and he is connected with a trading house at the distance of four miles. He was brought up a Romanist, and is still under R. Catholic influence. But the Lord has all hearts in his hand, and can "turn them as the rivers of water." I trust, He, who has brought us to this land of Pagans, will still be with us, own and bless our feeble efforts for their good. For this we cheerfully labor in this remote region, far distant from our friends and native land, and the public means of grace which we once enjoyed. Still, we are happy, and feel our dependence on God and our own insufficiency for these things. And since he is a God who hears and answers the prayers of his children, we earnestly entreat that our Christian friends in Pittsburgh would address his throne of grace in our behalf, that we may gain the confidence of the Indians, and be enabled to point them to the "Lamb of God that taketh away the sin of the world." Our expenses will necessarily be considerable. We told the Indians expressly, that we were not come to feed and clothe them; but to teach them to read and know what the Great Spirit required them to do. But when we are thronged from morning till evening by those who we know are half-starved, and have frequent applications in behalf of those who are sick, we remember the words of the Apostle: "Whoso hath this world's good, and seeth

his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and are constrained to feed some of them occasionally. I trust, He who has sustained us hitherto, and brought us to this place, will still be with us and prosper our work among this people.

Extract of a Letter from Mrs. S. Ballard to Mrs. E. D. Swift.

MOST WORTHY FRIEND:

Although our acquaintance is short, I take the liberty to communicate to you some particulars relating to our situation and the dealings of God towards us since we left Pittsburgh, which may not be altogether uninteresting to you as a sister in Christ. Our journey has been more prosperous than I anticipated, with the exception of a few days illness, which the Doctor called a complaint of the liver. But I was not at all discouraged. I knew I needed correction, and hoped the design might be accomplished—I purified and made meet for the Master's use. The prayers of Christians, that we might find favor in the sight of the heathen, seemed to be answered before our eyes. The Indians appear, at once, to place much confidence in us; come with their sons in their arms, and daughters on their shoulders, and wish us to instruct them. Women, who have eat of our bread, come with their flour, and wish me to teach them how to make it. Others fetch cloth, and wish me to cut dresses like Charlotte's, and show how to make them. I made Charlotte a sun-bonnet of calico. They came and signified by motions that their heads were bare, and thus desired me to make them some. I was quite surprised, having been told that they would not wear bonnets. I will try to gratify them in this Scriptural ornament as long as I can; and when my own means are gone, I have thought perhaps that some of my charitable sisters will oblige me by sending some cheap calico, paste-board, and wire. O, if I could place before them their interesting countenances, their strict attention to the alphabet, their aptness to learn, and filthy clothes or blankets, they would not think I say too much. But I hope, ere long, to be used as an humble instrument of presenting some of them with the long white robe of righteousness and a crown that never will fade. May you and all my dear friends find a real reward for all your love to us!

Extract of a Letter from Miss N. Henderson to a Young Lady in Pittsburgh, dated, Wea, March 30, 1835.

The Indians are beginning to gather in from their sugar camps; and, for a week or

two, a number have spent some time with us. A boy, about twelve years old, destitute of father and mother, came with two young men—stayed all the afternoon of Saturday, and then asked to tarry all night, which was granted. After worship, when all had left the room, but myself and a Kaskaskia woman, who was spending a day or two with us, instructing us in the language, this boy, getting the woman to interpret, presented to me his request to be permitted to come and live with us. I asked him, how long? He replied, till he should be grown up, or we should think he had learned enough. To all my inquiries, such as, whether he would be willing to work as we do, be obedient, &c., he answered very satisfactorily. He seemed to have considered the matter, and made up his mind with decision. On Monday morning, I fixed some clothes for him, had him washed, and dressed in the American costume; and, at his own request, cut off his hair, which, according to the uniform custom of the tribe, is suffered to grow long a little space round the crown, to be braided. He, thus far, appears promising. We have given him the name your Society desired—Joseph Travello. His Indian name is Keshequezah. He is quite polite in his Indian way. If I help him to any thing at table, he nods pleasantly, saying, "Nawash Ningyuh"—*Thank you, mother.* This afternoon, he said in English, for the first time, "Thank you." He seems to feel entire confidence in us, and obeys every request with promptness. I hope the Lord has sent him to us in answer to your prayers. To your Society I would say, "My dear friends, let your prayers continue to accompany your alms for this youth; and who can tell, but he may soon be brought into the fold of Christ, and be eventually an instrument of great good to the natives? Our hope of success must be only in God. Without his blessing, the most flattering appearances will but disappoint our hopes. We have great need of the reviving influences of the Spirit to make us efficient laborers in such a field as this."

MISSION TO WESTERN AFRICA.

Information was received, some time since, that Rev. John B. Pinney had been released from the responsibility of Colonial Agent in Liberia. But it appears from the following extract of a Letter from Mr. Pinney to the Corresponding Secretary, that his entire disengagement from the onerous and perplexing duties of that office was not effected before the 10th of May last; and that now, free from other avocations, he is at liberty to devote

himself without reserve to the paramount object of evangelizing the heathen in that benighted region of the earth; and that he highly values the labors of Mr. Finley, but greatly desires additional aid in the momentous enterprise. And now, when the Lord repeats the important interrogatories, "Whom shall I send? and, Who will go for us?" how many of the young devoted disciples of Christ will respond, "Here am I! send me?"

May 8, 1835.

DEAR SIR,—In the midst of the late commotions in the Colony, I bless God, my mind has been kept tranquil, and my heart stayed on the Lord. I am this evening happy in the prospect of never having to enter the arena of public life; as, on Monday, I resign all the business into the care of the Sub-Agent; and, intend, with all convenient speed, to retire to some native village and begin the work for which God seemed to call me to Africa—teaching, and with the Spirit's aid, discipling the natives. Brother Finley has, for the present, devoted his time and strength to the Colonists just arrived from New-Orleans. His services already rendered to me personally, and to the cause of missions, by the care bestowed upon your affairs, have been invaluable. My health is comparatively good. Indeed, I may say it is firm. I am truly Africanized. When a trial is fairly made, and experience has determined the feasibility of the object, I, with permission of the Board, shall be happy to see yourself and the friends of missions once more ere I die. Now, on the eve of an effort which is to determine my future success, more than ever before, I feel the value of a confidential

friend, to share my cares and lighten the responsibilities of the work, as well as to enliven and stimulate piety. Such a friend was *Laird*. Another I may never see; but will continue to hope.

Monday evening, May 10.—Since writing the above, from the circumstances of the Colony I am led to conclude that a voyage with Captain Holmes to Palmas, while it presents an opportunity to view the coast, and enlarge my acquaintance with the natives, will serve to increase my health, give opportunity of advice with Mr. Wilson, and perhaps render certain the views of the Board of the Western Foreign Missionary Society relative to this field of labor. Where are the *pious colored* Presbyterians whom you were to send as helpers? I need them much.

May 12.—This morning, the Sarah and Priscilla, from Baltimore, arrived with news of the appointment of Dr. E. Skinner to the Agency. I am, therefore, fully relieved, and at liberty to prosecute such plans for the good of Africa as I can devise, and the church direct. Mr. Finley has been suffering, for three days, under an attack of fever; and I may find it duty to remain with him. I trust, Dear Sir, the course which I have most conscientiously pursued for two years will not meet with unmingled disapprobation from the friends of missions. Probably, I am better prepared, both in body and mind, for the arduous duties assigned to the missionary of the cross. At least, my afflictions have not been in vain, to discover something of myself and my deficiencies. I am greatly disappointed in not having received one line of advice or direction from you, or almost any friend in the church. Remember the distance, and the anxiety to which we are subjected; and favor me with a full letter by the next opportunity.

ANNIVERSARIES IN GREAT BRITAIN.

It appears to be the will of God, that the evangelical churches of Great Britain and the United States should be honored as the chief instruments employed by the Holy Spirit in bringing about the universal establishment of the kingdom of Christ among the nations of the earth. Hence, Christians of Great Britain feel a deep interest in the efforts of American Christians to effect this grand object; and Christians in the United States feel an equal interest in the exertions of British Christians to promote the same great object. It is also believed, that the diffusion of knowledge respecting the operations of benevolent societies in this good cause in both countries will tend to gladden the hearts and animate the zeal of Christians in both, and promote their mutual edification. Under this impression, we have prepared for the *Chronicle* summary notices of the Anniversaries of some of the principal benevolent institutions of Great Britain and their progress during the last year; with statements of their respective receipts and disbursements, which we give in pounds ster-

ling, omitting fractions, for the sake of brevity; acknowledging our obligations to the Missionary Register and Evangelical Magazine, of London, as the sources whence we have derived our intelligence.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 31st anniversary of this grand institution was celebrated May 6, Lord Bexley in the Chair, Rev. A. Brandram read the report, which was full of animating statements. The Paris Bible Society distributed, in 1834, 62,194 Bibles and Testaments. In Switzerland, 27,000 copies have been circulated by two of the Paris Society's colporteurs. From Dr. Pinkerton the pleasing intelligence is received, that, in the north of Europe, 27,935 copies have been circulated in the Hebrew, Greek, Latin, German, Polish, and other tongues; and many of them are in the hands of benighted Roman Catholics. In Portugal, persecution has ceased, and a Bible Society has been formed in Lisbon. In Greece, the Government admits that the Scriptures may be used in schools. At Calcutta, 17,113 copies have been distributed. Two translations of the New Testament in the languages of the Islands of the Pacific have been brought to England, and printed by the Society. The subscriptions for supplying the Blacks in the colonies have been £15,000; and the copies of the New Testament and Psalter shipped to the West Indies have been 73,695. The income of the North American Bible Society has been \$88,000; its issues 110,000 copies. The receipts of the British and Foreign Bible Society have been £107,926; the expenditures, £84,249; but engagements amount to £69,000. The copies distributed have been 653,604. At this anniversary, the Society enjoyed manifest tokens of the divine presence and blessing. Worldly policy was absent. A Christian spirit prevailed, and God was directly acknowledged. To him be all the praise!

CHURCH MISSIONARY SOCIETY.

The public meeting of this important and very useful Society was held May 5, the Earl of Chichester in the Chair. The hall was crowded. The report was read by Rev. Mr. Jowett; and contained many cheering accounts of the progress of the Gospel in heathen territories. The receipts have been £69,582; the expenditures, £55,638. A separate fund has been originated for the instruction of liberated Negroes in the West Indies. The opening facilities for the spread of the Gospel in China was spoken of in animating terms. The Society has sent out 31 additional missionaries. In Western Africa there are six, occupying eight stations, having care of 3,000 souls, including children. The printing press at Malta has proved a signal blessing, in issu-

ing useful Christian works among a reading, inquiring population. Of such books 30,000 have been circulated in Egypt, Algiers, Constantinople, and other places along the Mediterranean. At Smyrna, in the Greek schools, are five hundred scholars, at perfect freedom to converse on all subjects, with Christianity. In India, the cause of missions is making progress. In Australasia, especially in New Zealand, the mission is attended with extraordinary tokens of the divine favor, and to the once-savage inhabitants are held out the highest hopes of peace and religion. The two West Indian Bishops have asked for fresh missionaries to Jamaica and Barbadoes; and they will be immediately sent. There are pleasing proofs of earnest desire for religious instruction among the African population in the West Indies.

LONDON MISSIONARY SOCIETY.

The 41st general meeting of this excellent Society was held at Exeter Hall, May 14, W. A. Hankey, Esq., in the Chair. Notwithstanding incessant and frequently heavy rains, the large hall was crowded at an early hour, which showed the interest felt by the members of the Society in its beneficent and exalted object. The important statements of the report were eminently calculated to stimulate to more vigorous and extensive efforts in the cause. Several interesting addresses were delivered, and a number of resolutions passed, of which we copy the following: "Resolved, That this meeting, in reviewing the measure of support which the Society has received, and the extent to which its operations have been carried during the past forty years, desires to render, with deep humility, its sincere acknowledgments to the Divine Goodness, for the great benefits which it has been the instrument of conferring on distant nations, and the moral changes which have resulted from its exertions among some of the most interesting portions of mankind; and to express its animating hope, that, in connection with unshaken faith in the Divine testimony and earnest prayer for the Divine Spirit, its numerous friends will see, in years to come, far greater things than these, in the triumphs of the church and the salvation of the world." The Society has now 256 stations, 102 missionaries, 220 native teachers, 480 schoolmasters and assistants, chiefly natives, 5208 communicants, 471 schools, 26,960 scholars. Receipts for the year, £57,895, being an increase of £8,458; expenditures, £45,610, being an increase of £2,712.

WESLEYAN MISSIONARY SOCIETY.

This prosperous and greatly honored Society held its annual meeting May 4, John Hardy, Esq., in the Chair. Multitudes retired unable to obtain admission into the spacious hall. Dr. Banting read the report, which was full of interest. The Society has, in Ireland, 24 missionaries and 6 Scriptural readers, 7,000 children daily in the schools, many of them the offspring of Roman Catholics. It has planted schools extensively in Sweden, and made progress in Germany, where one society has 395 members. In France, one society has 464 members, of whom only 70 are English. In Paris, seven schools are established, and an auxiliary Tract society, which has circulated 25,000 tracts; and £400 has been collected for the object. In Gibraltar, a chapel was erected and well attended by the military; and a school opened with thirty scholars. In Spain, some booksellers have become vendors of the Scriptures. In Seville were 90,000 Roman Catholics, of whom 70,000 have forsaken the Romish superstitions, and fallen into infidelity as a refuge from Popish mummeries. One Spanish prelate has distributed 3,000 Spanish Bibles in his district. In Ceylon, the Society has ten missionaries, and 4,000 children in the schools. Idolatry is shaken to its foundation. In the West Indies, it has 76 missionaries preaching to large masses of the 800,000 Negroes liberated from slavery. The report says, 260 missionaries are divided among 170 stations, with which are connected 48,304 members, and 37,965 children. The year's revenue is £60,865.

UNITED BRETHREN—LONDON ASSOCIATION.

The annual meeting of this Institution was held May 11. The receipts of the year were £5,465; the payments about £898—balance paid to the Brethren's Society for the furtherance of the Gospel among the Heathen, £4,567. The missions of the United Brethren among

Negroes, Hottentots, American Indians, and Greenlanders, most of them being in British colonies—commenced a century ago, and now consist of 32 stations, supplied by 214 missionaries, and contain above 45,000 converts. Of these numbers, 114 missionaries administer the Gospel to nearly 39,000 of the Negro race—a branch of the mission which is, at present, of pre-eminent importance. The missions, however, are laboring under a deficiency of funds, which fetters their exertions; especially in the West Indies, where every department of the work suffers from want of means to embrace opportunities which are now occurring under circumstances of much encouragement.

RELIGIOUS TRACT SOCIETY.

The 36th annual meeting of this extensively useful Society was held May 12, J. P. Plumptre, Esq., in the Chair. The room was crowded as early as six o'clock. Mr. Jones read the report, which took the circuit of the world, and demonstrated the eminent usefulness of the Society among all the tongues and tribes of the globe. The new publications have been 186; the whole number circulated during the year is *sixteen millions, two hundred and forty-one thousand, three hundred and forty-five*, being an increase on the last year of 2,269,148, exclusive of many printed in foreign countries. The total circulation of the Society's publication, at home and abroad, in eighty languages, exceeds *two hundred and fifteen millions*. The benevolent income for the year has been £4,966, being an increase of £342. The gratuitous issues amount to £5,926. The income from sales has been £50,448, being an increase of £8,070. There are numerous applications for Tracts from the British colonies and foreign countries. Efforts have been used to supply destitute parts of the metropolis and many country districts in Ireland. It is hoped, that the Society's publications will tend to counteract the influence of immoral and irrational works which are widely distributed.

GENERAL RELIGIOUS INTELLIGENCE,

Selected and abridged for the Chronicle.

The following items of intelligence are deemed worthy of record, perusal, and preservation, as exhibiting the spirit of the church and the progress of the religious institutions of our country at the present day.

A very interesting meeting was held in Washington June 21, at which the ministers of the city and Georgetown, with the people, cordially and prayerfully united in the work. The assembly was very large, solemn, and attentive. A delightful spirit of liberality was manifested. The amount raised in pledges,

subscriptions, and donations, was \$19,213.82; of which one individual pledged himself to pay \$10,000. An adjourned meeting was held next evening, to return thanks to God for what he had disposed his people to do toward supplying the world with Bibles, according to a resolution of the American Bible Society.

The General Association of Massachusetts met at Framingham, June 23. Three resolutions were passed in relation to *Temperance*. The first declaring, that the manufacture and vending of ardent spirit is *immoral*, and that the church should use means to arrest the evil immediately. The second declaring, that the continuance of this immorality, with knowledge of its evil, should exclude from church communion. The third declaring, that importing, exporting, or furnishing such liquor, to be used as a drink, is at variance with the Christian religion, and ought to be abandoned. Respecting *Peace and War* resolutions were passed. 1. Declaring war to be a great hindrance to the universal spread of the Gospel. 2. That the American Peace Society is entitled to the cordial co-operation and support of all the churches. 3. Recommending to ministers, in all proper ways, to discountenance war and promote peace throughout the world. Respecting *Female Education*, three resolutions were reported. 1. That the salvation of our country and the world demands, that in public female education, our daughters should be taught to give their whole influence to the Redeemer's cause. 2. That the churches have not yet made sufficient efforts to give the daughters of New England adequate facilities for acquiring such an education. 3. That female seminaries furnishing such facilities ought to receive the cordial approbation and liberal patronage of the enlightened Christian public. *Foreign Missions*. Mr. Anderson said, the American Board had existed twenty-five years, gave a sketch of its progress, and made an affecting appeal on the want of missionaries. The church of Rome sends out twenty missionaries to our one. In relation to the *Tract Society*, Mr. Eastman introduced three topics. 1. The circulation of bound volumes. 2. Individual personal efforts for the salvation of men. 3. Foreign distribution. In reference to the *American Education Society*, it was resolved, That, in view of the imperative demand for ministers in our country and the world, Christians of the Commonwealth should make greater efforts to increase their number.

Anniversaries in Bangor, Maine.—The meetings were well attended. Above one hundred clergymen and a large lay-representation were present. The income of the State Missionary Society has been more than \$13,000. Efforts are successfully using to raise \$100,000 for the endowment of the Theological Seminary at Bangor. A benevolent individual has furnished a philosophical apparatus costing \$500. *Tract Society*. Mr. Bliss pronounced a discourse on Tract operations. A contribution was not contemplated; but it being moved, \$155 dollars were thrown into the boxes. The Conference resolved to raise

\$4,000, to aid the American Tract Society in foreign distribution, and supply the destitute at home. It was recommended to County Conferences to do all they can in favor of *Sabbath Schools*. At the meeting of the Maine branch of the American Education Society several addresses were delivered, and a contribution made of \$300. Messrs. Bardwell and Fisher addressed the meeting on *Foreign Missions*. A subscription and contribution of from 700 to 800 dollars was taken to furnish a library for the Society of Inquiry on Missions in the Theological Seminary. *Peace*. It was resolved, that the disciples of Christ ought to do whatever is practicable to secure the immediate, universal, and perpetual abolition of war. Mr. Tappan introduced resolutions in favor of prayer for the *liberation of slaves*, and petitioning Congress for the abolition of slavery in the District of Columbia. *Moral Reform*. Three resolutions were adopted. 1. That the sin of lewdness prevails so extensively, and is of such pernicious consequence, that it imperiously demands the most wakeful regard of every philanthropist and Christian. 2. That, in order to the success of measures for reform, there must be a manly and public exposure of the evils to be remedied. 3. That ministers ought to preach God's word as faithfully on licentiousness as any other vice. It was resolved, That *Seamen* have strong claims upon the sympathy, prayers, and efforts of the churches for their conversion and edification.

The New York State Temperance Society, (as we learn from the Evangelist,) held a semi-annual meeting at Buffalo, July 9; which was attended by 215 representatives of county and town societies; and at which were adopted 24 resolutions, some of them after considerable discussion, and others without debate. One of the most important is that which approves of the resolution and preamble of the American Temperance Society in favor of entire abstinence from every kind of intoxicating drink. The New York Society have printed, within the last five months, of the Recorder, Intelligencer, Mr. Kirk's Sermon, Almanac for 1836, and Chapman's Report, 1,303,500 copies—making, with those before reported, a total of 10,022,000.

A *New Effort* has been made to supply the seventeen western counties of New York with the preaching of the Gospel. The Secretary of the Western Agency of the A. H. M. S. says the population is 650,000, and is increasing yearly 20,000. There is great need of stated ministerial labor; and 57 missionaries have been commissioned to perform 55½ years of service in this field. The whole expense will be about \$5,000; to meet which, 41 individuals have subscribed \$5,250—one of them, \$1,000; one, \$250; one, \$200; the remainder, \$100 each.

The Gospel sent to Texas, a province of Mexico.—Rev. D. S. Southmayd, patronized by the Young Men's Missionary Society of New York, embarked with his wife, in December last, for Texas—arrived safely at Galveston Bay; but, proceeding thence, the boat struck the shoals, and many of their goods, and school books furnished by benevolent ladies of New York, were damaged. In a boat, made of a trunk of a tree, they advanced thirty miles to Harrisburgh. Mr. S. has taken land, according to the provisions of law, and is building a house for his family, and one for a school and preaching, about twenty-five miles above Harrisburgh, and thirty below San Philippe. He expects to preach at both places. The former contains about twenty houses and one hundred inhabitants; the latter has about thirty dwelling houses and thirty other buildings. The country is said to be healthy, rich in soil and prospects, and settling fast from the United States. The people are anxious to have their children educated. Now is the time to civilize and Christianize the inhabitants.

The Young Ladies' Education Society of New York was organized about a year ago, and now has 125 members. Its object is important—to educate indigent and pious young ladies for missionary labors. The managers examine and receive beneficiaries, make appropriations, &c. Every applicant must present proper testimonials of her piety, talents, and industry, and give encouragement that she will seek to be extensively useful. Twelve applicants have sought aid; but only two have been received, for want of funds. Contributions are solicited.

An Appeal for the Sabbath.—The Ex. Committee of the Phila. Tract Society, in view of the increasing and alarming profanation of the Sabbath, in July, resolved to circulate a Tract on this subject, instead of the usual monthly Tract; earnestly soliciting the prayers of God's people, for his blessing to attend the appeal—to stay the progress of this desolating evil, and not suffer this favored community, by violating the Sabbath, to draw down the vengeance of Heaven.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society,
from June 15 to August 15, 1835.

<i>Allegheny, Pa.</i> , from Mrs. Thompson,	1.00
<i>Beulah, Pa.</i> , an unknown friend of missions,	.50
<i>Chartier's, Pa.</i> , (Rev. L. F. Leake, P.), by Mr. J. McCullough,	30.00
<i>Chiliquaque Ch.</i> , Female Missionary Society, by Miss Irland,	10.00
<i>Duncan's Furnace, Pa.</i> , monthly collection, by Rev. A. G. Fairchild,	10.00
<i>E. Concord cong.</i> , by Rev. L. Young,	1.37½
Fem. Miss. Soc., 5.03½,	6.40½

<i>Franklin ch., O.</i> , (Rev. J. Hudson, P.), paid Mr. Lindsay,	9.60
<i>Hanover cong., Pa.</i> , by J. Snodgrass, Esq., mon. con. coll., 7; a few individuals, 36,	43.00
<i>Harrison ch., O.</i> , by Rev. S. Scovel,	3.00
<i>Indiana ch., Pa.</i> , 24; <i>Gilgal</i> , 20, (Rev. J. Reed, P.), by Mr. F. Moorhead,	44.00
<i>Livingston ch.</i> , by Rev. H. Lilley, mon. con. coll., 8; in school, 2,	10.00
<i>Long Run cong.</i> , (Rev. A. M'Candless, P.), by Mr. D. Coon,	7.37
<i>Rev. James M'Ewen</i> , Agent, on his collections, per E. P. Swift,	30.00
<i>Mercer Miss. Society</i> , from Mr. D. T. Porter, Treas., by Rev. A. W. Black, Sec., for support of Rev. Jas. R. Campbell,	100.00
<i>Natchez, Miss.</i> , donations of Messrs. Thomas and Alexander Henderson, 100 each,	200.00
<i>New Lisbon, O.</i> , from Mrs. Jacobs, a widow's mite,	.50
<i>Newton cong.</i> , sundries in cloth, 3; cash,	2.00
<i>Poke Run cong.</i> , from Mr. J. M'Brier, Treas.,	10 25
<i>Princess Anne cong., Md.</i> , (Rev. R. M. Laird, P.),	2.50
<i>Presbytery of Huntingdon</i> , from Alexandria and Hartslog congs., by Rev. S. Wilson,	20.00
<i>Scrubgrass, Pa.</i> , from Mr. J. Crawford,	2.50
<i>Sharon cong., Pa.</i> , from ladies, to constitute their pastor, Rev. S. C. Jennings, a life member,	30.00
<i>Shelbyville, Ky.</i> , mon. con. coll. for June, July, and August, (Rev. J. Huber S. Supply,) by E. P. Swift,	17.50
<i>Rev. E. P. Swift</i> , of his collections,	50.00
<i>West Carlisle ch., O.</i> , coll. at sacrament,	5.00
<i>West Fairfield cong., Pa.</i> , by Mr. C. Donaldson, mon. con. coll. 12.70; a few individuals, 4.17,	16.87
Total,	\$661.99½

CORRECTION.—In our list of July, read "*Milton, Pa.*," from J. P. Sanderson, Esq., to constitute him a life member, \$30.

PAYMENTS FOR THE CHRONICLE.

From Mr. Wm. L. M'Dearmaid, Agent, \$7; Rev. A. D. Pollock, Agent, 5; Mrs. E. Hopkins, 2; J. Linn, Esq., 1.50; Mrs. A. Ewelt, M. Moore, D. P. Moore, and R. M'Connaughy, 1 each; O. Littlefield, D. Veech, and Mrs. N. Hamilton, 50 cents each; D. Hamilton 25 cents.—Amount, \$21.25.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 10. PITTSBURGH, OCTOBER, 1835. WHOLE No. 31.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

In the last number of the Chronicle appeared part of the Journal of Rev. John C. Lowrie, in relation to things which occurred after his arrival at Lodiana. An additional part is inserted in the present number. The Executive Committee have also received an account, in part, of the information which Mr. Lowrie obtained of "persons, places, things," &c. when on his journey from Calcutta to Lodiana, bearing dates from July 25th to August 21st, 1834. We have inserted *Italic captions* of the various items of intelligence recorded in both these journals, and commence the publication of that which is of prior date under the title of

JOURNAL OF MR. LOWRIE ON HIS WAY FROM
CALCUTTA TO LODIANA.

Difficulty with the Boatmen.

Calcutta, July 25, 1834.—Having engaged a twelve-oared budgerow, and another native boat for the servants to cook on and for part of the luggage, I had expected to start early this morning on the journey to Lodiana. Bishop Heber speaks of "two hours' squabbling" with the boat-people when he was setting out on his tour of visitation. I found some trouble both with the budgerow people and the cook-boatmen. The former refused to cook on the boat, insisting on being permitted to cook on the budgerow—which, from the nature of the ingredients which they use, and from the smoke, would have been very disagreeable. After they found that this point could not be gained, which, however, they did not yield until the matter was carried before the Agents from whom I had hired the boats, then the people of the other boat set up a great jabbering about the place in their boat which should be assigned to the budgerow people for cooking. The ostensible ground of the difficulty in both cases was the fear of losing caste; which was merely a pretext, the true reason being a regard to their own convenience. The evils of caste in this country are visible in a thousand forms. One of these is in reference to the place of their cooking their food. Each caste must cook by itself—eat by itself. We have now three places for cooking on the cook-boat; one for me, at which also the servants cook; and one each for the crews of the two boats. One thing was obvious in these disputes, that mild firmness in our intercourse with these poor natives is quite important. I believe they entertain more respect for me now, than if I had yielded to all their demands. We started

with the tide; but made no progress, as the wind was strongly against us, and were obliged to "come to," after two or three hours of hard work.

Description of Calcutta.

I purpose to give some notices of places, and shall begin with Calcutta. It is situated on the east bank of the Hugli (Hoogley), the most sacred outlet of the Ganges, about one hundred miles from the sea. The tide ascends many miles further, than to Calcutta, where the river at full tide is about a mile in width. This city has sprung up under the protection of the English, until it is now probably the most important in point of commerce, intelligence, and influence in all the eastern regions. The population is variously estimated at from 400,000 to 800,000; though the lower number does not include the immense river population, or people who dwell in boats of various sizes and descriptions. Of these some are permanently employed at the Ghats, or landing-places; and great multitudes come from all parts of the interior and from the coasts, who are engaged in commerce, or rather in barter.

The city may be divided into two parts; in the southern of which the Europeans dwell, usually in large houses with spacious verandahs, situated in separate enclosures, or "compounds;" and so extensive and elegant in appearance as almost to justify the title which Calcutta frequently receives—"the City of Palaces." Northward of this part of the city, stretching for several miles along the river, is the Native town, forming in every respect an entire contrast to the former; the streets narrow, crooked, and dirty; the houses small, often merely huts, crowded together, and teeming with inhabitants.

There are several densely populated villages or towns in the immediate vicinity of Calcutta; as Mirzapur (Mirzapore), Chitpur (Chitpore), and Howrah, on the opposite side of the Hugli; so that if the population of the suburbs were added to that of Calcutta, the largest number that has been mentioned would not probably be too great.

Diversity of Character.

This city presents a great diversity of character amongst its inhabitants. The Europeans, who do not amount to more than 4000 or 5000, are chiefly from Great Britain. There are several thousand descendants from Portuguese, mostly Roman Catholics; and many of them but one remove from the natives in point of intelligence, whom they resemble in color. There are several thousand East Indians, or persons partly descended from Europeans—a class which has greatly improved in character, and risen in public estimation within a few years. The mass of the population, however, is made up of Bengales (Bengalees), and other Hindus; who, in religion, are divided into two classes; the Mussulmans, or followers of Mohammed; and the Hindus, or worshippers of various Hindu idols. In addition to the classes of inhabitants which have been mentioned, there are many Armenians and Jews, and some Chinese; besides Malays, Burmese, Arabs, &c. &c. The latter are attached to Calcutta chiefly for purposes of commerce; and though always to be seen on the river, cannot be regarded as permanent inhabitants.

Churches, Pastors, Institutions, Missionaries.

Amongst the Europeans there are five Episcopal places of worship, including the Cathedral, and about ten or twelve clergymen, taking into the number the Bishop and his Chaplain, the Archdeacon, and the three Professors in Bishop's College; one Scotch Kirk, and two Chaplains; two Baptist Chapels, and one Independent, with one Pastor each. There are also two or three Roman Catholic Churches, with several Priests. In connection with Missionary Societies, there are two Independent, six Baptist, two Scotch Presbyterian, one of whom is now absent for his health, and four or five Episcopal Missionaries, who labor in Calcutta or its vicinity. The two Baptist Pastors, I believe, are in connection with their respective bodies as Missionaries, as is also the Pastor of the Independent Chapel with the London Missionary Society. It is expected that the latter Society will immediately send additional Missionaries to Calcutta.

I shall not attempt to give any account of the literary, benevolent, and religious institutions of this city. They are very numerous, though not all conducted with efficiency. I regret that it is not in my power to state the precise number of converts from the heathen.

There are three or four native churches in Calcutta and vicinity; but the number of members is small. The Calcutta missionaries, from their residence at the chief business-city in India, have many duties to perform, in addition to the usual duties of missionary life. The Tract Society is upheld chiefly by their exertions, in preparing, reviewing, and publishing the Tracts. Their attention is also occupied in preparing school-books, and in the management of several benevolent Societies; besides the care which devolves on them in executing commissions for their Brethren in the interior, and in showing hospitality towards Christian friends arriving in the country, or departing from it. Their number might be advantageously increased. There should be a Seamen's Chaplain also, and perhaps a Boatmen's, if a person of great skill in acquiring languages could be procured. The labors of the former would be chiefly among English and American Seamen. A few French ships come into this port, and a number of Arab ships.

An American Mission proposed.

It seems desirable to have an American Mission established at Calcutta. There is room enough; and if our churches should take that interest in the conversion of this part of India which they surely ought to take, it would be very convenient to have some of our countrymen established, as missionaries, at the place where the missionaries when they come to the country would first land, and with which they must have constant communications for supplies, for books and tracts, for periodical publications, and for the forwarding of their correspondence with their friends and the churches at home.

Character of the Boatmen.

July 26.—Started again with the tide about 3 P. M., but did not make much progress, mooring a few miles above Chitpur—five or six miles distance. The boatmen seem a strong, active set of young men; and are thus far disposed to be very obliging. But they are very ready to take every opportunity of imposing on the ignorance or weakness of the "Sahib." Two incidents occurred to-day illustrating this remark. In the afternoon the Manjhe (Manjee), or headman, came with great respect, to ask for twenty rupees, to be repaid at Cawnpore. He knew very well that his wages were to be paid by the Agents, not by me, and therefore wished me to lend him the money. But I happened to know, that if he got possession of any sum, however small, I should have much trouble and little hope of getting it back again; and so declined granting his request. Soon after, one of the men came to beg a rupee, telling me that it was *dustuse* (dustoosee), *customary*. Again, I happened to

know better. It is recommended to make them occasionally a present of a basket of fish, which gratifies them more than the money paid for the fish.

Arrival at Serampore. Description of the Place.

July 27.—Started early, hoping to reach Serampore by sun-rise, though with a good deal of reluctance to travel even in the morning of the Lord's day. Arrived at Serampore about ten o'clock, and spent the Sabbath pleasantly, and I trust not unprofitably among the missionary friends there. Preached in the evening to a small, but attentive congregation in the missionary chapel.

Serampore is a small Danish settlement, about fifteen miles above Calcutta, on the opposite side of the Hugli. It has more of a European appearance than most towns in India, and stretches nearly a mile along the river's bank, but is of no great breadth. Every thing now wears the aspect of decay; though formerly it was a place of some importance.

Serampore Baptist Mission.

The Serampore Baptists are known among all the churches, as the earliest missionaries to this part of India, and as formerly so extensively engaged in translating and publishing the Scriptures. It is any thing but agreeable to have to add, that the operations of this Society seem to be on the decline, as well as the town in which its head-quarters are established. It is ascribed partly to the want of funds. At Serampore there are three European ministers, including Dr. Marshman; and there are some other Europeans connected with the Press. The former are occupied partly with a kind of College, to prepare young men for the missionary service. There is a fine College edifice, and a good collection of books; but not very many students. I believe a number of the missionaries employed by this Society received their instruction here. If I have been correctly informed, the greater part of the Serampore missionaries, at the subordinate stations, are East-Indians—good men, and, from their intimate knowledge of the native language, and their ability to endure the heat of the climate, well adapted for usefulness. I may here add further, that I have not had opportunity to become acquainted with many of these brethren. One or two, whom I saw, I thought excellent missionaries. But I have no doubt, from all I have heard, that their usefulness would be greatly promoted by their spending some time in a Christian country, such as England or the United States, while pursuing their studies. It is difficult for those who have been born and brought up in a heathen country, even though under the best auspices, to form those clear and enlarged conceptions of the nature and advantages of Chris-

tianity, and of civilization in general, which a residence in a Christian land would almost certainly afford opportunities of forming. I do not mean to say, that some of the missionaries of this class are not equal or superior to some European missionaries; but only, that the former would be much benefited by enjoying the advantages of the latter. One of the Church Society's missionaries is an East-Indian, who had the advantages of a residence for some time in England; and he is now regarded as one of the most efficient missionaries in the Presidency. The Serampore missionaries have English services on the Sabbath at two or three European stations not many miles distant; and they have also the superintendence and direction of the various branches of the Serampore mission. Dr. Marshman is now rather an aged man. He is almost the only aged missionary I know, and stands like a venerable oak in the forest. I am not particularly informed of the operations of the Press at Serampore.

Barrackpore, a Military Village.

On the opposite side of the river is Barrackpore, a large Military Village, where the native soldiers (called Sepoys, from the word Sipahi—a soldier) attached to the Presidency-Division of the army, have their quarters. Sepoys form much the greatest part of the British army in India. They are always commanded by English officers, and make excellent soldiers. At Barrackpore, the Governor-General has a country residence. There is a small church also, and a chaplain.

The Boat drawn by a Long Rope.

July 28.—Started again in the clear moonlight about 3 o'clock, A. M., and in the early part of the afternoon reached Chinsurah, 22 miles by water. The boatmen "tracked," a good part of the way; that is, six or seven men went on shore, and, pulling with a long rope, drew the boat along at the rate of about two miles an hour. It is hard work; as the poor fellows have to cross nullahs, or arms of the river, frequently so deep as to require them to swim—to walk often knee-deep in mud, all the time exposed to a hot sun. They relieve each other every hour by twos; that is, two of the men from on board the boat take the place of two who have been longest on shore. In order to have sufficient purchase in pulling, they take a very long rope; and, to keep this rope from becoming entangled by the bushes, and from dragging heavily through the water, they make it fast, about fifteen feet above the deck, to the mast. The mast stands about the centre of the boat, both as to length and breadth, and consequently a considerable part of the vessel in the water is in advance of the place to which the rope is attached. When the current happens to be very strong, there is

great danger that the prow will be forced to one side, or to the other, owing to the smallness of the rudder; and then there is still greater danger that the boat will be pulled, by the men at the rope, on its "beam-ends," as the sailors say—on its side, and go down to the bottom. I describe the process minutely; for my most frequent dangers, and some of the greatest, were from this source. In many places, the current dashes along with immense force at the rate of seven or eight miles an hour. The "trackers," bent almost to the ground, strain every nerve to pull the boat. The prow suddenly veers from the right direction; the boat is already half on its side; all on board sing out as loudly as possible to the men on shore to slacken the rope; and, if they hear in time, all may be well enough; but if not, the danger is very imminent that every thing will be lost, except the lives of the reckless boat-people, who seem to be an almost amphibious race. It would be no easy matter to drown one of them. When the wind does not favor, "tracking" is the common mode of getting along; as they hardly ever make use of the long awkward oars. Of course, it is a very tedious mode of travelling. When the wind is favorable, they spread sail, contriving to fasten two or three sails, one above another, to the single mast in the centre of the boat. A strong wind will carry the boat against the current from twenty to thirty miles a-day; the distance varying as the channel may accord with the direction of the wind. From June to October, the wind usually blows from the S. E. though not without intervals of contrary winds, or of no wind at all. From October to March, the wind is from the N. W.

Chandernagore and Chinsurah. Concert Prayer.

A few miles above Serampore is Chandernagore, a French settlement. The town is not very large, and is not prosperous; though formerly it was a place of considerable importance. The tricolored flag was flying, and guns were fired every half hour, the day I passed—I suppose in commemoration of the "three days' revolution" in 1830. Chinsurah was originally a Dutch settlement. It is not a place of much commerce now. The situation of these three foreign settlements—Serampore, Chandernagore, and Chinsurah—until recently, in the midst of the British territory, is rather singular. They are regarded by the English authorities, I believe, as islands, and the same general policy is pursued towards them that would be pursued towards Danish, French, and Dutch Islands in the Ocean. Each place has its own Governor appointed by its respective king. But since Calcutta has engrossed the commerce of this part of India, the duties of these Governors are

chiefly to administer the local government of their respective towns—a very insignificant sphere of operation. At Chinsurah there is one missionary under the London Missionary Society, who has the charge of several schools. This being the fourth Monday of the month, I felt it to be a privilege, though alone, to unite my feeble prayers with those of other Christian friends in behalf of the Western Foreign Missionary Society. I found some degree of liberty and fervency; and feel encouraged to hope that the Lord has much work for that Society to perform in India.

Village of Cowherds. Coconut-trees.

July 29.—Started about 5 o'clock, and after toiling hard for twelve hours, most of the time at the rope, the men moored at a small village of fifteen or twenty cottages. This village is in the midst of the *jungal* (jungle), or waste, uncultivated land; which is here covered chiefly with tall, rank grass. The people are Cowherds; and not one of them can read. By way of excuse, one of them told me they were Bengales, and there were no Bengale books. He was probably ignorant enough not to know any better. We made about twenty miles. The banks of the river are becoming higher, and I even saw an elevation like a very low hill. Coconut-trees are not numerous. Heretofore, the banks of the river, when not cultivated, are covered with a very dense, luxurious growth of underwood, among which the coconut, raising its straight trunk, without limb or leaf, except the tuft of long leaves at the top, forms a very prominent object.

JOURNAL OF REV. J. C. LOWRIE, AT LODIANA.—Continued from page 133.

Mr. Lowrie takes lodging at the Fort.

This afternoon, (Dec. 20,) having completed the necessary arrangements, I moved into my lodgings in the Fort; and now I feel, in some measure, at home. I feel truly grateful to be in my own house, where I can be master of my own time and arrangements; and I feel thankful to the Lord for the circumstances by which I have been enabled to come. Probably no place at Lodiana would answer my purpose so well. It is convenient to the native population, without being rendered uncomfortable by its vicinity; as there is an open space between the Fort and the town, and the former is on more elevated ground. I have not to pay any rent, and a good part of the furniture has been lent to me by the Baboo. The circumstance of my dwelling in the government Fort will most probably increase my influence among the natives. I sincerely hope I may have grace to improve all the advantages I enjoy for doing good. I feel very

grateful to Captain W. for all the uniform kindness and attention I have received during the six weeks I have been living in his house. I found some freedom in prayer, that the influence I have exerted, so far as it has been good, may be blessed to others; and that the dispensation of Providence, in sending sickness, may be blessed to myself.

Public Worship.—Distribution of Tracts.

Dec. 11.—A cold rainy day until nearly 11 o'clock, with a good deal of thunder—wind from S. E. As it partly cleared up towards 11, I went to the place of worship, but with little expectation of finding any person there. I was the more encouraged, therefore, to find Col. W. and lady, two other officers, two or three Sergeants, all the Drummers, present—in all, about 26 persons, to whom, after prayer, I preached from Col. 3: 1—4. The Lord accept and bless!

Dec. 22.—To-day, a Sepoy, and afterward another native, came to ask for Tracts, which I gave to them very gladly; two to the former, and one to the latter. They were all able to read; and the fact, that they felt interest enough in obtaining a Kitab, or book, to come and ask for it, renders it almost certain, that they will read them with attention; though it may not authorize the inference, that they feel any special interest in seeking a knowledge of our religion. Still, who knows, that the Lord will not make these little Tracts the means of imparting a knowledge of salvation? This seems to be about the only way, while I cannot speak their language, by which I can influence their minds; so that I am grateful for opportunities of improving it.

An Interesting Bugler.

One of the Buglers belonging to the Cantonment also called, a fine East Indian young man, of apparently good talents, generous and pleasing disposition; and, as he told me, about nineteen years of age. He learned to read and write at Delhi College; and wishes to go on with some kind of study. I felt a good deal interested in his welfare; and the more on learning that he had neither Bible nor Testament, though probably among the foremost of his class. At my suggestion, he purchased a Testament, which he is able to do; and, after lending him one of the Sunday School books, and giving him some counsel, to which he gave good attention, he took leave, promising to come again.

Friendly Feelings of the English to American Missionaries.

Dec. 23.—Received a letter of introduction to the Political Agent at S., from Lady W. B., which was forwarded by Mr. T., who continues to manifest much interest in the welfare of this

mission. As the letter was not sealed, I took the liberty of reading it, and was grateful to find it expressed in such kind terms, and affording such evidence of friendly interest on the part of her ladyship in the success of missionary labors. I note this circumstance to show what a change has taken place in the state of things in regard to American missionaries in this country. And I may add further, that, in travelling through the entire length of this Presidency, I have necessarily, and in most instances with gratified feelings on my part, made the acquaintance of a good many English gentlemen among the civil, military, and clerical orders; and it gives me much pleasure to say, that I have seldom, if ever, witnessed any unkind feelings either against Americans, or American missionaries. As to the latter, it is true that there are those who look on all missionaries as employed in a visionary enterprise. On the other hand, if I may judge from what I have seen and heard, I should think that a generous and liberal disposition generally exists in regard to our undertaking missionary services in this country; and, at any rate, that our being Americans is no longer any obstacle.

Invitation of Mr. L. to the Court of Lahore.

Dec. 24.—To-day, I received an invitation, through Captain W., the Political Agent, to pay a visit to Ranjit Singh, the Ruler of the Panjat. The invitation comes from the Raja himself, through his Vakil, or Envoy, at this place. Of course, it is fully before me; though I do not understand that he would expect me to go as an official person, or in a way requiring state or ceremony. He wishes to have some of the sons of his Sirdars, or Chiefs, to learn the English language; and he says; he would like to know more himself about the attributes of God, &c. I cannot but regard this circumstance as one of considerable interest, and as one which may lead to results important to the cause of Christ. If I find the path plain, I think it will be very expedient to embrace his invitation; not to undertake any school now; but to collect information, to prepare the way for missionary efforts, and to do all the good I can. He is now the absolute Ruler of all the Panjat, Kashmer, and part of Affghanistan. His power and influence are both very great, though obtained by means which Christians deem very unjustifiable. He is a man of strong, though uncultivated mind; of enlarged views, and of great energy of character. Why might not even Panjit Singh, the powerful despot of the Sikhs, embrace the religion of the meek and lowly Jesus; and wield all his mighty influence in promoting his cause? I feel that my faith is weak—too worldly. Surely "the Lord's arm

is not shortened, that it cannot save."—[See Dec. 29, Jan. 14 and 27.]

Conversation with a Kulin Brahman.

Dec. 25.—Was requested to preach a sermon before the Freemasons, on St. John's Day; which I was obliged to decline, from want of time and other engagements. In the afternoon, Baboo Bissounath and Baboo Har-nath called for an hour. The latter is a *Kulin Brahman*, (of the highest class of Brahmins,) and is a man of considerable clearness and strength of mind, and also of rather quick apprehension. He is very anxious to acquire a better knowledge of English, though he now speaks it so well that I could converse with him with a good deal of satisfaction. I recommended him to study the New Testament, as well to become acquainted with our religion as to learn English. This led to further conversations; in which he stated the belief that they generally entertain of happiness in heaven, and punishment in hell; with various trans-migrations. His notions were evidently very indefinite; and he finally confessed frankly that he did not believe in their religion at all, but thought that at death all was ended, as when a brute dies. I referred to the precious hopes I indulge, as a contrast to his gloomy views. He felt the force of the remark; but wished to know why I thought our religion true, and also how our religion provides for the pardon of sin. In answer to his former question, I had occasion to refer to its accordance with the discoveries of science; particularly of astronomy. He objected, that people would fall off the earth on the other side, if it is round; and that some would always be in darkness; and stated a number of questions; as, Why it should be cold at one time of the year, and hot at another? How could we prove the earth round, not flat? How prove, that the sun is the centre of the system, and not the earth? &c. A small orrery would have been useful; but, with the aid of one of the globes, I satisfied his mind as to some of these points. In answer to his question about pardon of sin, I was very glad that he could understand my explanations—that God gave the Lord Jesus to die in the stead of sinners, and that they could be saved on his account. "If a Sepoy (native soldier) were condemned to die by a Court Martial for murder, and another Sepoy would die in his place, then, if the court approved, the guilty man might be set free." "No; but the court would not be willing." "But, if they were willing, he might." "Yes, then; but is God willing?" It was a privilege to assure him, that God is willing. "How do you know?" "From his holy word." He finally took a Testament to read more about these things; as did the other Baboo; promising to come to me for explanation when they find difficulties. Two or three

things were impressed on my mind during this conversation—a heathen may be a shrewd, clever man—a knowledge of science may be very useful, whatever be the disparity between the cultivation of the missionary's mind, and that of the heathen around him—and all efforts are utterly hopeless without the influence of the Holy Spirit. In regard to the second, I found what acquaintance I have would need some "brushing up," if he had pressed his inquiries a little farther. And, in regard to the last, it is, to human view, an impracticable task to change a man's views and feelings, when all his previous education, associations, prejudices, and interests, are directly opposed to such a change; and when, instead of honor, reproach will surely follow—instead of comfort, hardship and suffering, if not actual poverty.

Reading the Gospel with a Baboo, &c.

Dec. 26.—Gave two Tracts to two young men, who could read with great fluency, and seemed intelligent; and who seemed glad to receive them. In the afternoon, Baboo Har Nath came again, and read with me the first six verses of Luke's Gospel. He had evidently considered every clause with care, and seemed anxious to understand it. What pleased me most was, that he received my explanations with a teachable spirit; not cavilling, or attempting to display his own powers of argument. My opinion of his good talents is quite confirmed; and I am thankful that he is willing to come and read the Scriptures with me, and that he seems to regard it as a favor. He is yet a young man—perhaps not older than myself—and, with his talents, and his influence owing to his high caste, would seem to be well adapted for great usefulness among his countrymen. The Lord hear my prayers for him!

Dec. 28.—*Lord's Day*.—Preached in the forenoon from Mat. 1:21. Rather a better attendance, than on the former Sabbath—perhaps forty persons present. Gave some Tracts to a Sepoy, and to a native Doctor; and lent a Hindustani Testament to the two young men who came again yesterday, and who brought them to-day after reading them. I prefer the plan of *lending* to giving, in regard to those who feel interest enough to come and ask for them; as it brings them back when they have read them, and I hope will make them more careful in the perusal. Baboo Har Nath came about sunset. He was anxious to have come sooner; but was too busily employed with writing; as he is writer to one of the Regiments. He read twelve or fifteen verses further in Luke 1:—seems very honest in his efforts to understand what he reads. His mind is of quite an inquiring turn.

Dec. 29.—Learned more definitely about the invitation referred to under date of 24,

Through the Vakil, Captain W. and myself have sent word, that my health will not permit me to undertake a school, it being necessary to go to the Hills by March; but, that, feeling the honor of the invitation from his highness, and wishing to gratify him by giving any information in my power, I propose to myself the pleasure of paying him a visit of about a month, if he still wishes; mentioning also, that it would be impracticable to remain longer than a month at his court, on account of the injunction from the medical adviser to go to the Hills. When an answer is received, I shall know what to do. I leave this matter to the direction of the Lord, by his holy Providence; and I am thankful to find my mind wishing simply to know his will, and then to do it. I would not have any will of my own in regard to this matter, lest it should lead to evil. A circumstance occurred this morning, which seems to give further light, and which, if I should go, will greatly facilitate the attainment of my objects—that is, the kind and generous offer of Capt. W. to let his Persian Munshi go with me as interpreter—the best qualified person, probably, that could be found at Lodiana.

School of Native Boys.

Dec. 31.—I feel a good deal encouraged about the school for natives, at which I attend about an hour usually every day. There are now between 25 and 30 boys, whose progress is good. Some of these boys have fine open countenances, and their minds seem to correspond with the pleasing promise of their faces. The instruction they are now receiving, though not as exclusively religious as the instruction given in a *Sunday School*, is yet as decidedly based on religion, as it often is in the schools of the United States; and is much more religious than the instruction in the great majority of schools there. This is owing partly to the kind of books we have introduced, and to which no objection has been made, nor any kind of hesitation expressed about learning them. In this little school there are five or six Afghan boys, five or six Kashmeras, three or four Punjabs, and the rest Hindus. The greater part of them are Musselmans.

Visit to the Families of exiled Afghan Kings.

Jan. 2, 1835.—Having been the bearer of some books which were sent as presents by a lady in Calcutta to the families of the Afghan kings who are living here in exile, I went with Capt. W. to-day, to pay my respects. We called first on the older brother, who was deposed and cruelly deprived of sight by the present king of Afghanistan; also, a brother of the two ex-kings, whose families are here at Lodiana. We found a respectable looking, rather elderly man, with a full black beard,

sitting on a sofa. We stood all the time, as did several attendants. Nothing of interest occurred. The conversation was a good deal miscellaneous, and carried on in Persian, their Court language.

Afterwards, we called on the queen of the other brother, who is now absent, making some efforts to recover the kingdom. Had the king himself been here, we could not have had an audience with the *begum*; as it is contrary to etiquette for the queen to give audience if the king is present. As it was, we did not see the lady; as she remained behind the *pardahs*, or screen, through which the conversation was held. A few poor eunuchs were in attendance outside, where Capt. W. and myself stood. Who may have been inside, we, of course, could not know. Only the voice of the *begum* was heard. The conversation was also miscellaneous here; though of more interest than at the blind king's. She referred, with great interest, to the visit they had received from the lady that sent the books, who was admitted behind the *pardahs*, and whose intercourse with the ladies of these families left a favorable impression in behalf of our system of education and accomplishment. The queen expressed her regret, that she was now too far advanced in life to think of making any efforts to procure the knowledge that lady had. She made a remark or two in regard to my profession as a "*Padre Sahib*," which showed the feelings with which they look on men devoted to religious life. After expressing her satisfaction at hearing that I had adopted my profession from preference, and not from ancestral descent, she observed that it was much more important than any other; as it related to the next world, as well as this. She said to Capt. W., "You are a learned man I know, acquainted with English and Persian; but I suppose the *Padre Sahib* has much more knowledge than you have;" a remark which was amusing to us; though indicating the common opinion among Mohammedans, that learning belongs especially to the ministers of religion.

The audience, interview it could not be called, was of considerable interest to me, as presenting human nature under different circumstances from what I had before seen. This lady is evidently a woman of good mind; but, under the present system, even if she were educated in the manner common among Christians, is prevented from exerting that influence which a lady of her rank and talents would exert in Christian countries. This rigid seclusion, which is common in these eastern countries, and is more strictly enforced according to the ascending dignity of rank, also renders it important that there should be ladies as missionaries, who might have access where no man, not belonging to the immediate family, could ever go.

Visit from Baboos.

Jan. 4.—Lord's Day.—Had English service, as usual. The attendance about as last Sabbath. Preached on the justice of God. In the evening, Baboo H. came to read the New Testament with me. I had nearly given up expectation of his coming back; though I knew that the duties of his office required more attention than usual. It gratified me to find that this was the reason of his absence; that he still manifests willingness to read thus with me, and is determined to understand the meaning of what he reads. We read to the 46th verse of Luke 1st, in course; and, though a number of the transactions mentioned are out of the usual order of nature, he displayed no disposition to cavil or start objections. He expressed much regret when I told him I should have to leave Lodiana in a month or two. I would hope, that the Lord will have mercy on this man, and wish to pray often for him.

Afterwards, the other Baboo called—a most worldly man, but very friendly towards me. I was telling him about the love of Jesus in taking our nature and dying for our sins, with some of the circumstances of his death, and had hardly finished the last remark, when the Baboo observed in reply, "Very nice this place you got here;" and began to remark on the fine winds, comparative advantages of my present residence over a house in the cantonments, &c. I soon cut short the conversation, and presently he took leave. Patience, watchful to improve opportunities, is a necessary qualification in a missionary.

Days of Concert Prayer.

Jan. 5.—This being the first Monday in the present year, I have spent it chiefly in religious duties, in reference to the conversion of the world. Though by myself, I trust the exercises of the day have been profitable to me; and I hope the Lord will hear my prayers for the multitudes around me who know not God, as well as hear all the prayers offered this day for the general success of the Gospel throughout the world. I love these days of concert prayer. They seem to connect me more closely with the Lord's people, from whom I am separated by distance, I hope not by difference of spirit. On these days, I seem to have a common place of meeting with them. More, much more fervent effectual prayer for the influence of the Holy Spirit appears to be greatly wanted. I am inclined to think, that one of the greatest deficiencies of Christians is in regard to this matter. I am convinced this is true of myself. O, to know, by actual experience, the full meaning of our Savior's promises concerning the giving of the Holy Spirit to those who believe and those who ask!

SECOND MISSIONARY REINFORCEMENT.

The Western Foreign Missionary Society, after a season of trial, is now favored with encouraging prospects of success in prosecuting the object of its institution. Our Mission to the Western Indians appears to be prosperous; but it ought to be greatly, and with expedition, extended to various tribes to whom the Gospel is yet unknown. Our Mission to Western Africa, after deep depression, approaching to entire dissolution, has been revived; and, if a competent number of laborers can be obtained, willing to spend and be spent for Christ in that important field, the mission there may yet prove a blessing to thousands who have never heard the joyful tidings of salvation by "Christ the Lord." Our Mission to Northern India is becoming more interesting by the increase of its numerical force and the opening prospects of its extensive usefulness to the diversified inhabitants of that populous country.

Our readers have been informed of the safe arrival of our First Reinforcement at the capital of Bengal. And now we have the pleasure of announcing, that the Executive Committee are making arrangements to send to India, towards the close of the present month or the beginning of the next, a *Second Reinforcement*, consisting probably of twelve or thirteen persons; including 3 or 4 ordained ministers and their wives, and two young men who have been favored with a Collegiate education, and contemplate entering the sacred ministry. If it please Divine Providence to preserve the lives and the health of our missionaries who are already in India, and of those who expect soon to embark for the same destination, it is believed that the whole will be sufficient to occupy more than one station. If so, the principal station may be in a central position, and others in different directions from that point, but not so remote as to cut off frequent opportunities of correspondence, consultation, and assistance in times of necessity. The place where the efforts of the mission are concentrated, it is reasonably supposed, ought to be the site of a well regulated High School, a Printing establishment, a Depository of Books, Tracts, &c.

It appears from the letters and journals of Mr. Lowrie, that there are many important missionary fields in India. Besides Calcutta, he mentions several places which he passed in his voyage ascending the Ganges, where it would seem, stations might be formed in hope of beneficial results. He also takes particular notice of the town of Futtehpore, an English Civil Station, about half way between Allahabad and Cawnpore. Mr. R., Judge of that district, a remarkably judicious and pious man, wrote to Mr. Lowrie in reference to this place, in substance as follows: "It is my

opinion, that Futtehpora presents a good field for the labor of a missionary. Many native boys show a strong disposition to learn English, are willing to read the Scriptures, and evince some thing more than a mere want of zeal for their own customs and religion. Were a missionary established here, he would probably find his time and attention amply occupied. But should he have leisure, the two neighboring stations of Banda and Humeerpore, each 40 miles distant, might profit by his labors. I see no difficulty in his way. A disposition for instruction is evinced by the natives. A very large and commodious bungalow in the town could be rented for a moderate sum. Futtehpora is a healthy place. There are several large towns near, and miles within a reasonable distance. The roads are good, and the facilities for travelling great. We have also a school, attended by thirty boys of the town, who all read the Bible; and thirty orphan boys, who have lost all their prejudices of caste." Mr. Lowrie says: "You will perceive, that Bundelkund on one side, and Oude on the other, both large territories and quite unoccupied, will be reached from Futtehpora." Our mission in India is located at Lodiana; but what other stations may be selected and occupied, or what branches of this mission established, cannot yet be determined. After the return of Mr. Lowrie from Lahore, to which he set out January 28, to visit the Ruler of the Sikhs, more information of the country and its population, and of openings for missionary operations, will, we trust, be communicated to the Committee, which will enable them to make judicious arrangements in reference to the location and employment of all the members of the mission.

In the mean time, the Board need the liberal contributions of the churches and of benevolent individuals, to enable them to meet the expenses of the outfit and passage of the Reinforcement now preparing to sail for India, and to execute other enterprises for the evangelization of the heathen in foreign lands. And they desire the prayers of Christians, that they may be divinely directed, and their labors to extend and build up the kingdom of Christ, and save the souls of men, may be rendered effectual to these all-important ends. The conversion of the world is an object inconceivably important; and those who contribute to its accomplishment from a regard to the glory of God and the salvation of men, will receive a gracious reward: "He that watereth others shall be watered also himself." "Give; and it shall be given to you, good measure, pressed down, shaken together, and running over."

MISSION TO THE WEAS.

Advices, dated July 15th and 23d, have been received from this mission. Mr. Kerr says;

"We are about to erect a little building for Mr. Lindsay. He teaches half the day, and cuts logs the other half. Mr. Bradley has been considerably afflicted with the ague. Our Indians drink less this summer than ever before. On last Sabbath, three more of them signed the temperance pledge."

A letter of later date from Mr. Kerr, to a member of the Executive Committee, states, that the members of the mission family generally have suffered from the fever and ague, and that the infant son of Mr. Kerr has been removed by death. But the missionaries are encouraged by the increased attention and seriousness of the Indians.

The following letter of the Wea Chief, to Mr. Turner, of Alleghenytown, on receiving from him the present of a small compass, will not be uninteresting to our readers.

"Wea Mission House, May 25, 1835.

Mr. JOSEPH TURNER—My friend, shake my hand. You send me that thing, (the compass,) me glad. What the missionaries tell me is true. My friend, the mission has come here to live at my town. Me glad. Me take the words into my heart. I am not crooked; my heart and my mouth are one. What the missionaries tell me about the Good Spirit, I believe. I know him. The mission has come among my people. Now we want to live like white people. We want to throw all the bad away. We do not want to drink bad water any more. Some want meeting and school. Some Indians do not want these things.

My friend, I want to tell you what the missionaries say is right. They tell us not to steal, not to kill; but to get a good heart. They have meeting. That is the best way.

My friend, I am now very old. The Great Spirit knows me very old. I do not know when I shall die; it may be this year. I must die, and I do not know how soon. I will live again. I want all these my children to live like white people—to become clever people. Some, may be one half of the Indians, some of them Peankeshaws, do not love mission. Before the missionaries come, all the Indians lie and drink whiskey. Now some of them quit these bad things. They do not want to go in the crooked road. They want to go in the straight road.

My friend, Mr. Turner, shake my hand. This is all. This letter my sister (Mrs. Hannen, then on a visit to the station) will carry to you. I am old. After a while, I must die; me cannot tell you how soon.

Negro Luen—Tibia *Aethiopica*,
his mark."

FOREIGN MISSIONARY INTELLIGENCE.

(Translated from the Chronicle.)

STATEMENTS OF THE SOCIETY.

In the *Chronicle* of the Society for 1832, we find an interesting account of the progress of the Society in the department of the Doubs, from which we have translated the following statement.

General Feb. 10, 1833.—In 1832, the Society determined to send a colony of colporteurs into the Doubs. It was seen at the outset, that, in order to be successful, the Society must spread its arms with *energy* and *perseverance*. At present twenty-five persons are engaged, and are rapidly evangelizing the Doubs, and are here to be seen, having completed their studies. The national clergy of the Canton de Vaux and St. Vierge of the Episcopal Church of England encouraged the Society by offering a substantial fund. From the very year when we have used this *Chronicle*, the Society gave much activity to the work of Bible circulation. Some Christians of the humble class, instructed by grace, offered to pass the mountains which separate Geneva from France. The faithful laborers penetrated into the interior of France, the more they found the want of Bibles, and in eleven departments, which they visited, found a hideous mixture of the darkest infidelity with superstition. The colporteurs became more numerous, the sale of tracts and the Scriptures remarkably increased; and soon there were symptoms of awakening and religious inquiry. In 1833, the Society perceived the time was come to send out evangelists, to establish preaching stations in cities where the word of God seemed to find attentive hearts. Mr. Hoffman made the attempt at Tournus, (Saône and Loire), to hire a room; but found only from twenty to thirty persons, generally not paying much heed. He felt discouraged. But scarcely had eighteen months passed till hearers were multiplied; and now, in that department, there are ten large rooms crowded with hearers.

At Chalons-sur-Saône, January 31, 1835, Mr. Hoffman writes: At Bourgeneul, from 600 to 700 persons from all the neighboring villages have assembled, of whom many were women. They were very attentive. I combated the pretensions of Popery with all my strength. With me, the time for caution in this respect has long since passed. I certainly would not make a sermon including nothing but controversy; but never, when an opportunity of demolition occurs, will I allow it to escape. Many Protestants at Chalons appear very serious. Our assemblies have become very numerous, and interesting gravity and attention prevail. The priests are highly ex-

posed. Before they despised, but now they hate and persecute their hatred. In 1834, the priests were threatened me; but I was not afraid. Yesterday's assembly at Bourgeneul was very attentive; and I was very successful. As the priest had declared that I was a *false prophet*, I, for my part, I loudly attacked Popery; and he was present to help me for there was not a single woman, nor a moment of inattention on the part of the men. I preached two hours. We must seek a larger place of meeting. Many have ceased to attend, because they find no room. They have come a league through rain, mud, and cold. The whole country is in movement. The demand is often made to the colporteurs,—"Will not the pastor come also into our villages?" A man said to me,—"They are waiting for you at Bussy; they have already prepared a room; when will you go there?" There is great expectation. The net brings a great draught of fishes. Must we not take courage—forget every anxiety, and rest on Him who causes his Spirit to blow on the dry bones? O, I entreat you, be ready to answer to the call of the Lord. Calculate nothing. He will give all that is necessary. In a letter, dated February 5, Mr. Hoffman gives many deplorable details of the blind rage of the priests, who condemn and anathematize from the pulpit the evangelists, with those who distribute, and those who receive the word of God. And in another letter, dated February 9, Mr. H. states, that he was founding two new churches in the vicinities of Bussy and St. Dezert, which makes the number committed to him, five; and he contemplates establishing stations for preaching at Rully, Fontaine, Chagny, and St. Leger. The assembly at St. Dezert consisted of two hundred and fifty persons, in two contiguous rooms, talking and laughing; but when he arrived and sat down at the table, all were silent, took off their hats and listened. He was much pleased with their attention; and says to Christians, "Pray for these poor people, that they may not be turned from the truth by the influence of the priest."

The pastor Zipperlin writes, January 30: Preaching is always well attended at Lons-le-Saunier. Even in the most unfavorable weather, the passage, stairs, &c., are all full; and I am obliged to exert my voice exceedingly, to be heard. The colporteurs have sold here 350 N. Testaments and many tracts. The priests are reduced to extremities. They proclaim from the pulpits, that these books must be burnt. But the more vehement they are, the more do the people buy. I hope that, if Satan could raise the sacrilegious flame, in many families copies of the Scriptures would still remain. The zeal of the dear colporteurs is in-

defatigable. They brave the most dangerous ways in the most inclement weather, and furious dogs which guard the entrance of houses.

The colporteur Albino, at Chalons, February 9, writes:—The meetings become more and more numerous. The Jews are very regularly here. Mr. Hoffman preaches with extraordinary power; sometimes endeavoring to sap the foundation of Popery; sometimes, seizing the two-edged sword of the Spirit, he strives to combat prejudice cut out and probe the corruption of men. There is a demand for ministers at Conches, St. Leger, St. Dezert, Bussy, Fontaine, Rully, Chatenoy, Givry, and Bourg-neuf. To speak plainly, all is in a state of fermentation. When we meet inhabitants of villages near those where worship is established, they say to us, in a supplicating tone, "When will they come to us? Will they leave us without preaching? Is our community too small to come to?—and yet there are many families." The commune of Rully is most interesting. Never have I found more gentle, intelligent, pious people. As Caffarel, (another colporteur,) and I approached, they eagerly asked if we were the persons who preach at Bourgneuf and Givry—questioned us about our faith and hope—listened attentively, followed us into the neighboring houses, and said to us: "Ah, sirs, are these the false prophets from whom they wish to alienate us? Come and preach here. All will hear you with pleasure; for you preach sound doctrine and good morality." I went to Givry, to assist Mr. Hoffman. The assembly was very numerous and attentive. The people wish to employ an evangelical schoolmaster, and say they will no longer send their children to the Popish teacher. Thus the good work advances. The Society employs three evangelists and seventeen colporteurs; but these are quite inadequate to the pressing demand.

SWEDISH MISSIONARY SOCIETY.

From the Evangelical Magazine we learn, that Christians in Sweden begin to be awake to the important duty of spreading the Gospel in Pagan lands. On January 6, 1835, the Swedish Missionary Society was formed at Stockholm. The plan and arrangements, having been submitted to the King, received his sanction, February 27. The Society embraces all evangelical Christians who are disposed to unite in the common cause. Hence, Rev. George Scott, of the Wesleyan connection, and Rev. Mr. Warnke, of the Moravian, have been chosen members of the Committee, and the former appointed Foreign Corresponding Secretary. The Bishop of Gottenburgh, Dr. Carolus Fred, led at the first public missionary meeting, and delivered a very suitable address from John 10:16: "Other sheep I have," &c. A monthly paper, called "*Missions Tidning*,"

or Missionary Gazette, has been blessed of God as a means of conveying intelligence, rousing attention, and stimulating the desire of thousands to embark in the enterprise. It was commenced July 1, 1834, and contains, besides original matter, copious translated extracts from British, American, German, and French missionary publications. It is exceedingly well conducted, and the number of subscribers is rapidly increasing. The Society is engaged in preparatory operations; but hope, ere long, to have the unutterable pleasure of seeing Swedes, sent out as missionaries by Swedish Christians, enter, as fellow-laborers with their brethren of other nations, into the large harvest-field. The last accounts are very gratifying. The cause is embraced by individuals of all ranks, who come forward voluntarily to join the ranks of the grand missionary army. It appears that a new day is dawning upon the church of Christ in Sweden. There is anxiety to do something to benefit the poor Laplanders. May love to the Redeemer, and to the heathen for his sake, continue to burn in the hearts of the Swedes, and of all people!

THE BATOO AND NIYAS ISLANDS.

An interesting account of these islands in the Indian Archipelago is given in the journal of the late Messrs. Munson and Lyman, which is published in the *Missionary Herald*. The following brief abstract is presented to the readers of the Chronicle,

The Batoo group rests on a solid bed of limestone. The soil is a light sand, intermixed with a black mould. Among the fruits are the plantain, pine-apple, shaddock, jamelow, lime, orange, potato, sago. Fowls, hogs and monkeys abound. The principal employments of the inhabitants are fishing and making cocoa-nut oil. The climate is said to be unhealthy. The islands are mostly low and swampy, covered with vegetation constantly rising and decaying. A Niyas village is *sui generis*, situated near the sea-shore, in an oblong square, enclosed by a substantial stone wall, the two ends and backside occupied with houses, all united, with a large well near the gateway; and it excels in neatness of design, skill of workmanship, and cleanliness. The customs are rather singular. A birth, a death, a marriage, a visitation of pestilence, are all attended with feasting. In great feasts several villages unite, each furnishing several hogs. The Niyas cut off the front teeth level with the gums, supposing it adds to beauty. It is a painful operation, done at twelve or fifteen years of age, and injures the voice. They marry young—the female sometimes at ten, the male at fifteen. The priests are numerous.

Their chief employment seems to be making likenesses of evil spirits, and holding converse with the devil in cases of sickness. For this they are well paid; yet their income from this source meets not their wants. They labor daily as other citizens. The Niyas men are better built than the Malay—the skin lighter—body more slender and far more athletic. Their countenance indicates intelligence. Their language is peculiar, and their words uttered with great rapidity and noise. Their arms are the wooden shield four or five feet long, the spear, kris, and sword. Their dress is extremely simple. The men wear strips of partly-colored cloth, not enough to cover them, with rings in the right ear, and on the right arm and finger. The women put on a narrow sarong, and yellow scarf, to cover the shoulders—have rings in both ears, and armlets of brass. Their ears are perforated with enormous holes, and overloaded with ornaments.

The natives of the Batoo group are superstitious and degraded; but are not in a hopeless state. They have "gods many"—a shapeless piece of wood, a branch of a tree, a bundle of palm-leaves, &c., to which they sacrifice, because, they say, "it is customary." Their superstitions sit lightly upon them. They seem not to know the name of their most solemn services. They are scattered, yet collected; ignorant, yet intelligent; superstitious, yet appear without any religion. They neither know nor worship the good God. All their sacrifices are to propitiate the evil spirit, and avert the calamities which he may inflict. Rude likenesses of him are tenfold more numerous than the population. Yet they are not so low in morals as most heathen. Murder is fined. Licentiousness is not as it is in most heathen countries. Their external circumstances are favorable to missionary operations. Families live together in compact villages of from 50 to 400 souls. A small bell rung would, in a few moments, collect the children of a whole village for school, or all the people into a large hall for Christian worship.

The island of Niyas is so near the equator as not to have regular monsoons. There is rain at all seasons of the year, and little certainty in the winds. The common Niyas speak five different dialects—which are mere modifications of the original. Besides these, there is the court dialect, used by the rajahs, &c. The island is divided into small districts, containing villages. Over each village is a chief; and over the whole district, a head chief, or two united, who exercise no unlimited power, but preside in their councils, &c. Causes are decided by a council of all the chiefs in a district. The mass of the people reside in the south of the island, in walled villages. They

trade chiefly in slaves and rice, which they exchange for tobacco, iron, steel, and cloths. The slave-trade causes every man's hand to be against his neighbor. Sometimes parents sell their own children, and children their own parents; and a man, whose wife dies, sells a child or two to purchase a second wife. The number of slaves annually exported is about 500. At the north of the island, the people are more quiet and peaceable, and there is more parental and filial affection. The women are not allowed to eat with the men, and are compelled to endure hard labor. Yet a man can purchase nothing without his wife's consent. He may marry as many wives as he can support; and there is no divorce. The price of a wife is according to the rank of her family, from \$100 to \$600, payable only in gold. A man of thirty years may marry a girl of six or seven. Property descends in the family equally among the sons, and the price of their sisters is equally divided among them. Adultery is punished by strangulation—murder, by death—theft, according to its degree—poisoning, the death or slavery of the criminal and all his relations, with the confiscation of their property to the chiefs. There are on the island 1500 Malays, 300 Chinese, 50 Bugis. The animals are deer, hog-deer, monkeys, hogs, dogs, cats; and some buffaloes, goats, and horses. The island is generally healthy. But last year, the small-pox raged and carried off many. The decoction of a plant and much bathing in cold water are all the treatment of a patient. If it does not succeed, they sacrifice to satan. They have no temples, no holidays, no public priests properly so called. They believe in two gods—*Lo-ve-langi*, the benevolent God above, and least powerful with men on earth; and *Batoo-bedami*, satan, who has power over all men and evils in this world—to whom they make all sacrifices, through the medium of images in their houses. They exhibit no signs of musical taste. Their song, which accompanies the dance, is a rude bawling. Their drink is water, and the water of the young cocoa-nut. But their great feasts are closed with an intoxicating drink, made from the palm, which causes quarrelling and sometimes death. They live insulated—have few boats, and seem content to live and die in their own native village.

The character of the Malays, like their own language, is a curious compound. They have all the frankness and loquacity of the Chinese—which they use to gain something out of you; but further than that, they are cold, indolent, and listless. They desired the missionaries to settle down and "civilize the Niyas, and teach them to wear cloth and trade like men and not any longer live like beasts and birds."

DOMESTIC MISSIONARY INTELLIGENCE.

MISSIONARY SOCIETY OF THE METHODIST CHURCH.

The 16th annual report of this society has been published. The receipts of last year were \$33,330.34; the expenditures, \$38,530.98. The AFRICAN Mission, in Liberia, is prosperous. The citizens are generally industrious and orderly, the Sabbath is strictly observed, the ordinances of religion much respected, and public worship well attended. The ABORIGINAL Missions are the following: 1. The *Wyandot*, the oldest on the list. There are two missionaries, one of them a native, who have four places of preaching, and the care of 203 church members; with an infant school of 40 children, 36 of them natives. 2. The *Choc-taw*, west of the Mississippi, has three missionaries, and about 732 members. It has been opposed by Pagan Indians, but not destroyed. 3. The *Oneida* has been diminished by emigration to Green Bay; but 128 members remain. Of this tribe 150 are members of the Temperance Society. There is a school of twenty children, and a Sabbath school well attended, in which the Scriptures are taught in English and Mohawk. 4. The *Shawnee* mourns over the death of Fisk, the chief of the tribe, early converted to Christianity, who exerted a happy influence. Yet the work of God advances. The church members have doubled during the year, and now number 120. The school contains 27 scholars. 5. The *Delaware*, which has greatly prospered, and has now 57 church-members, 50 of them natives. 6. The *Peoria* is equally prosperous. The church-members are 80, and the school is doing well. 7. The *Kickapoo*, where a leading Indian has become a very useful preacher. He and 400 of his people are united with the church; some of whom have novel notions about divine worship; yet are strongly attached to the Gospel. There is a flourishing school of 50 scholars. 8. The *New Cherokee*, strengthened by emigration from the Cherokee nation, has two preachers and a good interpreter, 300 church-members, three schools with nearly one hundred scholars. Recently, fifteen have been hopefully converted. 9. The *Creek* has suffered from want of

missionaries. The church-members are about 247. The schools are prosperous, numbering 51 regular scholars, and 100 occasional. 10. The *Old Cherokee* numbers 525 church-members, 508 Indians, and 17 colored. There are 8 schools, and probably 200 scholars. Notwithstanding the removals from this nation, there remain 13,000, to whom, with the whites, the Missouri Conference are laboring to send the Gospel. 11. The *Huron* has recently been favored with the hopeful conversion of 70 souls, chiefly whites. The church-members are 178 whites, 30 natives. The mission school prospers. 12. The *Green Bay* is in successful operation. Several soldiers and citizens have become hopefully pious. Among the *Oneidas*, 12 miles distant, there are 40 church-members, 3 preachers, 2 of them natives, and a school of 38 children. 13. The *Sault de St. Marie* has 60 church-members, and a school of 20 scholars. There are also stations at Fort Brady and Missionville, where there are flourishing Sabbath Schools and Temperance Societies. Parts of the New Testament are read in Mohawk. 14. *Grand Traverse Bay*, where reside about 250 Chippewas, who are instructed in the Christian religion. A school is established for the benefit of their children. Some merchants have co-operated with the missionary. The *Flat Head*, beyond the Rocky Mountains. Mr. Lee writes, that the Indians whom he had seen, were friendly and gave him a cordial welcome. He thinks missions ought to be established—one at Larnie's Fork, 30 days' march from Fort Independence; one among the Crow Indians, in the country between the Missouri and Yellow Stone; and one among the Blackfeet Indians, in the neighborhood of the Rocky Mountains; thus forming a line of operations among several tribes, to conciliate the natives, secure their friendship, and establish a medium for the communication of intelligence and of supplies to the missionaries. DOMESTIC MISSIONS. These employ 109 missionaries, and include 13,109 church-members. Add these to the foregoing, and the numbers will be, 144 missionaries, 16,430 members, 32 school teachers, and 940 scholars.

ANNIVERSARIES IN GREAT BRITAIN.

Continued from page 142.

JEWS' SOCIETY.

The 27th anniversary was held May 8, Sir T. Baring in the Chair. Resolutions were adopted, acknowledging with gratitude to God the exertions of the friends of the Socie-

ty; but expressing the opinion, that the Christian church has not yet manifested due interest in behalf of the Jews; hailing with pleasure the publication of part of the Liturgy in Hebrew, and the intimate connection of the

Society with the Church of England; ascribing to God alone all glory and praise for the success of the Society's labors, and looking to his Spirit and blessing as their only hope of future usefulness. Receipts of the year, £12,458; expenditures, £10,868. Rev. J. Wolff, just returned from Malta, gave an account of his extended journeys. Professor Tholack stated as an undoubted fact, that more Jews have been proselytized within the last twenty years than before, since the first ages of the church. There has been astonishing success in Germany, Poland, and the capital of Silesia. In the University of Breslaw there are three Professors who were formerly Israelites—Professors of Philology, Chemistry, and Philosophy, besides a clergyman; at Halle, no less than five—one of Medicine, one of Mathematics, one of Law, and two of Philology. All apparent conversions are not real; yet of thousands who have embraced Christianity, doubtless hundreds are true Israelites, baptized, not only with water, but with the Holy Spirit. The children of those who profess Christianity are educated in the true faith. Professor Tholack's theological lectures at Berlin were always attended by Jews. Conversions have occurred among distinguished Jews. Dr. Neander, of Berlin; Dr. Brauner, of Breslaw; and Dr. Stahl, of Erlangen, are persons of the highest scientific reputation, and now faithful followers of Christ.

SUNDAY SCHOOL UNION.

The annual meeting of this Union was held May 7, T. Challes, Esq., in the Chair. Two rooms were crowded. In Denmark, grants have been made to two Sunday Schools. At Corfu, 3 Greek and one English S. School are prosperous. At Cape Town, S. Africa, are ten schools, and 575 scholars. On Van Dieman's Land, there are 5 schools, 27 teachers, and 320 scholars. At Hushine, Mr. Barff has translated the Parable Catechism into the Tahitian language, which has been printed on the island for the use of schools. In the W. Indies, there is great demand for elementary books. The cry is, "Spelling Books—more Spelling Books!" Mr. Knibb writes, that 10,000 primers have been disposed of in his neighborhood, and 10,000 more have been ordered. At Home, grants have been made to 19 places, amounting to £330, to aid in erecting school-houses. Mr. Wilson, a travelling agent, has passed over 9 counties—visited 11 existing Unions—formed 4 new Unions, and held the usual meetings at 7 considerable towns. The returns made to the Union show 11,811 S. Schools, 128,816 teachers, and 1,224,404 scholars, in Great Britain and Ireland.

IRISH EVANGELICAL SOCIETY.

The 21st annual meeting of this Society was held May 12, T. Walker, in the Chair. The attendance proved that the public continue to take interest in the evangelization of Ireland. The report was read by Rev. A. Tidman. The agents employed last year were 48, under whose pastoral care 22 Christian churches are placed. They are all missionaries, their circuit of itinerancy extending from 5 to 20 miles. They have preached the Gospel in at least 200 cities, towns, and villages. They are active promoters, in Ireland, of the Bible, Temperance, and Tract Societies, and Scriptural education. They have been opposed both by Romanists, and prejudiced Protestants. The report bore honorable testimony to the self-denying labors of many of the evangelical clergy of the Irish church.

CHRISTIAN INSTRUCTION SOCIETY.

The 10th anniversary of this Society was held May 5, the Earl of Chichester in the Chair. The report was read by Rev. J. Blackburn. It stated, that the Society had, during the year, circulated 566 copies of the Scriptures—visited and relieved 1662 cases of distress—and brought 2976 children under religious instruction in Sunday Schools. It has now 75 associations, 1630 visitors, 91 prayer-meetings, and 40,666 families under the religious care of its agents. The Committee have provided 50 loan-libraries, of 50 volumes each. Many jails and poor-houses have been brought under the notice of the Society. The receipts have been £1041; the expenditure £1024.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The 30th anniversary of this Society was held May 11, Lord Brougham in the Chair. The report was full of animating details. It noticed the legacy of £2000 by J. B. Wilson, Esq., the enlargement of the Society's premises, the prosperous state of the model school, superintended by Mr. Cronwell; the aiding, preparing and sending forth of 103 agents to stations of usefulness, the union of Churchmen and Dissenters in the work, £6800 from the grant of Parliament, and the assistance afforded to 59 schools, in which 7250 children are instructed in the great principles of the Bible. Receipts £2445; expenditures £3482.

LONDON ITINERANT SOCIETY.

The 36th anniversary of this Society was held May 11, T. Livesey, Esq., in the Chair. The report, read by Rev. G. Evans, stated, that two new stations have been opened, and most of the spheres occupied presented features of

peculiar encouragement. The debt had been reduced to £105. Rev. Mr. Stutevant stated the pleasing fact, that there are from 8000 to 9000 pious men itinerating weekly in the villages of England. A pious clergyman of the Church of England had intimated, that, if the Home Missionary Society would send a mission into his district, he would subscribe ten guineas annually for his support.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

This Society held its annual meeting May 16, Lord Brougham in the Chair. The spacious room was crowded to excess; which showed the deep interest of the Christian public in the vital question of religious liberty. The noble Chairman, in an eloquent speech, discussed the grievances which yet affect Protestant Dissenters—church rates—exclusion from the universities—the necessity of repairing to the national church for the celebration of marriage, &c., and touched with emphasis

on the case of Mr. Childs, immured in Ipswich gaol, by the *spiritual court*, for refusing to obey its summons, demanding the payment of certain arrears of church-rate. The meeting expressed indignant feelings while the facts of this persecution were detailed. All the resolutions which were passed had relation to religious liberty in general, the Dissenters' grievances, and the oppression of Mr. Childs.

NAVAL AND MILITARY BIBLE SOCIETY.

The 55th anniversary of this Society was held May 12, Marquis of Chalmodeley, President, in the Chair. Receipts £2991: payments, £2978. Issues to the army, 3589 copies of the Scriptures, making a general total to the army during the last ten years, under existing regulations, of 51,568 copies. Issues to his Majesty's ships, 2062 copies. Total of the year, 12,968; making a grand total from the beginning of 297,038 copies.

(To be continued.)

GENERAL RELIGIOUS INTELLIGENCE,

Selected and abridged for the Chronicle.

The Volume-Enterprise.—At the annual meeting of the American Tract Society, May, 1835, it was unanimously resolved, that "the Society will endeavor, as soon as practicable, to supply with its STANDARD EVANGELICAL VOLUMES the entire accessible population of the United States." From an Extra of the Tract Magazine it appears that this enterprise meets the cordial approbation of numerous distinguished clergymen and laymen in different parts of our country. Some of the principal volumes are the following: viz., Doddridge's Rise and Progress, Wilberforce's Practical View, Edwards on the Affections, Bunyan's Pilgrim's Progress, Baxter's Saints' Rest, Baxter's Call to the Unconverted, Baxter's Dying Thoughts, Baxter's Life, Life of Brainerd, Life of Henry Martyn, Alleine's Alarm to the Unconverted, Pike's Religion and Eternal Life, Pike's Persuatives to Early Piety, Pike's Guide to Young Disciples, Flavel on Keeping the Heart, Keith's Evidences of Prophecy, Life of Rev. Samuel Gilpin, Cotton Mather's Essays to do Good, Beecher on Intemperance, Family Hymns, Temperance Volume.

Standard Works on Infidelity and Romanism.—A Society for diffusing Christian Knowledge has been formed at New York, of which Dr. Brownlee is President. One object is, to reprint the best works on the Infidel and Roman Catholic controversies, of a popular and interesting character. The numbers are issued weekly, in a royal 12mo pamphlet of 24 pages.

Price 6½ cents single, or \$3 a year. In 16 numbers are contained, Watson's Apology for the Bible; do. for Christianity; Dr. Mason's Conversation with a Young Traveller; Burgh's Character of Christ; Historic Doubts relative to Napoleon Buonaparte; Leslie's Short Method with the Deists; Dick's Essay on the Inspiration of the Holy Scriptures; Jenyn's View of the Internal Evidence of the Christian Religion; Lord Littleton on the Conversion of Paul; Robert Hall's Sermon on Modern Infidelity.

The Shorter Catechism in Sabbath Schools.—The Mass. S. School Society has published, to be used in Sabbath Schools, the 1st American, from the 6th Edinburgh edition of a work entitled "Exercises on the Shorter Catechism, in which the answers are minutely dissected, and, by a paraphrase and explanatory notes, may be explained and reconstructed by the learner; to which are annexed select proofs."

A Polyglott Bible is published by Mr. Bagster, an enterprising bookseller in London; containing Prolegomena, by Lee, Professor of Hebrew; the Samaritan Pentateuch; the Hebrew Bible with points; the Peshito Syriac N. Testament; the Greek Septuagint, and the Greek text of the N. Testament; the Latin Vulgate; the Spanish, French, Italian, and German versions; the translation of the New Testament into Hebrew, by Mr. Greenfield; and the English Authorized Version. It is most elegantly printed, so as to exhibit eight languages on every opening of the volume, which is a superb small folio; £8 8s. boards.

Conversion to the Protestant Faith.—On the 24th of May last, at Holzhausen, in the Grand Duchy of Hesse, Germany, a Roman Catholic priest, with all the members of his congregation, made their public profession of the Protestant faith; on which, they were all received into the Protestant church. So great a concourse of people had flocked together from all quarters, that it was necessary to perform the ceremony in the open air.

The Bibles in the London Depository are stated to be sufficient, if placed one against another, to reach 1200 miles. Two of the largest snips in the British navy would not be competent to bear up the weight of the Bibles now ready for distribution. Fifty-nine tons have been shipped to Antigua and Jamaica; and, that every negro may possess a copy, it is necessary to ship 100 tons more. Van Dieman's Land has contributed £3000 to the funds of the Bible Society.

Jesuits Suppressed.—A royal order was issued, July 4, in Spain, for the suppression of the order of the Jesuits; giving an annuity of 25 cents a day for the priests and monks, and 15 cents for the lay-brothers. They will not be permitted to re-unite in any body, under any pretext. The temporalities were to be taken possession of without delay—estates, effects, furniture, and movables.

A Commentary on the Epistle to the Romans has been published by the Rev. Dr. Hodge, of the Princeton Theological Seminary; which is noticed by the Presbyterian as containing "a brief syllabus of the contents of each chapter—an analysis, pointing out the principal matters discussed—a commentary, containing the obvious and intelligible results of a thorough critical examination—a brief summary of the doctrines; and finally, practical remarks."

A Narrative of the Visit to the American Churches, by Rev. Drs. Reed and Matheson, has been published in New-York, by Harper and Brothers, in two volumes 12mo; which embodies much information of our institutions, and will be read with interest by American Christians.

Miami Ministerial Association.—It is stated in the Standard, that a Society of this title has been recently formed, the object of which is to improve its members in their ministerial and Christian character. It is composed of ministers belonging to the Presbyteries of Cincinnati and Oxford. It meets quarterly at different places. Sermons, essays, and lectures, on subjects previously appointed, are read or delivered; and are subject to severe criticism, both as to matter and manner.

Alarming Statements of the increase of Roman Catholicism in our country, are made by the New-York Courier. If it continue to spread, it will speedily become dangerous, if not destructive, to our institutions. The

means of its wonderful extension are foreign—foreign subscriptions for the erection of houses of worship, to be tenanted by foreign priests, and devoted to the inculcation of doctrines acknowledging the supremacy of a foreign head—subscriptions raised in Austria, the divider of Poland, and the most despotic country on earth! In Austria, last year, above \$100,000 were collected and transmitted to the United States, with the avowed intention of propagating the doctrines of the Romish church!

Roman Catholic Societies.—The Journal of Commerce states sixteen startling facts, in relation to the efforts used to establish Romanism in our country; of which we mention the following: That a Society, embracing Austria and other despotic states, has been organized, to undermine our civil and religious liberties—that the agents of those foreign despots are mostly Jesuits—that Roman Catholic emigration to this country, and the increase here of Catholic cathedrals, churches, colleges, convents, nunneries, &c., are astonishing—that numerous Roman Catholic Societies, especially among the Irish emigrants, are organized in various parts of our country, and united by correspondence; the design of which is at least suspicious—and that an attempt has been made in New-York to organize a military corps of Irishmen, to be called the O'Connell Guards; thus commencing a military organization of foreigners!

A Society for the Diffusion of Useful Knowledge has recently been formed at Canton, China, by merchants, literary men, and missionaries; of which J. Matheson, Esq., is President, and Rev. Messrs. Brigman and Gutzlaff, Secretaries. It is intended to promote the intellectual and moral improvement of the Chinese, by publishing and circulating such books as may enlighten their minds, and teach them the arts and sciences of the West, and the Christian religion.

Decline of Mohammedanism.—Rev. T. Dove, Wesleyan missionary at Gambier river, West Africa, says, the system of Mohammedanism is rapidly declining, and must soon fall before the light and force of truth. He has distributed several copies of the Arabic Scriptures; and incalculable good is likely to be the result. The people, who can read, are anxious to obtain copies. Some of the Bibles, Testaments, and Psalms, have been carried hundreds of miles into the interior. Some of the priests say with great candor, the white man's religion must prevail and overthrow their system.

Death of Mrs. Wilson.—Died of bilious fever, July 18, at Luk-jah-tah, Choctaw Nation, in lively hope of glory, Mrs. SARAH B. WILSON, consort of Rev. Henry R. Wilson, missionary of the American Board.

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 11. PITTSBURGH, NOVEMBER, 1835. WHOLE No. 32.

WESTERN FOREIGN MISSIONARY SOCIETY.

APPOINTMENT OF CORRESPONDING SECRETARY AND GENERAL AGENT.

The First Presbyterian Church of Allegheny having prepared a unanimous call for the pastoral labors of Rev. *Elisha P. Swift*, Corresponding Secretary of the Western Foreign Missionary Society, the path of duty became to him, in his circumstances, a subject of serious consideration. At a meeting of the Executive Committee, held August 10, he requested the advice of his brethren in relation to his resigning the office which he held in the Board, and accepting the call of said church. And, after some conversation, it was agreed that he should be permitted to do so as soon as some suitable person could be obtained as his successor in the office of Corresponding Secretary and General Agent of the Society. At a meeting, held September 1, the Committee, on motion, Resolved, That the Vice President, Rev. Thomas D. Baird, be requested to call a special meeting of the Board of Directors, to be held in the Lecture Room of the First Presbyterian Church in Pittsburgh, on Thursday the 24th of that month, at 3 o'clock, P. M., to consider the propriety of appointing a Corresponding Secretary and General Agent of the Society, in the room of the present incumbent, who was about to resign that office whenever the interests of the Society would permit.

At a meeting of the Board of Directors, convened at the call of the Vice President, the following communication was received from the Corresponding Secretary, viz.:

PITTSBURGH, September 24, 1835.

The Board of Directors of the Western Foreign Missionary Society.

FATHERS AND BRETHREN:

The solemn, and to me important and responsible question of my continuance in the office which I have held under your direction for nearly four years past, has been, in the course of Divine Providence, unexpectedly brought before my mind, and under circumstances to require anxious and prayerful consideration. After deliberate consultation with your Executive Committee, and other Fathers and Brethren in the church, and I hope an honest and conscientious use of all practicable means to ascertain the mind and will of Christ, it has appeared to be the course of duty to ten-

der to you my resignation of the office of Corresponding Secretary of our Society, and to refer to you a revision and an ultimate decision of the case.

To give in detail the reasons on which this conviction is founded would probably be inexpressible. The call which has been preferred by the First Presbyterian Church in the borough of Allegheny, with the circumstances in which it has been made, and the peculiar claims of that congregation, will, I presume, if requisite, be fully laid before you by those who feel especially interested in it; and I shall therefore advert only to such general considerations as have respect to my own convictions of duty, irrespective of other subjects.

When, in the progress of the operations of our Society, it became requisite that its Corresponding Secretary should be one who was able to devote his whole time and services to it, and when I received that appointment anew with the expectation that my pastoral charge would be relinquished, I expressed, as you will recollect, great doubt as to my adapt- edness to certain parts of the service required, and consequently great hesitation as to the expediency of its acceptance.

I expressed the fear that there were important respects in which I might possess less qualifications than most of my brethren; while there was reason to fear that the unanimous vote of the Board and a strong attachment to the cause itself might lead me notwithstanding to form an erroneous decision.

The enterprise, however, was then regarded by many as but an experiment; and it was properly enough thought, that, if it were destined to prove a failure, one who had urged its practicability might be justly expected to make the trial and meet the issue. To this consideration, in connection with a deep personal interest in the glorious results to which it was hoped it might lead, my decision at that time is to be chiefly referred.

We owe it to the God of missions, *respected and beloved Friends*, to say that, through his undeserved goodness, the experiment has been now happily issued. He has kindly owned our feeble efforts. He has raised up for us a goodly number of Missionaries of excellent character. He has inclined the children of Zion to meet our pecuniary wants; and permitted us to establish one or two promising

missions. The countenance and co-operation of many of the Presbyteries and churches of our body; and, more recently, the action of the General Assembly empowering its committee to adopt the Society as its own, under the understanding of a vigilant prosecution of the work, go to confirm us in the belief that our church has the way now opened to the fulfilment of a glorious part in the most grateful of all the offices of Christian philanthropy. It is also a source of thankfulness to our blessed Redeemer that our operations have been carried forward thus far, without any but the most amicable relations, and a happy state of feeling between the American Board and our own Society.

The aspect of the world and the circumstances of the Society, therefore, present the strongest incentives to go forward, more and more abounding in the work of the Lord; and, in order to this, it seems requisite that every facility should be given for its more enlarged prosperity, in the acquisition of an officer well fitted both for its secular and its spiritual duties. Those of you, with whom I have been accustomed familiarly to confer on this subject from the beginning, can bear witness that it is not from any decay of interest in the enterprise itself, or any weariness of its duties, that I have formed the conviction now expressed; but from the honest and long-cherished conviction, that, while my habits and domestic responsibilities might render a continuance in the service more difficult for me than many; that service itself might be much profited by the possession of a more skilful officer. In some other form, it may hereafter be in my power to aid in sustaining the great objects for which all hearts and hands should be united and combined until the knowledge of the Lord covers the earth as the waters cover the sea. For the indulgence and co-operation which has been experienced from my brethren, and the churches, during the period of my official service, I would offer my most grateful acknowledgments; and also add, that so far as it may be compatible with pastoral engagements, I shall be willing, gratuitously, to fulfil the duties of the office until a successor is ready to relieve me.

With my earnest prayers to God, for his blessing upon this endeared Society and cause; for his presence and guidance in your deliberations, I remain, with respect and affection,

Yours, &c.

E. P. SWIFT.

The Board referred to a committee the let-

ter of the Rev. E. P. Swift, tendering his resignation of the office of Corresponding Secretary. That committee, having considered the subject, presented the following report, viz.:

In view of the success which has attended Mr. Swift's labors in behalf of the Society hitherto; and in view of the opening prospects and enlarging operations of the Board at the present time, nothing but a clear call in Providence could justify him in resigning, or the Board in accepting his resignation. There has never been a period in the history of our Society, when the talents, zeal, and experience of Mr. Swift seemed to be more needed. He has, however, in the Providence of God, been called to a different field of labor in circumstances so peculiar, that the committee would not dare to say he ought not to retire from a station which he has fulfilled so much to the advantage of the Society and satisfaction to the church; especially as he has pledged himself that, so far as may be compatible with pastoral engagements, he will gratuitously fulfil the duties of the office until a successor is ready to relieve him. And, even after the appointment of a successor, the location of Mr. Swift in the immediate vicinity of this place, will, we trust, enable him to render important services to the Society. The committee, therefore, recommend, that Mr. Swift's resignation be accepted, and that measures be immediately adopted to secure the services of a suitable successor.

The Board then proceeded to the consideration of the said report; whereupon, on motion, Resolved, That the report be adopted, and the resignation of the Corresponding Secretary accordingly accepted.

The Board then proceeded to the election of a Corresponding Secretary and General Agent; when, on taking and counting the ballots, it was found that the Hon. WALTER LOWRIE was unanimously chosen.

Mr. Swift was re-appointed Corresponding Secretary, *pro tem.*, and authorized to announce to Mr. Lowrie his election.

The decision of this important question now rests with Mr. Lowrie; and should he accept the appointment, it is hoped that his talents, his extensive knowledge of men and things, his habits of strict and systematic attention to business, and his regard to the honor of God and the best interests of mankind, will render his labors in the cause of Foreign Missions highly acceptable to our churches, and eminently useful, under God, in forwarding the grand enterprise of evangelizing the world.

MISSION TO NORTHERN INDIA.

The Executive Committee have recently received very full and satisfactory communications from Mr. Lowrie, embracing 1. *Letters*, giving intelligence of the state of his health, the prospects of the mission, &c.—2. *The Journal* of his visit to the Court of Lahore, his reception there, subsequent proceedings, and his return to Lodiana—3. *Notes* concerning

the Panjab, giving an account of the country, its population, climate, language, education, government, and religion—4. An *additional* part of his *Journal on the way from Calcutta to Lodiana*. The interesting and generally encouraging intelligence contained in these communications will hereafter be published as far as the narrow limits of our little periodical will permit. But as the matter prepared for the Chronicle for November was generally in type before the more recent advices were received, we have, at present, room only for the following extract, which is of the latest date.

Extract of a Letter from Rev. J. C. Lowrie to the Corresponding Secretary, dated Lodiana, March 26, 1835.

REV. AND DEAR BROTHER SWIFT:

The notes which I have sent concerning my late tour in the Panjab will, I trust, be more satisfactory than any limited statements in a letter. I think you will agree with me in regarding it as a ground of sincere thankfulness, that opportunity was afforded for making that visit—and of presenting truth to the minds of influential persons. My own mind has been much impressed with the importance of having an efficient mission in that field; in the first place, at Lodiana, and perhaps at other places on the British side of the Sutlej; but, eventually, to operate directly in the Panjab. In these regions there are dense multitudes of people, not inferior, naturally, in mind or body, to any I have ever seen, and much superior to the great mass of Hindus. Their claims are very great on our benevolence, and require an extensive and efficient effort to meet them; and they assume still greater importance, when we consider that these are just the people, in character and geographical situation, to carry the knowledge of our salvation throughout Central Asia. But here is our own station of Lodiana. It presents what would be deemed a very important "vacancy," if it were in the United States, making an appeal to one of the Home Missionary Societies; containing 20,000 or 25,000 persons; among whom, when I leave, there will be scarcely any agency to lead their minds and affections to our Savior, except a few tracts and portions of Scripture distributed last winter. It is more or less connected by trade and political intercourse with many other places on both sides of the Sutlej; and a good place from which to make excursions, in the cold seasons, to spread the Gospel to very many villages.

I have been rejoiced to hear of the safe arrival at Calcutta of our beloved brethren, Wilson and Newton, and their company. Tomorrow night, I expect to set out for Simlah—a measure about which I have no choice, as the state of my health renders it imperatively necessary. Those dear brethren will not be able to arrive here before next November. In the mean time, only the English school will be kept up, which the Political Agent has established here at his own expense. We should be thankful for an opportunity of superintending its instruction. In addition to this school, our brethren can establish a Boarding-school.

When they arrive, and we can all unite in considering these subjects, if the Lord is pleased to give us that privilege, we shall probably think a Boarding-school preferable as the chief mode of exertion in education, but not to the exclusion of other efforts in English instruction, nor of common schools for the natives. A printing press, with a small fund of good English type, and a pious, judicious printer, who also understands book-binding, would have been an important addition to the company of the brethren who have just arrived. Its operations would not be very extensive at first; but, sooner or later, it will be indispensable to this missionary establishment. If the press were here now, there would be some employment for it. Types for the native languages can be obtained at Calcutta.

The very sorrowful and afflictive tidings have come, that brothers Cloud, Laird, Reed, and Mrs. Laird, are no longer on earth. "Even so, Father, for so it seemed good in thy sight."—"Good is the will of the Lord." We will not faint when we are rebuked of him.—I will add a line about my own health. The relaxation and exercise of the journey was favorable; and I am now stronger than for five months past. But my system is still much deranged, not as to organ, but function. Whether the colder climate of the hills will prove entirely restorative I do not know. Perhaps it may be so far favorable that I can remain some years longer, at least, in some place in the region of the hills. This is my present hope; for, dear brother, this is an immensely important sphere of labor; and who is there here to engage in the work? I cannot be sufficiently grateful for the privilege of coming here, and remaining here so long after the sickness which seemed to cut off all my long-cherished hopes.

Extract of a Letter from Rev. John C. Lowrie, to Rev. Loyal Young, of Butler, Pa., dated Lahore, India, February 21, 1835.

MY DEAR BROTHER YOUNG:

You cannot tell how much rejoiced I was to receive your good long letter, dated last winter. I find nearly the same effects from reading the letters of pious friends which is ascribed in Proverbs to the sight of a friend's face, and is illustrated by the plain but significant action of iron sharpening iron. All my feelings and purposes are sharpened; and receiving such proofs of affection and sympathy, I derive new vigor in the service of our Lord:

I do not feel that I am so much *alone* as at other times, but that others, and among them my dearest friends, are employed in the same work, have the same kind of difficulties and trials, and are supported by the same grace, living on the life-supporting influence which our Savior gives. Indeed, it is almost worth the experiment of being solitary in the midst of a multitude, of feeling that you have no common chords of sympathy or principles of action with those around you; of being reminded every hour that you are a stranger among a strange people—to know and feel the tumultuous tide of joy which the well-known hand-writing and the kind sentiments of brotherly affection in the quickly read letter awaken, and which may be modified and even converted into weeping and sympathy with the writer's trials by the second and the third perusal; but which does not yield, on the more careful re-perusal, a less deeply felt gratification.

You will see by the date above, that I have got away almost to the remotest part of India—120 miles nearer home in a direct line, but just that distance further away in reality, than at Lodiana. But as you will most probably learn, through our beloved Mr. Swift, *how* and *why* I came here, I need not advert formally to the matter. I have reason to think, that nearly all the ends I could hope to accomplish by the journey will be more or less obtained. Indeed, in one respect, I have been much more impressed than I expected to be; that is, with the importance of this part of India as a sphere of missionary labor, and of Lodiana as a place to begin that labor. I am disposed to think now, that our largest estimate of the present extent, and of the probable future connection with other regions, of this missionary field, fell short of the reality. I trust the Lord has indeed guided our Society to this part of Asia, as one of the desolate wastes which its exertions, under his blessing, will convert into a garden. And as the numerous *baghs*, gardens, in this region of India, having a most rich soil, teem with orange trees, mango trees, and rose bushes, yielding useful fruit, pleasing flowers, and grateful fragrance; but yet require many gardeners, and much water; so let us hope that our beloved Western Board will be able to send many gardeners: let us pray that the Lord will be pleased to grant the quickening, refreshing influences of his Spirit, to water their labors; and then we shall see a moral garden of equal usefulness, beauty, and fragrance: trees of righteousness will spring up over all the land, bearing grateful fruit, useful to man; while numerous praises will go up acceptably to heaven, like clouds of perfume, pleasing to God through the merits of Jesus Christ. I am now dwelling in an extensive garden, a short distance outside of the walls of the city, and hope you will therefore excuse

this rather long illustration. Yet it is a very pleasing anticipation. The Lord hasten the day when the actual scene will be more beautiful than any imaginary picture!

A few days ago, I heard that our dear brother Reed is no more a sharer of our toils, trials, and comfort, on earth. Doubtless, he is enjoying richer comforts, if not yet employed in nobler labors. Do the saints engage in any of the heavenly occupations, except those of praise and enjoyment, before they receive their glorified bodies? However that may be, I have little doubt that our brother is in a far better state than we are; for he was a good man, and trusted only in the righteousness of Christ. His experience was not of that lively kind that some Christians enjoy; but perhaps it was not less deep. I have known few who seemed to rest every thing more entirely on the Rock of Ages, the imputed merits of our Savior. For such we should not sorrow. They have only gone before us. We are deprived of their prayers; but we have their example, and perhaps their services as ministering spirits like the angels; at any rate, their presence among the great "cloud of witnesses," who are looking to see how we "run the race that is set before us." Since I heard this affecting news, my mind has often retraced the former days, and has dwelt with more interest than ever on the meetings which our dear departed brother, you, and I, used to hold, to confer and pray about the path of duty—*we three*—when shall we meet again? One is taken! Let us, who are yet living on the shores of time, live in preparation for the hour when we too shall hear our Savior's voice calling us away. If we are faithful, we shall soon meet again, no more to be separated by lofty mountains and swelling oceans, but meet to part no more; and meet also with other and even dearer friends. Oh, my dear brother, what ties bind our hopes to heaven! I trust you do not yet, and long will not, know what it is to have an unspeakably beloved *wife* removed to that upper world, to make you think of, and long to enjoy the happiness which you believe she is enjoying in the blessed Savior's presence. But we both have many other friends there, other companions, other relatives; and, above all, we both hope to see our Savior there. It will be a most blessed time when all get safely home! Be it our earnest effort, always, and by all means, not to come short of that rest through unbelief.

At times, I have been astonished at the perfect peace of mind I have enjoyed at the very time when I had such views of the danger to which I was exposed that it seemed a moral certainty I must fall, were it not for the Savior's grace. And the same has been true, when in such deep waters of affliction, that it seemed morally certain I must be overwhelmed. In both cases, I was enabled to see the all-sufficiency of the Savior's help, and to hold

onward, in peace and humble confidence that all would be right at last. My health is "tolerably" good; though there is reason to believe that my liver will not soon be restored in this climate so as to exercise its functions in a proper manner; and until that time, I cannot consider myself well.

JOURNAL OF MR. LOWRIE ON HIS WAY FROM
CALCUTTA TO LODIANA.

(Continued from page 148.)

Towns of Bandell and Hugle.

Saw a few English-looking houses to-day, occupied by indigo-planters; and passed one large church, much like some of the churches in Madeira. It was at *Bandell*, an old Portuguese town, where, it is said, there is also a monastery. *Hugle* (Hoogley) is close by *Bandell*; and is an ancient native town, where formerly the French, Dutch, Portuguese, and Danes, had each a factory. In 1632, the first serious quarrels between the Moguls and Europeans occurred at this town. The Portuguese lost 64 large ships (on one of which were 2000 persons, who, with all their property, were blown up,) 50 grabs, and nearly 200 sloops. The river at that time must have been more favorable for navigation than it is at present. Such a fleet could not now come thus far up the river. The town of *Hugle* is still large and populous; and is prosperous, being the seat of considerable native trade. It is an important place for a missionary station, especially if it could be occupied by a well-educated native missionary.

Culna, a large town. Distribution of Tracts.

July 30.—Started at 5, and at 10 was not more than fifteen minutes' walk from the place whence we set out, though we had made several miles. The river makes a remarkable bend at this place. Stopped for the night at *Culna*, a large and prosperous native town. I understood that the Church Missionary Society support a Catechist at this town, who has charge of a school; but he was not at home, and I did not learn any particulars. By a large native town, I mean a town of several thousand inhabitants. It is extremely difficult to form a correct estimate of native population; but I should think that *Culna* contains 10,000 or 15,000 inhabitants. As usual, I took some tracts to distribute during my walk on shore, if I should meet with persons who could read. It is, however, but a very small proportion of these people who are able to read; perhaps not one person out of 50. I gave three tracts this evening to different persons, who were very willing to receive them. One of the men, a Bramin, soon came to me for another tract, telling me he had given the first one to his "brother," the common phrase for friend. I declined giving

him another till he would read the first one, and I did not see him again. The ignorance of this people is so deplorable, and the prospect of the adult population now becoming acquainted with the Gospel (without which they cannot embrace it) is so faint, that I feel it to be an imperative duty to circulate tracts in this way. The Lord has blessed efforts of this kind. Who can say that he will not be pleased to bless these feeble efforts? So may it be! I greatly wish I could speak the language. I might then embrace the very many opportunities of recommending the true Savior which are now presented. I might preach to congregations almost every day, and to individuals most probably at every stopping place. I regret not having made stronger efforts in *Calcutta* to obtain an interpreter.

Application for Tracts.

July 31.—At 9 o'clock last night, a man from up the country (as I knew from his appearance and dress) came to ask for a *Hindee* (Hindee) "kitab," or book, as they call a tract. Finding he could not read, I refused to give him one, though he told me he had been sent by a Bramin. So he went away; but soon came back, bringing another man who could read; and I gave them two tracts. On other occasions, I have observed that the Bramins are too proud to be seen asking tracts themselves, even when their wish to obtain them was apparent. I would humbly hope that my staying at *Culna* last night may be connected with the salvation of souls. It was much against my wishes to tarry there; but the manjhe would not go on, though the sun was an hour high and the wind favorable. It may have been so ordered by Providence, in order that those tracts should be left there for a testimony to the people who may read them.

The River. Native Districts and Towns.

Moored, this evening, just below the junction of the *Bhagirathe* and *Jellinghi* rivers—branches of the *Ganges*, which here unite and form the *Hugle*. On the opposite side of the river is *Nuddea*, a native town of some size, which was formerly the seat of considerable Braminical learning; though, at present, few traces of it are said to remain. The district of the same name, in 1802, contained, in a territory of about 3000 square miles, upwards of 800,000 people. It is supposed the number is now much greater. In the adjoining district of *Burdwan* the population amounted to 600 persons, on the average, to a square mile. At *Kisenagur*, in the former district, there is one missionary; and at *Burdwan*, in the latter, there are two I think—all under the Church Missionary Society. They are Germans, from *Basle*, I am informed, and are said to be excellent men. I had the pleasure of making the acquaintance of one of them at *Calcutta*.

Contrary Winds. Baptist Mission at Cutwa.

August 5.—For two or three days, including the last date, the wind was quite unfavorable; so that we were obliged to lie to, without attempting to make any progress. On Sabbath 3d, the wind increased to a violent gale, causing large waves on the river, which is here deep and broad. We were unfortunately moored to the lee-shore; so that the wind both pushed the boats against the shore, and the waves against the boats. As I have already mentioned in my letters the circumstances attending the loss of one boat, and the preservation of the budgerow, during this gale, it is unnecessary to repeat them.

August 6th and 7th.—Arrived at Cutwa on the evening of the 6th, and was detained near that town all the next day by contrary winds. Cutwa is a native town of some size, about 75 miles direct distance from Calcutta. There is a Baptist missionary here, Mr. Carey, a son of Dr. Carey; though not in connection with the Serampore Society, but with the Society in England. There is a school under the care of Mrs. Carey, and a small church of native converts. Mr. Chamberlain, a very devoted Baptist missionary, commenced this station. His life, by Rev. W. Yates, contains much information, and records the history of one of the most indefatigable and zealous men that ever lived in India.

Berhampore. Europeans and Native Population.

August 9th.—Reached Berhampore in time to spend the Sabbath among Christians—a great privilege. This town consists of two parts, as do most of the towns where the English have stations; the one for European residents; the other for natives. These two classes are seldom found dwelling together, or in the same street. The reason is, that their mode of living, kind of houses, customs, &c., are so widely different, that each class finds it more convenient to have their own quarters in the town or city. I mention this circumstance, because I am inclined to think it has some bearing on the usefulness of missionaries. Dwelling usually in the same parts of the place with their countrymen, they are perhaps too much identified with them; and less opportunity is afforded to the natives to profit by their example silently operating under continued observation. There is probably, however, less truth in this remark at Berhampore than at most stations, as the missionaries reside near the native part of the town. In general, also, it should be stated, that the missionaries have really little choice about the matter; as it is seldom practicable to obtain a house in the native part of the town which would afford any accommodation for an English family. Indeed, if it were practicable, it might in many cases be inexpedient, owing to the danger of

injury to health from the crowded, dirty, narrow streets which characterize most native towns. Yet, where a house at all suitable and eligible could be procured, I think the advantages of intercourse and of example would be greater, and should never be overlooked. Berhampore is a military station, where, in addition to a regiment of Sepoys, there is a regiment of European soldiers, probably 800 or 1000 men. There is an excellent man here at present as chaplain; but I understand there are but few pious people.

Mission and Schools. Scene at the Bazar.

The London Missionary Society have two missionaries at this place; who find employment in the native town which is not very large, and in tours through the town, and villages in the country around. They have two or three schools, partly under care of their wives, for teaching the elementary branches of the native language; and there is a small orphan asylum. One of the missionaries has an English service, on Sabbath evening, in a neat chapel. There are no native converts at present, I believe, or but two or three. This mission was commenced about 10 or 12 years ago.—On Sabbath, I went with brother H. into the Bazar, whither he usually goes every day to make known the Gospel. A Bazar corresponds to the streets of our cities and towns, where the stores of merchants are kept. The part of the building next to the street is appropriated as a kind of open shop, in which various commodities, commonly of but little aggregate value, are exposed to sale. During business hours, the Bazars are generally full of people, buying and selling.—Mr. H. took his station at one side of one of the principal streets, under shade of a house; and, addressing a native who seemed to have little to do, he began to read a tract aloud. Seeing a "Sahib" thus employed, numbers of those who were passing to and fro, stopped to listen, until we were surrounded by 40 or 50 people—men, women of the lower classes, and boys. Some staid for a few minutes, and then pursued their way. Others staid longer, and some staid all the time. Some seemed to listen from curiosity; some with seriousness; all respectfully. After reading a few pages, Mr. H. made a short address; to which occasionally some gave assent; and then he distributed a small bundle of tracts, which all seemed very eager to obtain. Several were disappointed. The scene was one of much interest to me, and caused me anxiously to wish for the ability to open my mouth also, to make known the true nature of obtaining pardon of sin—the subject which had been treated.

Remarks on the Distribution of Tracts

I do not, however, feel quite satisfied that indiscriminate mode of distributing though I should not make any remark

it in this connection, were it not that it is a mode adopted by many missionaries in this country; perhaps by most. A very small proportion of the people can read; yet all are very willing to receive the tracts; perhaps, from a desire to learn more about the things of which they have heard; but more probably—from the mere desire, so strong among Hindoos, of possessing every thing that costs them nothing. At Calcutta, I heard it said, that the tracts were often collected and sold to shop-keepers and to book-binders. That would, at any rate, be quite in keeping with the money-making disposition of the people. The faint probability of their being read, or being made a good use of, seems to me a sufficient reason for not adopting such a plan of distributing them, while the funds for procuring them are so limited. It is also, I think, contrary to the feelings of the people, who are accustomed to treat their religious books with great reverence, and to set a high value upon them; and who, it would seem probable, must form rather *cheap* notions of books given away with what must appear to them so little regard.—As to their disposition to receive, it is unbounded. I have heard of a missionary giving away 2000 tracts in one morning; and I doubt not I might have given away nearly all my stock on the journey if I could have thought it proper to give to those who could not read, but who would willingly have received them.

Description of Murshidabad. The Nabob.

August 12.—After receiving much kindness from the missionary brethren and other Christian friends, I started from Berhampore and reached *Murshidabad* (Moorshedabad.) This city was formerly the Capital of Bengal; and is still a very large place, stretching five or six miles along the east shore of the Bhagirathi. It is, however, greatly on the decline. Multitudes of the mud hovels are going to ruin, a process which in this climate is very rapid, where the materials are so perishable. They are few good buildings in Murshidabad, and scarcely any now being erected. A very extensive palace, which is now building for the nabob, is almost the only new public edifice I saw. There are a number of temples and mosques; but they wear the aspect of neglect and decay. The nabob of Bengal, who resides here, receives a large pension from the Company, instead of Sovereignty. He is said to be a young man of exceedingly dissipated habits, so that his influence amongst his countrymen is very injurious. He takes little interest in political matters, and is anxious apparently only to live a luxurious, sensual life.

Silk Manufacture. Trade. Religious Efforts.

Murshidabad is the seat of considerable native trade; and, in this neighborhood, it is said

a greater amount of silk is woven into different fabrics than at any other place. It is also the head quarters of a circuit court; but the magistrates reside at Berhampore, 9 miles below. The London Missionary Society have recently sent a Catechist to this place; but no particular results are yet manifest from his efforts. The missionaries at Berhampore occasionally visit it. It seems to require much greater attention from the Christian world than it has yet received. But that is too true of many cities in India. A large proportion of the people of this place are Mussulmans.

The Nabob's Pleasure Boats.

August 10.—Our progress for several days has been very slow, owing to light winds, which afforded little aid in stemming the rapid current of the river. While slowly toiling along with the boat, one afternoon, two of the nabob's pleasure boats passed us. They are of a singular structure, very long, very narrow, built almost on the model of a large Indian canoe; but with very high prow and stern, which were richly ornamented. A highly finished awning was spread over the middle of the boats, affording a screen for two or three persons from the sun. The rest of the boats, forward and aft, was occupied by rowers, to the number of 30 or 40 to each boat. These rowers kept admirable time; as they lifted their paddles out of the water, quickly performed a circuit with them through the air, raising them above their heads, and then all, at the same moment, striking them into the water again; thus propelling the boats seven or eight miles an hour against the current. They formed a great contrast to the awkward budgerow slowly moving along by the shore.

Great Silk Station of the E. India Company.

To-day, I passed *Jangipur* (Jangypore) the greatest silk station of the East India Company. Hamilton remarks, that "the buildings were erected here in 1773, and in 1803 about 3000 persons were employed. They use the Italian method of spinning. The mulberry tree is the oriental; it is dwarfish, and the leaves but indifferent; to which is attributed a degeneracy in the breeds that have been introduced from foreign countries."

Great Demand for Tracts. Interesting Boys.

August 17, *Lord's Day*.—Lay to, at a native village, a short distance above Jangipur. A number of people, hearing that there was a "Padre Sahib" who gave away tracts, came to ask for them; and I suppose I gave one to nearly every person in the town who was able to read. A Bramin set the example, though at first evidently at the expense of some struggles between his pride and his curiosity; but afterwards, he brought a number of others of the same caste. Their motives may have been, and most probably were, very defective; but

the Lord can bless his truth notwithstanding. It is a cause of thankfulness, that they are willing to receive and to read our books.—Some very pleasing boys interested me much. They belonged to families in the higher classes; had fine, animated, intelligent countenances; and were much gratified by a tract to each one; which they read with great fluency, and which they forthwith ran to show to their parents. They reminded me of some of my former Sunday School Scholars.—Would, that these heathen boys were as highly favored!

JOURNAL OF MR. LOWRIE AT LODIANA.

(Continued from page 150.)

The Weather. Tracts Refused.

Jan. 9.—The two or three last mornings, the thermometer has stood at 32 and 33 degrees, in the open air, at sunrise. The wind, when from the west, during the last month, has been cool and bracing; when from the south-east, (as it has been several times,) it is damp and uncomfortable, and attended with occasional thunder and rain. One day was stormy and raining throughout. From 11 o'clock to 3, the heat of the sun is considerable, but not so great as to be accounted injurious, or to require a chattrah, or umbrella, when one goes out. The season is said to be unusually mild and pleasant. It corresponds, in some respects, to our Pennsylvania November weather.

A new guard of Sepoys having come on duty in the Fort, I took some tracts; and finding two men who could read, wished to lend or give them each a tract. They declined receiving them, assigning as reasons, that they had not time to read, though they are idle all the day long; and then, that they feared they would be stolen. I could not learn the true reason with entire certainty. This is the first instance, since I came to India, in which I have known tracts to be refused when offered.

Bible Class of Drummers.

Jan. 11, *Lord's Day*.—English service, as usual. Attendance better than on any former day. In the evening, one of the sergeants, and nine of the drummers, came to my rooms, and we commenced a Bible class. The sergeant is the same who formerly came to see me—a Baptist; and I am glad to see that he appears to be more zealous and anxious to see sinners saved, than he seemed to be some time ago. He led in prayer this evening. The others are East-Indians, Christians in name, and considered Christians by the heathen; but they are extremely ignorant of Christianity, both as to its precepts and duties. Some of them seem to be respectable men. I hope this service may be of great use to them. The East-Indians form a large class in India, and are considered Christians, in many cases chiefly because they have been baptized: but,

in many instances also, there are truly pious and well informed persons of this descent. The others are more to be pitied than blamed; as their opportunities of obtaining any kind of knowledge are often extremely limited. I am inclined to believe it would be well for missionary societies to establish mission schools, of the highest order, exclusively for the children of this class. There would be no difficulties concerning the teaching of religion; and the scholars would prove equally as efficient missionaries as the natives, if not more so, supposing both to be alike instructed. In many cases, no doubt, the parents of these children would defray all the expense of their instruction.

Place to distribute the Scriptures and Tracts.

Jan. 13.—After a good deal of reflection, I had come to the conclusion, that it was desirable to get a place in the city, whither I could go and distribute the Scriptures and tracts to those who may be able and willing to read them, and whither I could send a man for this purpose when it would be inconvenient to go myself. The chief reason for this measure is, that my present quarters, though closer to the native part of the city, are yet not easily accessible to the natives generally, on account of the sentries who are always on guard at the gate. On mentioning to Baboo B. my wish to find some suitable place, he offered me the front room and porch of his own house, which will suit the object in view very well, as to location. I purpose to go twice a week, for the present, and to remain an hour or two. If I could converse with the people, I should be glad to go every day. On other days, I think of sending a man, now in my employment as head servant, who was baptized by Arch Deacon Corrie at Calcutta, and of whose piety I think favorably. He has suffered more for his profession, at any rate, than the nine-tenths of professing Christians in Christian lands; and, having found it necessary to give up a respectable, and, for a native, a profitable situation in the army, owing to the conduct of his countrymen when he became a Christian; and having suffered the loss of all his property, and the death of his wife and child, owing also to their villainous proceeding. As he can read and speak the language, and manifests a good spirit in regard to religious things, I think he will be able to give tracts, with suitable judiciousness, when I am not there. I trust, the Lord will be pleased to bless this effort to serve him; and make his own truth effectual to salvation.

To-day, a munshe came there to see me, and took a tract, promising to come again. Some friends having called on me, I had to leave and return to the Fort, before any other natives came. As the notice of this arrangement has not been circulated, I was not disap-

pointed in not seeing many persons there to-day. But as all efforts to introduce a knowledge of our religion are new at this place, so that the feeling of novelty will induce attention; and, as there seems to be fewer prejudices here than in the lower provinces, I hope to be able to supply nearly all the reading part of this community with so many pages of truth as, under the blessing of the Holy Spirit, may make them wise unto eternal life. I feel very thankful, that the circumstances of this arrangement have been so kindly ordered, and that in this way a new door of usefulness seems to be opening. May I have grace to be thankful!

Arrangement for the Visit to Lahore.

Jan. 14.—To-day, I have got matters finally arranged about the visit to the Court of Lahore, Ranjet Singh having repeated his invitation, agreeably to the reference Capt. W. and myself had made. I expect to set out in about ten or twelve days, and to be absent about a month or six weeks. Through the attention of Capt. W., who continues to manifest uniform kindness, I hope to make the visit under very favorable circumstances. He proposes to allow his Persian munsho to go with me as interpreter; and between Capt. W. and the Rajah, I shall be amply provided for as to tents, &c., so that little, if any, expense will be incurred. With the blessing of the Lord, I trust this measure will result in promoting our Savior's cause in various ways. But, unless that blessing be given, I pray that the whole scheme may be frustrated—that I may yet be prevented from going.

Objections of Baboos and a Munsho.

Jan. 16.—Baboo B., to-day, wished to know how it was that so many Christians were bad men. This is an argument against Christianity which all can understand, and know how to use. He evidently deemed it quite conclusive. It is deeply to be lamented, that in so many heathen countries, this question is so easy to be asked. A Mussulman munsho then wished to know—a polite way of making an objection—how it was, that among Christians a woman might depart from virtue and yet not be put away? Perhaps his allusion was to a case, unhappily notorious, though the parties reside in a different part of the country, in which a person is living with another man's wife, and yet no divorce has followed. But I trust a regard for religion and its duties is greatly on the increase among those who represent Christianity in India.

The other Baboo, this evening, when urged to unite with the shepherds of Bethlehem in praising God, and in making known abroad the glad tidings of Christ's birth, tried to excuse himself by arguing that we all—Hindoos, Mussulmans and Christians—worship the same God. But afterwards he acknowledged there

was a difference in the way of securing the favor of God which is pointed out by these different systems; especially in the mode of satisfying the claims of justice on a sinful being. I still feel interested in this young man's attention, though much of it may be owing to a wish to become familiar with the English language, and to respect for myself. Yet, in the words of the Apostle, with the change of a single phrase, "Notwithstanding every way Christ is heard of, and I therein rejoice; yea, and will rejoice."

Interest in the Bible Class.

Jan. 18, *Lord's Day*.—Sermon on Psalm 130:3. Not so many present as usual; perhaps on account of unfavorable weather. In the evening, 12 or 13 persons attended Bible Class with apparent interest, and then received Sabbath School books, as on last Sabbath, to read during the week. In respect to the books, as well as to the mode in which I conduct the class, it may be regarded as a class of large Sabbath School scholars; though some of the men are married, and none of them are less, probably, than nineteen or twenty years of age. Yet nearly all seem to be much more ignorant of the Scriptures, and less capable of understanding them, than the greater majority of Sabbath School scholars in our highly favored country. This is not to be wondered at, when the very unfavorable circumstances of their life are considered; but it makes me the more anxious to be useful to them. Lesson, Luke 2:1—20.

Visits from Respectable Men.

Jan. 20.—A respectable man, to whom, on giving two tracts a few days ago, I promised to lend a Testament, if the tracts pleased him, came to-day to ask for the Testament. Of course, I had much pleasure in lending it; and he seemed quite gratified at receiving it. The Lord be pleased to bless its precious truths to his salvation! Another respectable-looking man had taken a tract to peruse also; but did not seem to feel much interest in the subject. He had, however, read it (the sermon on the mount) and wished to ask explanations of various things in it. I deeply regretted having no means of communication with him of a satisfactory nature; as I understand too little of the language to hold conversation, except on very ordinary topics. I obtained his promise to come again in a few days, when I will try to have some person present who can interpret. Afterwards, he came up with me to the Fort, to look at the globes; but was apparently even more pleased and surprised at seeing so many books, than at seeing the globes. He wished to know if they were all English. And, as all his ideas of learning are associated with Persian and Arabic, in which he has seen but few volumes probably besides the Koran, it was obvious that a new direction was given

to his thoughts. This small circumstance may prove favorable; as he is a sensible, well-informed man, for a native, and more accustomed to think than most of his countrymen.

Site for the Mission Buildings. Importance of that Sphere of Labor.

In the afternoon, went with Capt. W. to look for a suitable place for the erection of buildings, &c., for the use of the mission. We deemed it best to secure thus early the refusal of a site for the necessary houses, yard and garden. Owing to the increasing population of this city, it is fast extending itself in the only direction almost in which enlargement is practicable. The place which seems most eligible is about eight or ten minutes' walk from the town at present; but will not be so far distant in two or three years. Houses are not to be had on rent at this place; and if they were, I have no doubt economy would be consulted, as well as more important considerations, by erecting plain buildings, if this mission is to be permanent, and especially if it assume that extensive form as to schools, and as to the publication of books, which I verily believe it ought to, and I trust will, assume. My full conviction now is, that there are few more important, and few more eligible, spheres of labor accessible in the whole missionary field. I trust the Lord has given to our beloved Society the privilege, in prospect, of fully occupying this part of the missionary vineyard; and in this view alone, even if this were all, I can see a sufficient reason for all the trials which have attended this mission. Their desolating severity I cannot but feel every day, so far as I am personally concerned. Yet I would look back on them, and forward to what may perhaps be still in store, with an humble confidence that all these things are intended as special discipline, to prepare for specially important duty, in spreading the gospel, those churches, and those Christians who are connected with our Western Board. The Lord grant, that it may indeed prove so in the latter end! The choice of this piece of ground involves no engagements of any kind; but secures the refusal of a situation which, in a few months, might not be obtainable.

Sepoys ask for Books.

Jan. 21.—In the afternoon, four Sepoys came to ask for books; and I had much pleasure in giving to three of them a gospel each, and in lending a Testament to the other—all in the Nagari character. The Lord can make his truth effectual to salvation; and I have more confidence in hoping that he will bless the pure truth of his holy word for that purpose, than I have regarding tracts. Both these kinds of books, however, are important means of doing good; and are nearly the only means which a person can use who cannot speak the language with fluency.

Jan. 22.—Another Sepoy came for a book; to whom I gave a copy of Luke's Gospel.

Pride in a Heathen's Heart.

Jan. 23.—Finding the Baboo's house not a suitable place to give religious books to the natives, I brought away to-day a small assortment I had placed there, having given only about 16 or 17 tracts and one Gospel, since I adopted this mode. There is pride in the heart of a heathen; and he does not like to be seen accepting books which teach a different religion from his own, in the house of the wealthy and proud. But I am not sure that notice of my intention was circulated to any extent. Even if it were, I do not think the plan has had a fair trial; as I soon perceived a reluctance to receive books where it was obvious that the old Baboo, who is considered very wealthy by the natives, was looking on with contempt, no less than politeness. At any rate, I trust it was one of those plans of which the want of success will not do any positive injury.

Examination of the Native School.

Jan. 24.—Gave a copy of Luke's Gospel to another Sepoy. At eleven o'clock, there was an examination of the native school, which is conducted under the patronage of Capt. W., held in the presence of that gentleman, the two Colonels of the station, a number of English ladies and officers, and several respectable native gentlemen; who all seemed pleased with the appearance and proficiency of the boys. About forty boys are now in connection with the school—many of them fine lads, of very pleasing appearance, and of scholarship as creditable for the time they have been learning as would be found in most English or North American schools. The examination was held thus early, as well to impart interest to the scholars in their studies, as to awaken among the native population a greater desire to avail themselves of the advantages thus placed within their reach. I hope it will have both these effects. At the conclusion, Capt. W. distributed a number of prizes to the more promising boys in the classes.

This school is the one to which, as I formerly mentioned, I devoted about an hour a day in superintending. I regard it as under the control of Capt. W. as he commenced it before I arrived, and still takes much interest in its success; paying the salary of the young man who teaches in it, and providing a building for its accommodation. It is his wish, I believe, that it should be always under the superintendence of our mission; and I think it will afford an important sphere of useful influence and labor, while it will not prevent their taking charge of a Boarding School.

A Terrific Brahman Faker.

In the afternoon, a Brahman Faker came, to make some inquiries about learning English,

or rather, wishing to learn with me, on the ground of his being a *Faker Ioy Padre*—a *Faker Clergyman*. He was covered with a sheep-skin cloak, with the long wool all over the outside, as when it afforded warmth and covering to a more innocent being. On his head was a close, round cap, with a narrow projecting brim in front, made of a tiger's skin. On the lower part of his face he wore a fierce looking beard, and in his hand he carried a large dirk, or rather *butcher knife*. I confess it was with some "creeping" or shrinking of nerves that I saw this ferocious-looking being enter the peaceful room where I was sitting by myself. However, he was very respectful, seemed to have a good mind, and went away with a tract or two, which gratified him. I could not help feeling compassion for this poor man. He prides himself on being a *sunyase*—a holy man—in his own estimation, and that of his countrymen. Yet the sum of his holiness consists in his singularity of dress and conduct; while the latter is most probably as blamable as the former is ridiculous. Yet he has talents which, if cultivated and rightly directed, would make him useful. Why might not he, instead of myself, be a minister of the true religion amongst this people? The question suggested another, more affecting to myself, because more personal, "Who made thee to differ?"

English Service. Books lent. The Faker's Pistols.

Jan. 25, Lord's day.—English service, as usual in the forenoon; and the attendance larger than heretofore. Preached on the parable of the Rich Man and Lazarus. After returning, gave a Gospel to a Sepoy, and lent an Urdu Testament to a very respectable Mulart, the same who formerly seemed to care little about our books; but to-day, he came to my rooms in the Fort to ask for a Testament. The Kaze's son, a young man of much promise, to whom I formerly lent a Pushtu Testament, told me to-day, that he could understand it very well. Pushtu is the language of the Afghans. This translation was made at Serampore, and, I am told here, is in the Durane dialect, which, however, does not differ much from a number of other dialects of that language in common use.

About the same time, the Brahman *Faker* came again. He tells me now, that he is going to Amritsir, in a day or two; so that I shall probably see or hear of him again, as that city is on the road to Lahore, and the time has nearly arrived when I expect to set out on the journey to Lahore. The sight of three or four large *pistols*, sticking in a tiger-skin belt, under his sheep-skin cloak, which I did not see yesterday, was not adapted, certainly, to make me covet his company on the journey. Sometimes people of this cast are desperate fanatics. In thinking of possibilities, it was delightful

to recollect, that all men are perfectly under the control of the Lord, who will order them and all their doings so as to accomplish the best results. The Bible Class in the evening was attended by ten or eleven persons.

Jan. 26.—Baboo H. came again in the afternoon. It is a number of days since he came last, though he still appears desirous of instruction, and manifests a teachable spirit. The time, however, that has intervened since his former visit seems to show, either that he does not feel so much interest in the subject as at first, or that he is reluctant to admit the force of that truth that has been presented to his mind in the course of his attendance and reading.

Prospective View of the Tour to Lahore.

Jan. 27.—I have now got all arrangements completed, and expect to set out to-morrow, *Deo volente*, for Lahore. This tour may, and most probably will, have considerable influence either for good or evil. I feel much encouraged to hope, that its influence may be entirely such as will promote the cause of religion and education, which, in this country, must be inseparable. I have felt much freedom in committing all matters relative to this journey to the Lord in prayer, feeling unusually free from having any wish to have my own way in regard to it; and sincerely anxious to have the presence and favor of the Lord to go with me, if I go, or to have the way hedged up, if I should not go.

REINFORCEMENT OF THE MISSION TO NORTHERN INDIA.

Letters from Messrs. Newton and Wilson, dated, Calcutta, April 4, 1835, have been received by the Executive Committee. The missionaries had been favored with good health, and expected to set out for Lodiana about the 15th of July. The letters mention the marriage of Miss Davis, and the consequent change of her ecclesiastical connection and sphere of missionary labor. She was married, April 1, to Rev. John Goadby, a missionary, located at Cuttack, under the patronage of the General Baptist Missionary Society of England. He was a widower, whose former wife had been dead about a year. When our reinforcement arrived at Calcutta, one of their friends, who was intimate with Mr. G., informed him by post that one of the company was a single lady, perhaps recommending her. Soon after, Miss Davis received a letter from him; and, in a few days, he came in person, to transact some missionary business in the city; the other, without doubt, being a secondary business. When the matter was first proposed to her, she felt disposed to reject it at once. But all the missionaries, and Colonel Dunlop, an elder of the Scottish church, who had resided several years at Lodiana, assured her that she could be of no use to the missionary

cause in that place for many years—she would find nothing to do, until the way for female efforts should be broken up. By such representations she became discouraged; and when Mr. G. came, she seemed to treat his proposal with more favor. It was encouraged by Mr. P., a much esteemed friend of our missionaries, who united with Mr. G. in assuring her, that there was a field for usefulness at Cuttack. Miss Davis, more than once, consulted Mr. Newton, to know the path of duty. He gave no advice, but simply stated the good and evil which he thought connected with the several courses proposed. Soon after, she informed him, that she had concluded to go to Cuttack. As Mr. G. could not remain long, nor return afterwards from Cuttack, (250 miles,) without ties to the mission, they concluded to be married without delay. The ceremony was performed, in the Baptist chapel, by Mr. Newton, who, at the earnest request of Miss Davis, consented to officiate; and, on the same day, they set out for Cuttack. Mr. Wilson, in view of the admitted facts, that *unmarried* females, in the present state of society in India, are placed in circumstances of great trial and danger in a moral point of view—that the way for their usefulness, as missionary assistants, is not yet prepared at Lodiāna—and that there are parts of India where married ladies may be very usefully employed in missions—expresses the opinion, that “it was a very happy interference of Providence which directed Miss D. to Cuttack.” Mr. Goadby has written respectfully to the Executive Committee upon the subject of the marriage. Miss Davis has ceased to be a member of our church and of our mission to India; but she is connected with an evangelical church and mission, and will labor for the Christianization of the perishing heathen in a part of the same extensive field.

The preceding is a simple narrative of facts. Such a statement was considered due to Miss Davis, and to the friends of missions in this country; and will, it is hoped, correct misapprehensions, and prevent unreasonable speculations upon the subject. One further remark may be necessary. Whether the way be, or be not, prepared for the labors of *single* females in the missionary field of Lodiāna, is not particularly stated by Mr. Lowrie in his communications to the Board; but he has unequivocally expressed the opinion, that *married* ladies may be very usefully employed in conducting female schools for the natives.

The desire of English literature is spreading in all parts of India; and this seems to be the medium through which the good seed of the word is to be scattered all over the moral soil. It is believed, that a *good school-teacher*, who knows how to manage a school on a large scale, may exert the same influence in reference to the literature and religion of India, that the President of any of our most flourish-

ing Colleges does in regard to the literature and religion of America. The brethren call for additional helpers; particularly, young men of sound constitution, good common sense, and piety that will not fail in times of difficulty. They had commenced the study of the *Hindee* in the *Nagree* character, had a young man employed as *moonshee*, or instructor; and hoped to be able to speak the language a little before their departure for Lodiāna. While they sojourned at Calcutta, they purposed to visit the principal schools and become acquainted with the various and most successful forms of missionary enterprise in that vicinity.

MISSION TO THE WESTERN INDIANS.

The Executive Committee, through the Secretary, have received a communication from Rev. Joseph Kerr, consisting of a *letter* and *journal*, bearing date from June 2, to September 8. The letter was written at Fort Leavenworth, August 31, and contains, besides some information respecting several Indian tribes, the following brief description of that military post. The succeeding journal contains interesting intelligence.

Fort Leavenworth is seventy miles north of our station; and, by the society and improvements of the place, we are reminded of some situation familiar to us in the east. The site of the fort is delightful. It is elevated, and overlooks the Missouri river. The buildings are all white. They form a hollow square. The centre is handsomely carpeted with grass, and interspersed with native trees of full growth. The square contains an area of about five acres.

EXTRACTS FROM MR. KERR'S JOURNAL.

Seriousness among the Indians.

June 2, 1835.—To-day, I have been almost constrained to believe the Lord has been with us, and we knew it not. Visited, in company with Miss Henderson, a camp seven miles from the station, in which were two persons who could speak some English, Lucy and her daughter. Lucy seemed more than ordinarily serious. I felt a stronger impression than usual of aiming at the salvation of those who can understand something of our language. Lucy was unwell. I talked to her about the importance of being ready to die. Then requested her to tell her son-in-law, who was sitting by, that I wished him to think of these things; that it was not enough for him to sign the temperance pledge, as he had done; that he must love the Saviour. Her reply was, “I think he *does* love the Savior. He had a dream, and thought he was in heaven, and that the Savior gave him a letter.” This letter, he thinks, was the Bible. She told me, that Graham and also herself, since the spring, have daily gone alone for prayer. O that God would direct their minds, now opening, upon the won-

ders of the Gospel! Often have I visited that camp; but never did I come away with feelings such as I had to-day.

June 27.—This afternoon, visited Lucy's camp. She, her daughter, and son-in-law, all manifest some seriousness. I hope they will be led to Christ, and yet I hope with trembling.

Visit from a Kaskaskia Chief.

July 14.—This evening, the Kaskaskia chief Gamassa, called. We have hoped for some time that his mind was favorably impressed with divine things; and the interview this evening has strengthened that hope. I twice read to him the narrative of Bartimeus' appeal to Christ for the restoration of his sight—explained—noticed particularly his second appeal after he had been repulsed by those who attended Christ, and the tenderness with which the Lord met his request. Told Gamassa, he might expect to be opposed, if he tried to serve God; the Indians would think it strange and perhaps laugh at him. "Yes (said he) one night when sleep came, I, with my wife and children, kneeled down to pray for new hearts, one man in my camp laughed." His manner, when speaking of this was peculiarly solemn, and drew the unbidden tear from every eye in the room. Then asked him if he would give up praying because Indians laugh. He answered, "No: I mean to hold fast: I do not care what Indian does; I think I will pray to God as long as I live." We then knelt in prayer. He prayed in Indian, with a trembling voice. Mr. Bradley and I followed. This was the first prayer we have ever been privileged to hear from any Indian belonging to this people. On the same floor where he to-day knelt in prayer, one year ago he lay prostrate under the influence of liquor. That was the last time he drank. How great, how cheering the contrast! Great enough, I could almost hope, to excite joy in heaven.

Visit to the Sick.

July 24.—Visited Lucy's camp in company with the interpreter. The few families in that neighborhood came together in her camp. She was sick and in great bodily pain. I talked to her about being ready for death. Spoke of heaven; told her that in heaven there was no pain, no sickness. She became agitated and wept profusely. At this moment all the clattering in the camp was hushed, and every eye fixed on me. The thought immediately occurred, that I was crossing some of their superstitions by being at the bedside of the sick; but I afterward concluded, that was probably not the case. When Lucy became more composed, I inquired the cause of her trouble. She said, she was afraid she was about to die, and she wished to live a little longer. "Why do you wish to live longer?" No reply. "Do

you think you are not ready to die?" "I fear I am not."

Whiskey-Sellers Troubled.

Aug. 3.—We have incurred the execrations of some of the whiskey-sellers along the line, because we have induced the Indians in a measure to cease from drinking. The hope of their gains being gone, they imagine that we "exceedingly trouble" them, as Paul and Silas did the men of Philippi. We have no other feeling toward these men, than that they renounce their traffic, speedily repent, and secure the favor of God by faith in the Lord Jesus Christ. Their prospect for this life is cheerless; and on their graves will rest the signet of the Almighty, that they rise not to a joyous immortality. Besides the general cessation from drinking, a case or two is more worthy of notice. Charley, one of the chiefs, a few days since, knocked in the head of a whiskey-keg which an Ottaway had brought from the settlement, and let out its contents on the ground. Two of our Indians, who had gone to Independence for supplies ten days ago, firmly opposed the solicitations of a Roman Catholic merchant to drink. He offered them a variety of drinks. But they refused; and he, in return, gave them the common blessing of a profane man. They did not trade with him. One Indian, yesterday after meeting, told me his father, mother, and brothers, are all dead, and he is left alone. He thinks they went wrong, and he is now determined to walk in the narrow road.

Afflictive Providence. Indian Funeral.

Aug. 11th.—Our hearts again bleed under the visitations of Divine Providence. This evening, at half past five o'clock, our dear little son, *Kerwin Swift*, was taken from us. I find it one of the heaviest trials I have had; and to my dear Mary Ann the dispensation is more afflictive. To murmur we forbear; the Lord has done it. An aged Indian died yesterday. In the evening, I was both delighted and surprised by a request which came to me to attend the funeral and preach. The man who came said, he wanted me to come and talk about heaven, pointing his hand upwards. The sickness of our dear little son, with my own ill health, prevented me from going. Mr. Lindsay attended. They were orderly and solemn. They laid the corpse in a casing of puncheon, placed his clothes under his head, laid his tomahawk, pipe, and belt, at his feet. Then, before filling the grave, invited Mr. Lindsay to speak. He left them before the grave was filled; and we know not whether they afterwards performed a superstitious ceremony.

A Detestable Practice.

Aug. 24.—We have been again pained to know, that some of our Indians have been

drinking. This, we think, is in a great degree owing to the decease of the aged man who died a few days ago. They have been long accustomed to observe the detestable practice of connecting intoxication with their attentions to the dead. One man has been stabbed, and probably will not live. None of those drank of whom we entertained hopes of reform.

Mission to the Ioways.

Sept. 8.—I have been to Ioway, and am as far as Shawnee Agency on my return. Our friends at Ioway are in health, and prosecuting their work. The Indians are friendly. Some of the children spell in four letters. I spent three days at that place, during which we had several religious meetings.

FOREIGN MISSIONARY INTELLIGENCE.

MISSION TO CHINA.

Rev. Peter Parker, at Singapore, February 15, 1835, writes substantially as follows, to Rev. Mr. Bacon, of New Haven, Connecticut. Singapore is but a little more than a degree N. of the Equator, Long. E. 105 degs. Here God has scattered the blessings of nature with liberal hand. Here "perpetual spring abides, and never-withering flowers." The richest verdure every where meets the eye. Here is a tree in full bloom, there one laden with fruit. It is delightful to visit the gardens and plantations of spices and other tropical productions. But, alas! man, apostate fellow man, is "vile." If he knows God, he does not obey him. The population of Singapore is about 15,000, consisting of Europeans, Malays, Chinese, Bugise, Portuguese, Moors, Arabs, Jews, &c. The Chinese, by far the most numerous, exceed 10,000. I, in the midst of them, occupy the house of Dr. Morrison's heirs, erected for a mission-house, with large rooms for schools. With a Chinese teacher on each hand, I eat with chop-sticks, from the same plate with them. So far as I know, the Chinese regard me as their friend. My medical and surgical aid has often been put in requisition; and, ere I was aware, I had converted my house into a Chinese hospital and eye-infirmary. About 200 cases have been under my daily care for weeks. The divine blessing on these efforts, and the kind of cases first presented, seemed to make a strong impression on their dark minds. The American Consul, Hon. J. Balfour, has been a friend to me and my brethren. I give books to my new patients, if from a distance, as from Rhio, Malacca, Penang, &c. and some to carry to their friends. Our little assembly has increased to-day to 21, who hear the word with profound silence and fixed attention. Weekly, the word of God is going, as upon four winds, among these heathen of China, and in other ways the true God is brought to their knowledge: O, for the *Eternal Spirit* to descend!—the only hope of Gospel ministers and missionaries to the heathen. Shall I tell you, the Roman Catholic missionaries are before us, and awakening interest among the Chinese? Two are gone to Siam; and two are here, laboring with zeal worthy of

a better cause. About 40 attended their church to-day. The priests blush not to say, there is no salvation out of the Catholic church. All the resources of the true church are now demanded, be they *prayers, means, or holy men*. If, in five years, she can supply the heathen world with 1000 holy missionaries, would it not be better than to wait ten years, assured that 5000 would then be equipped for her service? One man, in season, may extinguish a fire, which, if neglected, will reduce a city to ashes in spite of all its inhabitants.

ISLAND OF SCIO.

Rev. S. R. Houston, in a letter to the Editor of the *Philadelphian*, describes the present state of this island and its inhabitants. He says, Scio has been celebrated for its fertile vales, its orange groves, its wines, its salubrious climate, the wealth and refinement of its inhabitants. But since the Turks, in 1822, desolated this happy land, many of its fertile vales have become barren through neglect—many of its orange groves are cut down; the vine yields not its wonted abundance; wealth and refinement have fled; its city, with its college, lies a heap of ruins—its Campus and Livadia, with their thousand palaces, mourn; and from its lofty terraces is heard, in the silence of the night-watches, the gloomy screeching of the owl. Even the climate seems to be altered. The lemon trees have been cut off by the frost and snow; and many limbs of the orange trees entirely destroyed. This people have been visited in wrath for their iniquities. But may we not hope that the time for favoring them has returned? They have been humbled, and are willing to hear what the will of the Lord is. We have brought them the word of life; and they come from a great distance, begging it with an earnestness cheering to a benevolent heart. With much gratitude and joy these poor people receive our books and tracts. But gross wickedness prevails here. On some of the *great feast days*, priests, as well as people, become disgracefully intoxicated. None have a correct idea of the sacredness of the Sabbath. They have divine service at sunrise in the morning, and an

other at sun-set; but the rest of the day is spent in visiting, gunning, playing cards, &c. The people confess to the priests twice or thrice a year—hear the Scriptures read in ancient Greek, abstain from meat on certain days, and conclude all is safe. Many of the priests cannot read. Some are well acquainted with the Scriptures; but their understandings are completely perverted by their religious system of error and superstition. Few have any correct knowledge of geography or any science. Our teacher, Stomatinos, a priest, told us that Russia is on the top of the earth, and a vessel going towards it from Scio is obliged to ascend and pursue a zigzag course with extreme difficulty. Some of the physicians have astonished us more than the clergy by their ignorance. They are of three classes—the *educated* from European Universities, who are very few—the *quacks*, who have spent a few months in an apothecary's shop in Constantinople or elsewhere—and those who know nothing of medicine, and use plants. These are the most numerous. We expect, ere long, to commence a girls' school. The poor females are much neglected. A few in the existing schools can read and write well. Some mothers desire Mrs. Houston to take charge of their girls, and teach them sewing, knitting, &c. The people are becoming tired of their long fasts, and some indulge themselves at night in forbidden meats. Even a priest took a hearty meal of oil, &c.; but if his offence were known to the bishop, he would be deprived of his *beard*, which in his estimation would be a capital punishment.

MISSION TO MADAGASCAR.

Rev. Messrs. Johns and Freeman, of the London Missionary Society, say, During the last half year, the mission has made a marked, steady, and encouraging progress. The chapel at Ambatonakanga has been well attended; for several weeks, actually crowded. A growing attention has been paid to the word of life, under a deep conviction of the truth, value, and glory of the Gospel. We have been exceedingly gratified with the personal conduct of many. We have reason to think, that several are savingly converted to God, more perfectly convinced of the folly of idolatry and divination, and great numbers awakened to think and inquire. The force of error is subdued, and the power of truth acknowledged. The services are considerable, occupying a large portion of our time on the Sabbath. Mrs. Johns has a large Bible class of young women. There are also public services and prayer-meetings in the week evenings. A spirit of prayer exists and increases among the natives; who conduct those meetings themselves at their own houses, under a sense of obligation to spread around them the knowledge of the

true God and eternal life. Attendance is kept up at three *out-stations*, though occasionally interrupted by the small-pox. We have lamented, that our number as missionaries is so small; and a large supply of European laborers is wanted; but, in default of this, God is raising up instruments of themselves to carry on his work; giving them zeal and knowledge, love to the truth, and compassion for their countrymen. At a village sixty miles west of the capital, a small chapel has been erected by the zeal of the natives, excited by the exertions of a pious female. A delightful spirit of inquiry is awakened; and several natives, men of rank and importance, conduct prayer-meetings with much fervor, pleasure, and propriety. Public worship, for prayer and reading the Scriptures, is held in distant parts, conducted by those who were formerly scholars or teachers in the missionary schools. Applications for books, especially the Scriptures, are very numerous. The printing of the Scriptures is advancing towards completion. Premises have been erected at Ambatonakanga for a new press, types, &c.

DOMESTIC ITEMS.

Return of Mr. Finney.—Rev. John B. Pinney and his co-worker in our African Mission, Mr. H. C. Finley, on a visit to the United States, arrived at Norfolk, Va., Oct. 2. Some particular information in reference to that mission may be expected in our next.

American Board.—The annual meeting of this important society, held at Baltimore, on the 9th of September, was interesting. Much information, embodied in the report, was calculated to animate the zeal, the prayers and efforts of the friends of foreign missions. The receipts of the last 11 months were \$163,340.19; the expenditures, \$163,254.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society from August 15, to October 15, 1835.

<i>Allegheny, 1st Pres. Ch., by Mr. A. Semple,</i>	\$30 00
<i>Amwell, N. J., 1st church, 16; Fleming-ton, 12, per Rev. J. Clark,</i>	28 00
<i>Beaver cong., Pa., by Rev. J. W. Johnston,</i>	24 03
<i>Bethany cong., Pa., by Rev. Wm. Jeffery,</i>	46 68
<i>Bethel cong., Pa., by Rev. G. Marshall,</i>	32 25
<i>Blairsville, Pa., by Mr. J. M'Roar,</i>	10 00
<i>Butler cong., Pa., to constitute their pastor, Rev. L. Young, a life member, \$30, with \$1 additional.</i>	31 00
<i>Ladies' Missionary Society, by Mr. Young,</i>	15 00

<i>Collinsburgh, Pa.</i> , by Rev. R. M'Garrah,	3.00
<i>Charleston, Ill.</i> , by Rev. J. M'Donald,	5.00
<i>Cherry-Tree Township cong., Pa.</i> , by Rev. G. W. Hampson,	9.37
<i>Cincinnati, O.</i> , from Wm. Schillinger, Treasurer, by Rev. J. R. Campbell,	75.00
<i>Columbia, Pa.</i> , Miss M. Green, and Miss C. Joline, for a female school in India, by Rev. Dr. A. Green,	20.00
<i>Fayette Co., Pa.</i> , D. Veech, Esq.,	5.00
<i>Lancaster, Pa.</i> , ladies of Pres. church, for support of Mr. Lowrie,	35.00
<i>Leacock and Octorara congs.</i> , 100; <i>Loudon and the Rock</i> , 50, by Rev. J. Dickey,	150.00
<i>Mercer County Aux. Miss. Soc.</i> , by Rev. A. W. Black, from Mr. D. T. Porter, for support of Rev. J. R. Campbell, 271.00; from Miss Ellen Junkin, a donation in clothing for the use of Messrs. Campbell and M'Ewen, missionaries to India, not valued,	271.00
<i>N. Geneva, Pa.</i> , Ladies' Sewing Society, 10; mon. coll. in ch. 5, by J. W. Nicholson, Esq.,	15.00
<i>Oxford, O.</i> , from the students of the Miami University, to constitute the President, Rev. Dr. R. H. Bishop, a life director, 50; coll., 100,	150.00
<i>Paxton cong., Pa.</i> , by Rev. J. R. Sharon,	12.75
<i>Philadelphia</i> , Juvenile For. Miss. Society of 1st Reform Pres. Ch. to constitute Rev. John Black a life member, 30	00
Associate Reformed Pres. Ch. to constitute Rev. M. Forsyth a life director, 50	00
<i>Pigeon Creek cong., Pa.</i> , from ladies, by Rev. Wm. C. Anderson, a Box of clothing, valued at \$70.	
<i>Pittsburgh, Pa.</i> , from Miss Craig,	5 00
<i>Sligo Sab. School</i> , by Mr. J. Davis,	1 50
<i>Pleasant Prairie Church, Ill.</i> , coll. by Rev. J. M'Donald,	10 00
<i>Poland cong., O.</i> , 17.06; <i>Liberty</i> , 7, by Rev. J. W. Scott,	24 06½
<i>Shelbyville cong., Tenn.</i> , by Rev. Geo. Newton,	10 00
<i>Taxewell, E. T.</i> , Mr. Wm. Graham,	5.00
<i>Three Spring cong., Va.</i> , by Rev. R. Brown,	19 00
	<hr/>
	\$1122.64½

PAYMENTS FOR THE CHRONICLE.

Hon. W. Lowrie, \$6 50; H. Arbaugh, Mrs. M. Bute, D. Byers, R. Davis, Mrs. J. H. Davis, Dr. D. George, Miss E. Hatch, Miss Henderson, Mrs. N. Moorehead, J. M'Connaughy, J. Morrison, Esq., A. Ogden, N. Peairs, Miss A. Roberts, S. A. Russel, Miss M. Scott, Col. J. Shotwell, H. M. Skiles, Miss J. Snodgrass, W. Swearingen, Mary Waugh, John Whitcraft, J. Wilson, Esq., Dr. W. Wilson, J. Wright, 50 cents each.—\$19.

BOARD OF AGENCY AT CINCINNATI.

Treasurer of the Board of Agency of Synod of Cincinnati,
With *W. F. Missionary Society*, Dr.

1834.	
Nov. 2. For amount of balance per account rendered,	\$239.81
Coll. 1st Presb. ch. mon. con. Cin.,	4.52
Nov. 27. Cash from S. B. Findley, 1st church,	2.00
Dec. 1. Monthly concert 1st church,	4.00
1835.	
Jan. 3. Cash, John Buhner, 1st ch.,	10.00
5. Monthly concert, 1st church, Cincinnati,	7.70
Jan. 19. Reading church, (Cin. Pres.) per Rev. B. Graves,	2.50
Feb. 2. Coll. monthly concert 1st ch. Cincinnati,	8.51
Feb. 13. Cash, Female Missionary Society, Rushville, Ia.,	14.31
Feb. 28. Ch. of Indianapolis, per Treasurer, J. M. Ray,	24.34
March 2. Monthly concert 1st church Cincinnati,	5.87
March 19. E. D. Thorp, 1st church Cincinnati,	2.00
April 7. Monthly concert 1st church Cincinnati,	3.37
	<hr/>
Amount,	328.93
Contra, Cr.	

1834.	
Nov. 26. By amount of their drafts, favor of J. Corry,	239.31
Exchange,	3.58
Postage,	19-243.08
	<hr/>
Balance on hand,	\$85.85

The above is a correct statement of the W. F. M. Society committed to my hands, which is respectfully submitted, and cash forwarded with account,
WM. SCHILLINGER,
Treas. B. A. S. C. for W. F. M. S.

Treasurer of the Board of Agency, Cincinnati,
With *W. F. Missionary Society*, Dr.

1835.	
May 4. For monthly coll. 1st church Cin., May and August inclusive,	16.71
Aug. 27. From 1st ch. Indianapolis, per J. M. Ray, Treasurer,	26.68
Sept. 20. Special coll. 1st ch. Cin.,	31.52
	<hr/>
Amount,	74.91
Contra, Cr.	
Sept. 21. By cash paid J. R. Campbell, per receipt,	75.00
Exchange,	1.76-76.76
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Balance due Treasurer, Cincinnati, Sept. 21, 1835.	\$1.85

FOREIGN MISSIONARY CHRONICLE.

VOL. III....No. 12. PITTSBURGH, DECEMBER, 1835. WHOLE No. 33.

ORIGINAL COMMUNICATIONS.

CONVERSION OF THE WORLD.—NO. 4.

THE prosecution and conclusion of this subject in successive numbers of the Chronicle has been prevented by the press of other matter; and, at present, there is room only for the briefest notice of additional evidence, in the New Testament that the world will be converted to God.

The Apostles were to be Witnesses for Christ to all nations; to the Jews, the Samaritans, and the Gentiles, to the utmost parts of the earth. (Acts 1:8.) That their successors are to bear testimony for him to all nations is evident from the promise of his presence to the end of time which he connected with their commission: "Go ye, teach all nations," &c. "Lo, I am with you alway," &c. (Matt. 28:20.)

Paul, at his conversion, was commissioned to preach the Gospel specially to the Gentiles, who did then, and do still, constitute the principal part of the human race. (See Acts 9:15, and 26:17,18.) Accordingly, he preached through the vast circuit from Jerusalem to Illyricum; and exhibited an illustrious example of zeal and active labor to all the heralds of salvation sent to Pagan lands.

The Revelation made to Peter at Joppa showed the gracious Design of Heaven towards the Gentiles, and opened the Way for the unlimited Promulgation of the Gospel. What was Peter, that "he could withstand God?" And who, in modern times, can, without perilous presumption, set themselves in opposition to missions among the heathen?

Paul and Barnabas understood the unlimited Extent of their Commission, and fulfilled it by preaching in every accessible country; first, to the dispersed Jews; and, when they refused to hear, to the Gentiles, in obedience to the Lord's command. (Acts 13:46,47.) And why should not the most effective measures be taken, in our own day, to send the Gospel, to enlighten the millions who are yet in the grossest darkness, and lead them to the knowledge of the only way of life?

God commands all Men, every where, to repent, under that new and glorious dispensation of mercy which he has opened in the Gospel of his Son. (Acts 17:30.) The command is universal. There is no exception of age, caste, nation, or place of residence. All have sinned; and sinners must repent, or perish—become holy, or never enter heaven. Surely,

then, the will of God on this subject should be proclaimed to all, ere it be for ever too late for repentance.

The Gentiles will hear and obey the Gospel. Paul admonished the unbelieving Jews at Rome, saying, "Be it known unto you, that the salvation of God is sent to the Gentiles, and that they will hear it." (Acts 28:28.) He was confident, from the predictions of the Old Testament, his Lord's commission to himself, and his blessing on his ministry, that many of them would receive the Gospel in faith and love. It is still true, that increasing numbers of the heathen are induced to hear and profit by the truth, and faithful ambassadors of Christ have ample grounds of encouragement.

The Awful Depravity of the Heathen proves their Need of the Gospel. Their moral state is delineated in affecting terms by the Apostle, (Rom. 2:21—32,) and ought to command the attention and exertions of Christians for their deliverance. His description was applicable to the refined Greeks and Romans, as well as to barbarous nations; and from the reports of missionaries and other credible writings it is evident, that the heathen are still under the bondage of corruption, and must perish, without the knowledge of the Savior, communicated by the Gospel.

The Calling and Salvation of the Gentiles by Christ, through the preaching of the Gospel, is proved by the Apostle from Scripture prophecy, and illustrated by remarks, showing the necessity of hearing, in order to faith and salvation, and the consequent importance of proclaiming the Gospel in all the earth. (Rom. 9:24,25—30, and 10:12—17.)

The Conversion of the Jews, as a body, and their Restoration to their forfeited inheritance, have been noticed by quotations from the Prophets; and the evidence thus presented is fully confirmed by the Apostle, who clearly foretells the same events, with the ingathering of "the fulness of the Gentiles." (Rom. 11:15,25,26.)

The Gospel ought to be preached in places where Christ is not named; to people who have never been informed of his Divine character, his immeasurable love, his atoning sacrifice, his mediatorial office, his invaluable blessings, his gracious calls and overtures of salvation, and his assurances of life to all those who truly believe on his name. (See Rom. 15:18—21.)

The Example of the Apostle in patiently, and even joyfully, enduring privations and sufferings in various forms, and encountering appalling dangers, in the service of Christ, is recorded for the instruction, the encouragement, and the imitation of those whom he calls to preach the Gospel of his grace to the most barbarous, as well as the more civilized, nations of the earth. (See 2 Cor. 4:8—12; and 11:23—29.)

The Strong Holds of Sin and Satan will be demolished by spiritual Weapons. Satan is called "the god of this world." He works and reigns in "the children of disobedience;" and will maintain his empire of darkness, idolatry, and iniquity, until he shall be dethroned by the Mighty King of Zion; who will effect a complete conquest, not by carnal weapons, but by the influence of his Gospel, rendered efficacious by the power of his Spirit. (2 Cor. 10:3,4,5.)

The Man of Sin—the Anti-Christian Power—after reigning for a limited time, shall fall, and sink to Perdition. "The Lord shall consume him with the spirit of his mouth, and destroy him with the brightness of his coming." And his destruction will prepare the way for a more extensive and glorious diffusion of the true light of the Gospel. (See 2 Thes. 2:3—12; also, Rev. 18,19,20.)

The Kingdoms of this World shall be the Possession of Christ; kings and their subjects; rulers and those who are ruled, shall, with one

heart of cheerful obedience, bow to his peaceful sceptre; and shall consecrate to him their authority, their strength, their influence, and their resources, to be employed to his glory and the establishment of his spiritual kingdom of "righteousness and peace." (Rev. 11:15.)

The Sealing of the Saints in their Foreheads, and the Assemblage of a Countless Multitude before the Throne of God and the Lamb, presented to John in vision, symbolically show that the number of those, on the whole, who shall be finally brought home to glory, will be immensely great, and will be composed of persons of "all nations, and kindreds, and people, and tongues." (Rev. 7:3—10.) Let these cheering prospects encourage the hearts of all who are laboring and praying for the conversion of sinners.

During a Thousand Years, Satan shall be bound; and Christ shall reign on the Earth; triumphantly extending and establishing his spiritual dominion upon the universal destruction of Satan's kingdom; and every nation shall be blessed with the unprecedented prevalence of evangelical light, holiness, and joy. (Rev. 20.) Amidst all the darkness of the present time, let mourning Christians dry their tears, and be animated in their labors for Christ by this "sure word of prophecy," continuing to pray, "Thy kingdom come."

A FRIEND OF MISSIONS.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.
JOURNAL OF MR. LOWRIE ON HIS WAY FROM CALCUTTA TO LODIANA.
(Continued from page 168.)

Rajmahal Hills. A Drowned Country.

From this place, had a distant view of Rajmahal Hills, the sight of which was very grateful to the eye, wearied with the sameness of the dead level country of Bengal.—From this village our next day's sail was over what Bishop Heber would call "a miserable drowned country." Frequently nothing was to be seen in any direction but water, with the exception of an occasional village or slightly elevated ground, and perhaps the tops of a few straggling low trees. In such places the current is very slow; as its force is lost in the dispersion of the overflowing waters. The water of the Ganges, and of course, of all its outlets, is extremely muddy. I have heard it said, that the clayey sediment held in solution during the rainy season, is estimated at one-third of the bulk of water. Much of this sediment is deposited on the land which is overflowed, and forms a very rich manure in which, after the waters subside, and under a hot sun, the ex-

tensive crops of rice and dal luxuriate with great delight, at least to the owners.—We made fast, for the night, to a tree in the midst of the waters, and found, the next morning, that the river had subsided a little during the night.

Entrance on the Barra Ganga.

August 19.—After passing through a narrow channel between lofty trees on each shore and then for a few miles through an open country, we entered on the Barra Ganga (Burra Gunga) of the natives, the main branch of the Ganges. The river is here, at this season of the year, from three to four miles wide, and presents truly a grand appearance. The idea of irresistible power is strongly impressed on the mind of the observer. The mighty river rolls along in majesty, rapidly, but tranquilly, as if regardless of all the world besides. It is one of God's greatest works; and the innumerable native boats, which are seen sailing close by the shore, render the contrast between his works and the works of man very striking. The latter are little, feeble, and apparently in constant dread of the overwhelming power of

the river in whose waters they venture to sail. The boatmen seemed to feel themselves in the presence of one of the gods of their countrymen, but, being Mussulmans, they only poured some of the water on the prow of the boat, and then repeated with double energy their usual prayer to Allah, "la 'la 'la-h." I do not wonder that the ignorant mind of the heathen should become superstitious on beholding this vast body of waters.

Description of the Ganges.

This may be a proper place to introduce some notices of a river whose sacredness is so great in India, and whose fame is so widely spread through other lands. I take them chiefly from Hamilton's East India Gazetteer. The course of the Ganges is on the southern side of the great Himalaya range of mountains. It has been traced to a short distance above the place of Hindu pilgrimage, Gangotri. Two miles above this place is the "Cow's Mouth," about which the natives have various fables. It is merely a large stone in the middle of the river, of which a part projects above the water; and, with the aid of a lively fancy, may be supposed to resemble the mouth of that sacred animal. The pilgrimage of Gangotri is considered a great exertion of Hindu devotion; and is supposed to redeem the performer from troubles in this world, and to insure a happy transit through all the transmigrations that await him hereafter. "After issuing from the mountains near Hurdwar, Lat. 29° 57', long. 78° 2' East, to the conflux with the Jamuna at Allahabad, the first large river that joins it, the bed of the Ganges is generally from a mile to one and a quarter wide. From hence its course becomes more winding, until after receiving the Gogra, the Soane, and other smaller streams, its channel attains its full width, which in some parts is three miles across. When at the lowest, it is commonly about three-fourths of a mile in width." During the rains, the width is of course greatly increased; as the Ganges rises about 32 feet, and the banks are low, and the country level for a great part of its course; so that the waters spread widely over the face of the land. The Ganges appears to owe its increase as much to the melting of the snow and the rains on the mountains, as to the rains which fall on the plains; for it rises 15 feet out of 32 by the latter end of June, and the rainy season does not fully begin in the most of the flat countries until about that time.

The Delta. Depth of the Channel. Inundations.

"About 200 miles from the sea the Delta commences. The two most western branches, the Cossimbazar, or Blagirathi, and Jellinghi rivers, unite and form the Hugli, the only branch of the Ganges generally navigated by

ships. That part of the Delta bordering on the sea is composed of a labyrinth of rivers and creeks, named the Sunderbunda, which, including the rivers that bound it, give an expansion of 200 miles to the branches of the Ganges at its junction with the sea." The whole course is 1500 miles. "By the latter end of July, all the lower parts of Bengal contiguous to the Ganges and Brahmaputra are overflowed, and form an inundation of more than 100 miles in width, nothing appearing but villages and trees. At 500 miles from the sea the channel is 39 feet deep when the river is at the lowest; which depth continues nearly to the sea; but the outlet of the main branch is obstructed by sandbars. In the dry season, the mean rate of motion of the current is less than three miles an hour; in the wet season, five or six; and, at some places, seven or eight. Taking the medium of the whole year, the quantity of the water discharged is nearly 180,000 feet per second of time.

JOURNAL OF MR. LOWRIE'S VISIT TO LAHOR.

Accommodations for Traveling.

January 28, 1835.—Agreeably to an arrangement previously made, I set out this afternoon on the journey to Lahor. An elephant had been sent from that city, to carry the tents; and another, which the Maha Rajah keep at Lodiana, was assigned for my use to ride. The latter is a noble animal, being nine or ten feet in height. On his back is placed the Hauda (Howdaj) a kind of gig-like frame, but without a hood, and having two seats. The front one is richly ornamented with silk cushions, of a yellow color, the favorite color of the Sikhs; and affording good accommodation for two persons. Behind it is a lower seat, for a servant to sit on, either for parade or to hold an umbrella when necessary. The driver sits on the neck immediately before the hauda, while one or two assistants run by the side of the elephant—all carrying goads, or iron sticks, to guide the animal or quicken his pace. The motion is not a pleasant one to persons not used to it. He goes at a kind of walking pace, as if trampling on round stones, and apparently so much at his leisure as to lead a person to think he was making little progress. In truth, however, the horsemen in company, of whom there are ten assigned as guards, are obliged to amble along (for the Hindus seldom trot) four or five miles an hour, to keep up with him.

The Persian Munshe Interpreter.

Before mentioning the elephants and the horsemen, I should have introduced the Persian Munshe, or Secretary, who goes with me as interpreter. He is a Muselman Hindu, who has acquired a pretty good knowledge of our language at the English College at Delhi. He will be of great use to me; as, in addition to

the knowledge of the language, he is acquainted with the customs of the people, and his pleasing manners render him not unacceptable as a companion. I feel anxious to be of use to him in return, and especially in regard to that knowledge which is "unto salvation."

Absence of Hotels. Division of Labor. Number of the Company.

There are no hotels in this country; so that in traveling it is necessary to take every thing along that is needed for cooking, sleeping, &c. And such is the division of labor among different castes, who will not do any thing not pertaining to their own class, that it requires no small number of men to form an establishment. Thus, our present company amounts to about sixty persons, including myself, munshe, horse-guard, and our respective domestic servants; as also tent-pitchers, attendants for the elephants, horses, &c. Large as this number appears to be, I have the satisfaction of knowing that it is smaller than the attendance of any previous European traveler in the Panjab.

The Nallah. Grain Fields. Villages.. Sutlej River.

Crossing the *Nallah*, or moderate sized creek, of clear beautiful water, which flows almost half round Lodiana, our road led through fields of grain covering the level sandy plains with a carpet of green. We passed two or three small, ill-looking villages, where the mud-houses of the people, of their cattle, and of their grain, were all jumbled closely together, and surrounded by a low clay wall. At five or six miles distance, we came to the river *Sutlej*. Its appearance would be deemed singular in many parts of the United States; as there are no rising banks, but the water flows along in a naked channel through the sandy plains which characterize this part of India. There are a great many shoals, or sand-bars, in the channel, which make their appearance at this time of year; yet, in the main channel there is rather a strong current, and about ten feet depth of water. During the rainy season, the waters of this river are spread over the country two or three miles in breadth. Formerly, it ran past Lodiana, where the *nallah* now runs; but it forsook that channel some fifty years ago—an occurrence which one may suppose would not be unfrequent, as the water receives a rapid impulse in the mountainous regions, and the sandy soil of the plains opposes but feeble resistance to their progress. The ancient name of this river was *Satadar*—whence *Hesudrus*. It is the most eastern of the five rivers from which the name *Panjab** is derived, and forms the boundary on the east of that part of India. After continuing its course forty miles from

* From two India words, *panj*, five; and *ab*, water.

this place, it receives the *Bias*, the ancient *Hyphasis*, the second river of the Panjab from the east; and thence, the united stream is called the *Gharra*. At Uch, lower down to the south-west, the river formed by the other three rivers of the Panjab forms the *Gharra*; and thenceforward, the name is *Panjad*, which falls into the *Indus* at Mithan Khol. We crossed the *Sutlej* at a town called *Filor*, on the opposite bank, where there is a Fort of some strength, garrisoned by 150 men, and a population of six or seven thousand persons, chiefly Mussulmans. Here we encamped for the night on the open plain near the town.

Description of Paghwarah.

Jan. 29.—Started this morning at 7½ o'clock, and came to *Paghwarah*, ten kos, or about 13 miles. The road led us past six or seven villages; some of them large, containing probably two or three thousand inhabitants each. Many others were in sight, and several had small Forts, of no great strength. *Paghwarah* (*Pughwarah*) almost deserves to be called a city, according to the way that title is used in America; as it contains probably 15,000 inhabitants. The houses and public buildings make a better appearance than is usual in cities of India, a larger portion of them being of brick than is common. The people are chiefly Hindus; the Mussulmans have two mosques; and there are two or three hundred Sikhs. So we are informed by the chief man of the town, himself a Sikh. There are a few Persian and Sanscrit schools at this town, attended by a few scholars each! The chief trade of the people is in the common white sugar of the country. The Fort presents a formidable appearance at a distance. We did not go near enough to examine it closely.

Nach Girls; their Profession and Character.

In the afternoon, a company of *Nach girls* came to the place where our tents were pitched on the plain, wishing to exhibit their skill in dancing, in order to obtain a present. There were about twenty of them, attended by two or three men with instruments of music. All were unveiled, and were dressed in their richest finery. Nearly all were quite young, probably not more than ten or eleven years of age. As I did not wish to give them any encouragement, they went away apparently much disappointed.

This class of girls is to be found in all the large towns and cities of India. Their profession, from which they receive their name, is that of dancing and singing; in which they are employed at all feasts and joyous occasions. The Hindus consider such amusements very disgraceful in themselves; though they take great delight in witnessing the performances of others. These poor girls are universally of disreputable character; and their number and

style of dress afford one of the many proofs which exist, that impurity extensively prevails among this people. It is said that their songs and dancing are often very indecent. This general subject is a painful one to every Christian mind, and requires the veil of silence to be drawn over most of its aspects. Yet it would be a want of faithfulness in missionaries not to advert to it at all; as thereby one of the most prominent evils of Heathenism would awaken little sympathy. If any of the views, however, which may be presented, admit minuteness of statement and call for peculiar concern, it is the affecting truth that the great majority of this class are so very young. It not only shows that they are early initiated into the grossest vice, but that their course in it is brief. Soon they are discarded, wander about as beggars, and perish miserably.

Appearance of Villages. "Dogs without."

Jan. 30.—To *Shalandar*, 10 kos. We started at six o'clock. The morning was cold and frosty, the thermometer standing at 32° in the open air. We passed two large villages, and saw several others at a short distance; from one part of the road, no less than six, all of them but four or five miles from all the others, and connected together by the greenly covered field of grain. At one of them there is a large mosque. The appearance of villages in the Northern parts of India is almost every where the same. If rising ground can be obtained, they are placed on the highest part; which however, is seldom more than a few feet elevated above the vast surrounding plains. The houses are almost always built of clay or mud, as is the wall which commonly encloses the town.—There is greater neatness and cleanliness in the interior of these villages than a person would expect to see; but on the outside of the walls there is much to offend more senses than one. I have often been reminded of the expression in Revelation, "without are dogs." These animals are by no means held in such estimation in this country as among western nations. Many of them run wild, or unclaimed by any owner; and often several of them may be seen, half-starved, sneaking, and stupid in their appearance, prying on the filthy, putrid matters that are thrown over the walls.

Cultivation. Kinds of Grain.

The cultivated plains over which we are traveling are said to yield two crops in the year; the first, of wheat and barley, sown in November, and reaped in April; the second, of different kinds of a native grain, generally called *dal*, sown or planted in July, and gathered in October. The seed of the *dal* is used by the natives for food, and the stalks make fodder for the cattle. The wheat and barley seem to be cultivated with great care. Often it is planted in rows a few inches apart; and often the

seed has been so deposited as to spring up in bunches or clusters of two or three stalks each.

Loaded Camels. Salt Hills.

Before reaching our stage to-day, we met a string of 60 or 70 camels, loaded with salt. They travel in "Indian file," a cord being attached either from the crupper or the tail of the first, to the nose of the second, and so on. The salt is brought from *Dadal Khan ka Pind*, a place on the other side of the *Iilum*, upwards of 100 miles from *Lahor* to the N. W. There is a range of salt hills, in which, at some distance and partly descending, the salt is found in solid mass of a reddish color. It is dug with sledges and hammers, and exported to all parts of the *Panjab*; yielding a revenue at the mines, it is said, of more than a million and a half of rupees.

City of Ihalandar. Tombs of Afghan Kings.

Ihalandar (*Ihulundar*) in the vicinity of which our tents are pitched to-day, is a large, substantial-looking city. It was formerly the residence of the *Lodi* race of Afghan kings (from whom the town of *Lodiana* takes its name) who have left many traces of their having made this place their home. It is surrounded by a high wall, partly of brick with bastions, and partly of clay—has a large Fort, and many brick houses. The population is said to be 40,000; chiefly *Hindus*, then *Mussulmans*, and a few *Sikhs*. The country around is highly cultivated, and in the immediate vicinity are numerous gardens; mango, pomegranate, orange, and rose trees.—Our tents are near three large tombs, erected to perpetuate the names of former kings. But their remembrance has passed away, and their memorials are fast sharing the same lot, being in a very ruinous condition. I estimated the smallest one to be forty feet square, and twenty-five to the commencement of the dome. The other two are larger, and of different structure; but are also surmounted by domes. This circumstance is proof itself of the *Mussulman* faith of their builders. They seem to be very fond of that kind of structure, probably because it forms so large a part of the ornamental roofs of their sacred temple at *Mekka*. They place domes, in this country, on the tops of nearly all their mosques; usually three; and on their tombs and other public buildings. I was amused, at *Delhi*, to see five or six little domes, sitting side by side, over each gate way in the lofty wall that surrounds the imperial palace.

Token of Respect from the Governor. Tracts presented.

In the afternoon, the *Thanadar*, or Governor of the city, came to pay his respects. He was attended by several of the chief men, and a crowd of guards with long spears, making a little forest of sharp points over their heads. I was indebted for this mark of respect to my

character as an Englishman; for such they think I am, and to my traveling through the country at the Maha Rajah's invitation. The custom is for inferiors of respectability, in approaching a person whom they regard as superior, to offer a rupee or two on the folded corner of their mantle; which was done this afternoon; but I think it best to decline receiving the present. It is only meant as a matter of form. After making some inquiries, I distributed tracts to those among them who could read; which were accepted with many thanks; chiefly, I suppose, because they look on me as their superior, so that it is a mark of favor from me. I am thankful, that this adventitious dignity will probably secure a careful perusal of these silent little messengers of salvation.

Pakka Villages. Mark of Respect.

Jan. 31.—To *Kaphurtalah*, 9 kos. Soon after starting this morning, we passed two of the twelve *pakka* villages which belong to the city of *Ihalandar*. Their houses and walls are all built of burnt bricks (whence their name) which gives them a very superior appearance to that of many Hindu villages. None of them are more than three kos from the city. The district of *Ihalandar*, including the city, is farmed for its revenue by a sikh chief, who pays 200,000 rupees annually for the privilege to *Ranjit Singh*.—When we got within a mile of our halting place, we were met by a *vakil*, or kind of ambassador of the Sardar of this part of the country, mounted on an elephant, and accompanied by eight or ten foot soldiers with their muskets, who presented arms as a salute, and then went before us, the *vakil* riding by our side. For this mark of respect we may thank, partly the circumstances under which I make the journey, and partly the custom of the country. We were conducted to a large and fine dwelling, for this country, in a garden some distance outside of the walls of the city where the Sardar wished me to take up my quarters.

Sardar of Kaphurtalah. The town described. Temple to Siva. The Weather.

Fateh Singh, the Sardar of *Kaphurtalah*, is one of the most powerful of the Sikh chiefs, having a revenue of about seven laks of rupees, or \$350,000. He was formerly an independent prince; but was obliged to become a feudatory of *Ranjit Singh*, after being deprived of a considerable portion of his territories. Part of his possessions lie in the district of country between the *Sutlej* and the *Jamna*, under British protection. The population of the town where he resides is probably about 10,000 persons; chiefly Hindus; then Mussulmans, and a few Sikhs. It is a new town, and is apparently increasing with much rapidity. Some of the public buildings are large and not deficient in Hindu taste. The most singular and

extensive is a temple to *Siva*, erected for the Hindus by the Sardar, himself a Sikh. It has a lofty pagoda-like structure at each corner of a square, and a similar building in the centre of larger dimensions. These pagodas are from 30 to 50 feet high, with many gilded short spires shooting up from various projections. In the afternoon, the wind was very high and from the east. The thermometer stood in the open air at 40°, 101°, and 50°, at sunrise, noon, and sunset. At noon it stood at 61° in the shade.

Visit to the Sardar.

Feb. 2, Monday.—Yesterday afternoon, I went to see the Sardar, agreeably to a wish he had expressed to see me at that time. I thought it not improper to go, though it was Sunday; as the interview might afford an opportunity of advancing the objects I wish to promote. We found the *darbar*, or court, assembled at a summer residence in a fine large garden. The display or parade was not very great, though on a respectable scale; and the old Sardar, after shaking hands with me in the English fashion, bade me welcome as much by the kindness of his manner as by words. His two sons sat beside him, and some twenty or thirty courtiers and attendants sat on the floor, on each side in two lines; while a number of persons of inferior rank stood behind.

Conversation about Education, Religion, &c.

The conversation was a good deal miscellaneous. After the usual inquiries and expressions of friendship, some inquiries followed respecting the school at *Lodiana*; which gave me an opportunity of explaining how generally knowledge was diffused in my country. It was thought strange enough that women and children could generally read. I was then asked our belief in regard to abstaining from particular kinds of food; from wine, &c. They seemed to approve of the statement in answer, that we consider religion as not consisting in mere external observances, but in love to God and to man. I took occasion to tell them further about our belief in Christ, the love of God towards sinful men in giving his Son to die for them; and the forgiveness, peace, support in death, and future happiness, which we expect through his mediation. But the natural man is every where the same. These remarks seemed to fall coldly on their ears; though almost every thing else was received with that frequent repetition of "*durust-khub*"—good, excellent—which is so common in polite conversation in this country. In the course of the visit, I was asked many questions; as, How books were printed? What was my age? Why I wore glasses? How I became a padre? They seemed much gratified to hear of our time of study; examinations,

and ordination; and I could understand enough of their conversation with the munshe to perceive that they had arrived at some pretty large conclusions respecting the amount of my own learning. I do not wonder at their surprise, however. Their own religious teachers are usually extremely ignorant. Having made a present to the Sardar of a Gurmakhe Pentateuch, and after remaining about an hour, I took leave, receiving their kind wishes and compliments.

Notice of the Sardar and the Chief Men of his Court.

The Sardar is rather under the middle size, has an intelligent countenance, dresses plainly—much more so than his sons—and all his remarks evinced strong good sense, though not much cultivation of mind. I was struck with the frank, unceremonious, yet respectful manner in which all seemed to address him. It wore something of a patriarchal aspect, which the grave countenances and long beards of the people rendered the more dignified. It was interesting, also, to see Sikhs, Mussulmans, and Hindus, mingled among the chief men of this court, in the same manner as the mosques and temples of these sects are seen standing in the same streets of the town. I should think it very probable that in a few years, if favor still be given, a branch of our mission might be established here under promising prospects. Even now, I think the Sardar could be persuaded to grant his protection, if not his influence; and especially if an English school were undertaken.

The River Bias. Town of Bahrowal.

Our halting place to-day is at *Bahrowal*, 11 or 12 kos from Kaphurtalah, on the opposite bank of the *Bias*, the second river of the Panjab from the east. The *Bias* is here a pretty stream of about 100 yards in breadth. The eastern bank is low, and covered with a deep fine white sand, for a mile from the water. The other bank is bolder, and is probably 30 feet high. The town of *Bahrowal* stretches along the western bank for two or three miles; but does not contain more than five or six thousand inhabitants, who are chiefly Hindus. It is a kind of landing-place for rafts of timber, which are brought down the river in the rainy season. But it does not present the appearance of a business-place; rather it appears to be on the decline. As usual, there are no schools, and but few persons who can read.

Face of the Country. Quality of the Soil.

Feb. 3.—To *Jandyala*, 11 kos. The country, to-day, has the same general appearance that we have noticed on former days—level, sandy, destitute of trees, stones, houses, or any thing to break the uniformity of the landscape. There were occasional fields of fine wheat, and a few villages looking as uninte-

resting as usual. The fields have now commonly a low, brier fence around them. One is ready to wonder at the richness of the grain on so sandy a soil; but the soil is rather a loam in which much sand is intermingled, and which becomes very productive when water can be applied to irrigate it. To obtain water for this purpose, the Persian wheel is commonly employed.

Kashmerian Emigrants of wretched Appearance.

To-day, as on former days, we met a number of Kashmeres (Kashmerians), emigrating from their lonely native valley, in search of employment and livelihood. Through famine and oppression, the valley of Kashmer is said to be now almost deserted; containing probably less than 100,000 inhabitants, and yielding no revenue at all where, some years ago, it is said, 40 laks, or four millions, of rupees were collected. These emigrants look very wretched; being ragged, dirty, and often bare-headed, which in this country indicates much deeper poverty, than to be bare-footed does in other, at least in, western countries. They carry with them a few utensils for cooking, and perhaps a small bundle of ragged clothes. The men have usually fine, intellectual looking countenances, and are rather small in stature, and of active make. The women may rank in their appearance, among the poorer classes of emigrants from Europe to America, and have frequently good countenances and fine eyes; though not so remarkable for beauty as some writers represent. They are a very industrious people, and are now to be found at nearly all the large towns in this region of India, employed in manufacturing the various fine fabrics for which their valley is so celebrated.

Town of Jandyala. Its Population, Military Science.

Jandyala presents rather a good appearance; as many of the houses are built of bricks. It is always difficult to form a correct estimate of the population of a Hindu town. There are seldom any well ascertained statistics, never any records, and the natives differ widely in their guesses. One informant stated the inhabitants of this town at 30,000. It probably contains about one third that number; chiefly Hindus of the *Khetri* caste, one of the most respectable orders of the community. There are, however, no schools of any kind, and few are able to read. Those who wish to have their children taught to read and write, send them to *Anritsir*. There is a brick fort in the immediate vicinity of this town, the walls of which are probably 20 or 25 feet high. It is smaller than one or two others we have seen that were built in the same style. Scarcely any of them would hold out, for any

length of time, against European artillery. Some of them would tumble down at the first discharge. Yet others display considerable acquaintance with military science, having the same array of bastions, ramparts, port-holes, ditches, draw-bridges, &c., that are common in European fortifications.

Chief Good of Hindus.

One of the persons, to whom I gave a tract at this place, requested the gift of some treatise on law, and on astronomy, or rather on astrology; assigning as a reason, that though the former was very good, yet it would not provide "food for the belly"—the general phrase to describe the chief good of which Hindus have any knowledge. It is not to be expected, that these people should feel at first the influence of the more important class of motives. Blind Bartimeus, in begging for sight from our Savior, had no reference, most probably, to "following him, glorifying God."

The City Amritsir.

Feb. 4.—Our ride this morning presented nothing worthy of particular notice. The fields of grain were more scattered than we observed on former days, and large tracts of land were lying waste. Two or three large villages on the road-side, and some others at a distance, had the usual appearance. When we had made about half our march, we saw several lofty columns rising from the city Amritsir, distant five or six miles. We soon reached the city, and found our tents pitched in a garden outside of the wall at the north end. Amritsir is one of the largest cities in the north of India; as the population is supposed to be upwards of 100,000. It has the higher recommendation of being a city not on the decline, but of increasing prosperity. It is the emporium of the Panjab, and the chief mart of the fine fabrics of Kashmer; and yields a revenue, it is said, of five laks of rupees, (500,000,) which is paid to the Maha Rajah by the Sardar, who has the farming of its collection; so that the entire sum is probably much greater.

The Sacred Reservoir.

Like Benares among the Hindus, Amritsir is the Sikh Athens and Jerusalem, being the place of chief learning and chief devotion. The cause of its celebrity is undoubtedly the Sacred Reservoir, said to be formed by Guru Ram Das about the year 1575. It has been once or twice profaned by Mohammedan conquerors; yet has still been regarded with the utmost veneration. It is the chief place of resort among the Sikh pilgrims, and has many daily devotees, who think their worship becomes highly meritorious by being performed at so sacred a place. Rajahs have vied with each other in the richness of their offerings for its decoration; and the number of learned

Sikhs, who constantly live in the cloisters around its pavement, and in the booths on the margin of its waters, to explain the sacred book, the *Granth*, is so large as to diffuse almost a literary atmosphere over the place of devotion. I went to see the reservoir, though there was some danger attending the visit; as there are always present many of the *Akales*, a kind of desperate fanatics, who fear not God nor man. It is a large square court, paved with bricks along the four sides, which form what may be termed the *wharf* of the sacred water. Along the outside of the pavement there is a range of buildings with open doors or windows, facing the reservoir; and the various shady trees, which are growing in the pavement, make the walk agreeable, and are in good keeping with the serious character of the place. The pool of water is about 100 yards square, and is probably ten or twelve feet deep. It is supplied from a small canal, brought from the river *Rave*, at about 35 miles distance. In the midst of the water stands a small, but neat temple, covered over with neat gilding, and connected with the pavement by a causeway at one side. At the north side there is a large and richly decorated temple to Guru Govind Singh, near which is planted a lofty flag staff, covered with gold cloth. Both of these are objects of great sacredness. At the edges of the pavement next the water are sundry small booths, or little buildings, open at one side, and containing little else than a *Granth* and a *Guru*, a Sikh Bible and a Sikh priest.

Guards for Defence. Offering to the Granth. Remarks.

A number of boys accompanied us in our walk around, and behaved very insolently; as did some beggars; so that I was not sorry to see an additional guard of policemen, and soon after a company of soldiers, who were sent by the chief men of the Police, and by the Governor of the city, to prevent any person from offering insult or violence. It is usual for visitors to make an offering of money to the *Granth* that is kept in the Gilt Temple. I evaded compliance; as it would have been a sin to do so, but softened the matter as much as I could by ordering a few rupees to be given to the numerous beggars. This measure was far from being satisfactory. No religious place that I have seen in India, not even excepting those in Benares, seems to me as well adapted to impress the minds of the deluded worshippers with devotional feelings. Nor do I recollect any so pleasing in its whole appearance, nor in which there is so little to offend good taste. It is a place where a Christian would love to see temples to the living and the true God; and where he would be delighted to observe the countenances of the crowds of worshippers reflecting love and Christian peace,

instead of Pharisaical and desperado hauteur. The Lord hasten the time when this shall be the kind of remark which the passing visitor has to make of the reservoir at Amritsir, and of the people who resort there for religious worship!

Visit from the Sardar. Philosophical Inquiries.

In the evening the Sardar of this district, Lehna Singh, paid a visit, ostensibly to the garden grounds where the tents were pitched, but really to see the "Padre Sahib." He is a very sensible and thinking man. In the course of the conversation, he adverted to the almost atheistical principles or rather want of principles, which most Europeans of his acquaintance manifested. Seeing a thermometer and compass lying on the table, he soon showed that he perfectly understood the uses of each, and wished to know why the magnet always pointed to the North. He referred to the healing effects of some kinds of metals when applied to different parts of the body, as an instance of European science; and asked for the reason. I saw that he had heard something about the "magnetic tractors" which were so famous in France toward the close of the last century, and explained to him their history. He then inquired about the extent of my studies; and finding I had paid some attention to geometry, mentioned that he had an instrument which he did not know how to use, and asked me to explain the mode. Making a sketch of it with a pencil, it proved to be a quadrant, which he afterwards sent to me by one of his most intelligent men. The Sardar wished to know the mode of taking the longitude and latitude of a place, and what instruments were necessary, and wherein they differed from each other. He adverted to spires of buildings becoming magnetic after some years' exposure; and also remarked, (of which I had not heard, or else had forgotten,) that iron which had been some years exposed to fire often becomes magnetized. He mentioned seeing the stars in day-light, when in the valleys between mountains, as a parallel example to a remark I had incidentally made about seeing them from the bottom of wells; and, in the interview, asked many questions about these and other subjects, evincing both thought and observation, as well as a judicious mind; while there was but little shading of vanity in his manner, or disposition, either to value himself on account of attainments so unusual among his countrymen, or to make a display of them to others.

I was highly gratified with the scientific part of the interview; but regretted, that religion did not form a more prominent part of the conversation. On proposing to present him with a Ghurmukhe Testament, I found that he already possessed one; and the attempt I

made, to introduce religious topics through that door was prevented by the questions already referred to. However, the latter may prepare the way for the former. Lehna Singh is a middle-aged man, of mild but dignified manners; and greatly beloved, I understand, by his subjects. He aids the Maha Rajah, when necessary, with a quota of troops. His own revenues are said to be about 300,000 rupees per year.

Aspect of the Country. Evil Example. Infantry.

Feb. 5.—To Kangre Kaphul, 14 kos, or 90 miles; for I have come to the conclusion that the kos in this part of India is nearly, if not altogether, equal to $1\frac{1}{2}$ English miles. The general face of the country was more than usually barren, though there were many villages and numerous kareel trees. Our station to-day is in the vicinity of the village already named, which is not very large. It receives its name by public consent from a mistress of Ranjet Singh, who built a small bridge here over a canal, which is now dry. Hence, the village is called "the Courtesan's Bridge." Such is the notoriety given to evil example in high places.

Thermometer at 3 P. M. in the shade, 60°. A newly raised regiment is encamped in our vicinity. They muster about 800 men. They are commanded by an Englishman, who receives here the title of "Colonel" from the natives, instead of Colonel. There are three or four Englishmen, as many Frenchmen, and one American, in Ranjet's service. Chiefly by the aid of one or two of the French officers, a large part of his army has been organized and trained according to European tactics.

Country towards Lahor. Fine Gardens. Beautiful Trees.

Feb. 6.—To Lahor 12 kos. From Amritsir to this city there is a gradual descent in the plain, so that a canal had been dug to supply the latter place with water from the canal which furnishes that important element to the good people of Amritsir. This canal runs side by side with the road, but is now dry; and it is said another has been formed for the same purpose. Lahor lies rather south of west from Amritsir. The intervening country exhibits a more barren appearance, than any other part of the Panjab we have seen; though, owing probably to the vicinity of the two cities just named, the number of villages is greater. The soil is of a hard, dark, sandy nature. About five miles from Lahor the whole scene changes, and the road passes through an extremely fertile tract of country, covered with luxuriant wheat and fine gardens, and adorned with beautiful mango and tamarind trees. One of the gardens, the *Shahlabagh*, is a mile by half a mile in extent, filled with orange, pomogra-

nate, rose, and other beautiful trees. This tract is abundantly irrigated by means of numerous Persian wheels.

The Old and the Present City of Lahor.
Lodging Place.

At two or three miles' distance, we entered the ruins of the Old city. A great many mosques, temples, palaces, and tombs, are seen in every direction, and in every stage of dilapidation. Some are almost entire; but most are greatly injured. Of some, the domes are yet unimpaired, while the pillars which support them totter in every breeze, and must soon share the common fate. These ruins are very extensive; so that Lahor may be termed the Delhi of the Panjab, if not in the magnificence, at least in the extent, of the ruins of its former self.

The present city presents a good appearance at a distance; as it is compactly built, and has several lofty towers, and many brick houses of considerable height. We were conducted to an extensive garden of orange trees, in which a French officer had erected a large summer residence. This place has been assigned for our lodgings, and is all that I could wish; as it is retired, and yet sufficiently near the city, being about a quarter of a mile outside of the walls.

Apparent Coldness of the Court.

It would seem there must be some difficulty about the manner of receiving us. The necessary orders for provisions did not arrive until I had ordered them to be purchased; and when those ordered by the Court did come, they were quite too small in amount. The Ziafat, also, which was sent, was not half as large as is usually given. This gives me little concern; as that consideration had no influence in my deciding on the journey. But these things, viewed in connection, seem to indicate that something is wrong at head-quarters. I feel no solicitude about the result. Having the consciousness of no motives in regard to this journey but those which I can submit to the eye of God, with humble confidence through Jesus Christ of acceptance, I leave the ordering of all things with him. I trust he will so direct the hearts of these people, and their counsels, and their conduct, as to make my connection with them, whatever it may be, the means of advancing the Savior's cause.

Interview with Faker Nur Ud Den. Conversation about an English School.

In the afternoon, one of the chief men brought the Ziafat, with the addition of much profession about the good understanding existing between the British government and themselves. This I was prepared to expect. He is a Faker, though nothing in his manner or appearance would indicate that he is. He made many remarks of a religious kind; but

they were common-place and indefinite in their nature; as, that those who trust in God would be happy; and while expressing sympathy at hearing, in answer to some inquiry, of the loss of my dear wife—that those who trust in God would enjoy each other's company in the next world. The latter remark he made in reference to a remark of mine, that my sorrow was alleviated by the hope that she was happy, and that I should rejoin her when called to die myself; and he went on to illustrate it by some remarks about the difficulties of conducting friendship on earth, which would be removed in the heavenly world.

He introduced the subject of an English School in a very skilful manner; inquiring successively, how I, who understood so little of the native language, could teach the English; how I should act, if different pupils wished to learn different branches; who should decide. The answers seemed to give much satisfaction, and suggested another question, which I think was the chief subject of his long interview, though he presented it as if it were a matter of no importance: If a Government established a school, who should decide on the branches to be taught? I answered, "The Government, certainly." This was "very good," he thought. I took care to add, however, that if a Government should establish a school, it would still be optional with persons proposing to take charge of its instruction, to do so or not, as they might approve or disapprove the plan proposed; to which he assented. The whole conversation was as abstract as if we had been sitting somewhere in the region of the north-star; but its bearing on the points of interest here on the earth, and at Lahor, is sufficiently obvious.

Faker Nur Ud Den is very much of a courtier; perhaps I should say, of an eastern statesman, in his manners—grave, cautious, cool; yet abounding in compliments, and apparently very complacent in himself. He has a fine large countenance, good eyes, and greyish beard; is about 50 years of age, I should think, and dresses plainly.

Visit from the Prime Minister. Extravagant Compliments.

Feb 7.—Last night, a note came from Nur Ud Den, to say, that he had communicated the conversation of the interview to the Maha Rajah; who expressed much satisfaction, &c.—that his brother, (the chief man here,) would come to see me to-day, and wishing to know whether I would prefer to pay my respects to-day or to-morrow. I sent an answer, that I would prefer going to-day; but would leave the Maha Rajah to decide.

To-day, Azez Ud Den, the prime minister, called, with a present from Ranjet Singh of pomegranates and grapes; and afterwards, oranges, &c. The conversation was miscel-

laneous, and a little more of a business character than yesterday. It turned, however, chiefly on the friendship subsisting between the British and themselves, now known to all the world, cementing the two nations into one, causing them great joy to see the face of any European. Then some inquiries about my health; what would become of the school at Lodiana, if I leave; what had been the course of my studies; whether military science, &c. Having mentioned that I expected some friends to arrive, it led him to inquire very particularly both as to the time of their coming and my probable leaving.

This Faker, as well as his brother yesterday, paid me some high and extravagant compliments; chiefly expressions of their great joy at seeing me, and the great pleasure my conversation gave them. I have every reason to think they were perfectly meaningless, if not insincere; yet an instance or two will be amusing. Yesterday, the Faker said; "The bud of my heart, (that is, my dearest bud,) which was shut up, has been opened by the wind of your conversation into a fine flower." To-day, at taking leave, the Faker, in expressing his great happiness at having the interview, said, that, "though he was not yet satiated with my company, he must go," &c.—that "I was like a treasury of precious jewels, which he could not obtain," referring to my not being able to communicate the knowledge to him which he supposed I possessed. I was quite at fault when he referred to "an ancient tradition about the philosopher's stone which converted every thing into gold; but if even a leaf intervened between the stone and the material to be changed into gold, then the latter received little benefit." At first, I thought the remark was intended as a display of learning; but saw presently that it was a further compliment in reference to the difficulty of communicating by an interpreter. This Faker is a very different-looking man from his brother. His countenance indicates distrust and suspicion, yet much sagacity. His conversation was marked with good sense, less display, and a more direct "coming to the point," than that of his brother. He has evidently been much in intercourse with the world; and I detected him scrutinizing my countenance with an almost embarrassing closeness. Faker Azez Ud Den is about middle stature, dressed very plainly, and wears a full beard, dyed blue by way of ornament.

Interview with the Maha Rajah.

I regretted to learn, that the Sardar wished me to call and pay my respects to-morrow in the forenoon, instead of this afternoon; as "the morning is a prosperous time for friendship." But as all days are alike to them, and my objects are such as may be lawfully prosecuted on the Sabbath, I do not decline to go.

Feb. 8.—We went, about 9 o'clock, to pay our respects to the Maha Rajah. He was seated in an open hall on the highest ground in the enclosure where his palace is erected, and was surrounded by about a dozen of his chief men, all dressed very richly, and sitting on very rich crimson cushions. Reserving the notice of other things for some other time, I would note at present, that, after being seated on the floor like the rest, and after exchanging the usual compliments, I presented the English Bible and Gurmakhe Pentateuch I had brought with me for that purpose. He then asked, without any further introduction, "Where is God?" "It would be as easy to answer the question, Where is he not?" "Well, if you don't know where God is, how can you worship him? Inferring from what I saw, it was their intention to make a trial of my skill in such subjects, I answered more fully: "We do know that God is every where present; though he specially reveals himself in heaven; that he can see us, though we cannot see him; and that he has made known his holy word, (pointing to the Bible I had presented,) how we should worship him." The answer appeared very satisfactory. "What precepts has God given in his word?" I mentioned the two great commandments; which also gave much satisfaction. "But what will be done to those who disobey his commandments?" "God will punish them with eternal suffering in the next world." "If so, why do rulers punish men who commit murder, for instance, in this world?" "Rulers are appointed by God to punish in this world many kinds of wickedness; but all will have to give an account, in the next world, to God, both rulers and subjects." He inquired if that was so written in our Scriptures. I took occasion, then, to mention that "Christians believe that they may avoid the suffering in the next world which is due to all men for sin, by trusting in the Lord Jesus Christ." "Why, then, if Christians think they can avoid suffering in the next world by trusting in Christ, do Christian rulers inflict punishment on any of their people?" "God requires the sin which is in the world to be visited with suffering in this life also as a punishment, even though there may be deliverance from suffering in the next." These replies seemed to give good satisfaction; and the questions proposed subsequently did not appear to be intended to "gravel" me; but rather to be prompted by Sikh curiosity. Having inquired about my learning, and whether it included military and medical branches, he introduced some inquiries about his interview with the Governor General, two or three years ago at Rupar. Then he inquired about my acquaintance with horses; and rising from his cushion he led the way to an outer hall, where being again seated, he made further inquiries about my health;

whether married; why I wore crape on my hat; why I wore spectacles, &c., &c.; to all which I gave briefly the proper answers. Then, telling me that the Faker would come to see me, and to talk about other subjects, permission was given to take leave.

Another Visit from Faker Azez Ud Den. Encouraging Symptoms.

Feb. 9.—Yesterday afternoon, Faker Azez Ud Den came again to see me. It was apparent that things had taken a more favorable turn at the palace in regard to us; and two boys presently arrived, wishing to study English under my direction while I remain here. They are the sons of one of the chief ministers. Before they came, the Faker, inquiring about the books lying on the table, wished to hear me read out of the Greek Testament. I turned to the latter part of the third chapter of John's Gospel, and read the distinct testimony there given to our Savior's mission. Polite as the Faker was determined to be, his Mussulman prejudices would not allow him to say "durust khub," (good, excellent,) to all that was read; though he did not manifest the opposition I expected. I had an opportunity of explaining the sense in which Christians hold the doctrine of Father and Son, in the Trinity, which is so very offensive to the Mohammedans, partly because they understand our creed in the sense those terms convey in regard to human relations. Afterwards, I read the apostle's glowing and sublime account of the resurrection, in the 15th chapter of 1st Corinthians; with which he was much pleased. The more I see of this man, the higher my opinion rises of his talents and address. There is a sound of sincerity also in his voice, which is pleasing, even though one cannot trust it, because contradicted by the sinister expression of his eye.

Conversation on Prayer and Divine Revelation.

In the afternoon to-day, it was announced that the "Bara Faker," the chief Faker, was coming—this same man—and presently the news was brought, that he had stopped to say his prayers in the garden. About a quarter of an hour afterwards, he made his appearance, and told me himself that he had been at prayers. I made some remarks about that being a good employment, which led to a long series of remarks and quotations from the Koran, (or Kuran,) in Arabic, on the subject of religion, as if he were determined to inflict punishment for the Greek of yesterday. He assented to an observation, that prayers should not be made to be seen of men, and that they should be from the heart, with much cordiality; and went on to give illustrations, which were very appropriate. He informed me at last that he was a Sufe Mussulman, (nearly a freethinker in that church,) and believed in all the pro-

phets: Jewish, Christian, and Mussulman, to the number of many thousand.

One thing in which we both agreed was, that we should not reason or dispute about any thing that God makes known for us to believe; but should receive it at once. I stipulated, however, that we should exercise our reason to judge what God had revealed, or what book contained his will. To this he agreed after some demurring. I then wished him, as he was a learned Mussulman, to tell me, in some of his visits, why he believed the Koran to be the word of God. The request was obviously not very agreeable. However, he quoted, in a sort of singing, or canting tone, a long Arabic sentence from the Koran about God, as our Creator, Preserver, &c.; and ended with telling me, that Mohammed, (or Muhammad,) had challenged the Arabs to produce any thing equal to a chapter of the Koran, which he, (the Prophet,) though illiterate, had spoken to them; and, if they could not do so, then they should believe in his mission, &c. The inference from the Faker's argument was obvious; but as I had previously obtained his consent to hear me explain our religion at some other time, I deemed it best to wave argument on this occasion.

Favorable Indications.

To-day, a young man, who had come all the way from Ithalander, 90 miles, to make the request, wished permission to go to the English school at Lodiana. He is willing to defray his own expenses, and to remain four or five years, if necessary. I received a letter in Persian, also, from a Vakil who is about to send his son there, recommending him to my care, and soliciting kind offices towards the young man. These incidents speak for themselves. They deserve to rank among "the signs of the times" in this part of the world. In the evening, a guard of 40 soldiers was sent. It would be useless to decline their service; as it would be said they are necessary for the Maha Rajah's dignity, if not for mine.

The Objects of the Mission and the Means of its Support Explained.

Feb. 10.—The Sardar sent to inquire this evening, whether I should wish to take leave before the festival of the Hule, about a month hence, or after it; (its ceremonies continue for some time,) "in order," as Faker Nur Ud Den said, "that he might know when to give the directions necessary; and not that he was at all desirous I should take leave soon." The true reason for the inquiry was, either to convey a polite hint to ask leave soon—which some circumstances lead me to think was not the intention—or, which is more probable, that it was a wish to obtain a full statement of my views about education, which they have not had the frankness to ask openly, perhaps because they did not know how to ask. After

giving the proper answer, I went on to explain, that I should be happy to give any information in my power concerning a school; and, though I could not undertake one myself; yet it was probable the friends who are expected might do so, should the Maha Rajah wish. He then inquired about the time of their coming.

I deemed it best further to explain frankly the way in which we, that is, missionaries, receive our support, and the objects we have in view, viz., to impart a knowledge of our learning and religion; adding, that "all sects would agree about the importance of the former, education; and that, as to the latter, we are taught to use no means but persuasion and presenting the truth." The remark about the way we are supported struck him with evident surprise, which even his politeness could not restrain. I suppose he regarded it as a sheer imposture, or absurd tale, intended to cover selfish purposes in some way. However, he inquired presently, how we acted when presents were given to us? I explained, that we always made them over to the Society; that they paid all our expenses, and we were expected to appropriate to them whatever funds we received of any. This was more and more surprising. After repeated expressions of approbation, he took leave.

Reasons for the Explanation respecting the Mission.

I thought it was due to them and to myself to make this explanation. It is necessary to any permanent effort of any kind among them, and would have to be made sooner or later. My belief is, that it is better that there should be a perfect understanding at first. There is another view of it. These people are shrewd, sensible men, and keenly alive to all the selfish views that can be taken of any subject. It does not enter among the thoughts of their minds, that I am influenced by any other than the common money-making motives in relation to education, or to any service I could render them. Not to mention how very unpleasant it is to know that a person's best desires and efforts lie under such an imputation, I conceive that it is important to attempt removing it from other reasons. 1. Such a suspicion would prove unfavorable to the full success of any exertions, could any be attempted. 2. It would most probably, under present circumstances, prevent any attempt being made. For, it is not apparent that the desire of the Maha Rajah to have some of his people learn English is so strong as to incline him to decide on encouraging a school, if he thinks he will have to pay for it. My hope is, if opportunity offers, to explain further, that our Society would probably be willing to send a missionary to this city, either all the time, or during part of the year, and would pay his salary as usual, so that the people here would have but

little expense to incur; stipulating that the missionary should have permission to teach religion. This measure would consult the money-loving propensity, so commonly ascribed to the chief ruler and the chief minister; and would yet leave us in the hope of having some justice done to our motives, and thereby prepare the way for greater usefulness. If they will treat my declaration as insincere, and will believe me to be as selfish as themselves, so be it; I have done my duty.

The Results committed to God.

I find great satisfaction in committing all the results of my intercourse with these people to the Lord's direction; a satisfaction which the consciousness of having no objects in view, but such as I trust the Lord approves, and such as would be for their good, enables me the more fully to enjoy; though it is founded, I think, on the higher ground of faith in his wisdom and goodness in controlling the hearts of men so as to accomplish his own purposes.

SELF-TORTURE OF THE HINDUS.

We have been favored with the perusal of a letter from Rev. James Wilson, missionary in India, to Rev. Samuel Swan, of Ligonier, Pa. and make the following extract, which contains an affecting description of some of the horrible cruelties practised by the depraved and benighted heathen. What Christian, in viewing the picture presented, must not yearn over them with bowels of compassion, and do whatever duty requires for their "deliverance from the power of darkness and translation into the kingdom of God's dear Son?"

"Calcutta, April 13, 1835.—I have often almost felt myself in the midst of you, as in years past, when suddenly the coarse din of the tom-tom, (drum) inviting to the worship in the Hindoo temple, or the unearthly cry of the Mussulman, as he breaks the stillness of midnight with *screeching*, rather than crying, "Alla! Alla!" reminds me that I am in the midst of the heathen, or a people who know not, or who abhor, the name of Jesus. On Saturday last, was the *Siva Poojah*, or festival of the god *Siva*—the *Destroyer*, according to the Hindoo Mythology. And well is he so named; for he destroys the reason and happiness of many thousands of families.—Five or six miles South of this city, there is a large temple of the god, at which they assemble by thousands, early in the morning, to witness or to feel the self-torture which gives celebrity to the festival. I went not to the temple, because I knew I could see as much in the streets as my heart could endure. I will only speak of what my eyes saw, as they passed by the house where we sat. Around the temple, and on the extensive common between the city and Fort William, were assembled many times ten thousand,

to gratify their curiosity. Far as the eye could extend both ways, the street was completely filled from side to side with the immense crowds who pressed to follow, or at least to see the self-tortured devotes; who were decked with flowers, wreathed and hung over their heads and round their necks, in all fantastic forms. All had their bodies painted, or rather daubed, in a great variety of forms. They went in companies of from four to thirty or forty each, accompanied with drums, tamborines, and other harshly-sounding instruments. They seemed to graduate their merit by the singularity and severity of their self-torture. Some had iron tongs, shaped like those of a blacksmith, with the handles, one on each side, run through the flesh under their arms. On the front part was some incense burning. Others had ropes drawn through the flesh of their sides; and one man held each end of his rope, and kept it constantly moving in the sore. Others had iron rods, at least half an inch in diameter, and five or six feet in length, run through their tongues. These rods they held in their hands, and kept constantly in motion, the blood dripping over their breasts. Others had knives of different sizes and shapes run through their tongues, and hanging there. I observed one who had a knife, about 18 inches in length and one inch in breadth, run down through his lip, and thus suspended. Many, many other forms of torture I might have witnessed, had not my soul, sickened at the sight, turned away. Sufferings in all these forms had been borne for many hours; the knives, iron rods, &c. having been applied for these cruel purposes at the temple, five or six miles from the city, early in the morning.

Yesterday, (Sabbath) was the *Churuck Poojah*, or swinging festival; on which occasion, they erect a post, 30 or 35 feet high. On the top is fixed a cross piece of timber, like the sweep of a well. Attached to one end of this is a rope with two iron hooks, which are made fast in the flesh of the back of the devotee, and by these he is raised to the height of 25 or 30 feet; the pole is turned round six, seven, or more times, as he is able to bear it, and his merit is according to the number of times he is swung round.—One of these poles was set up and several persons swung on it within a few steps of the Baptist church where we worshipped in the evening. With what clearness and precision the Bible characterizes "the dark places of the earth as full of the habitations of cruelty!"

In all these scenes of varied cruelty, I observed a large proportion of those crowned and wreathed with flowers, to endure torture, were boys, of whom many were quite young, and very few who have arrived at the years of maturity. Indeed, I am assured by many, both missionaries and intelligent natives, that there

are few who undergo these tortures of their own choice, but very frequently in obedience to the vows and wishes of their *superstitious mothers*. A mother, in some season of distress has vowed, not to cut *her own* tongue, or have the hooks fixed in *her own* back, but that *her son* shall do this. He is perhaps unwilling. She excites his fears by her ominous foreboding, that, if he does not fulfil her vow, Cal, or some other imaginary goddess, will be offended—will visit the family with pestilence, or destroy them by failure of crop, and consequent starvation, or many direful things will be visited upon the family. The poor affrighted boy goes away, eats drugs of various kinds, which throw his mind into that frenzied state in which he can perform these cruel rites. The system is evidently going into disrepute. Many of the more intelligent natives look upon it as a foolish and needless service, and deny that their best Shasters require such things. But much, very much, has Christianity to do, before the minds of the mass of the people shall be elevated above the influence of this dark superstition; and never will superstition relax its grasp until it is dispelled by the light and cheerful hope of the Gospel.

I have gone down to the Bethel Scamen's Chapel on the river nearly every Sabbath; and have been pained to see the crowds that throng the river-side as far as the eye can reach, to bathe and worship the Ganges. We have literally to push our little boat through among the bodies of Bramins, women, and children, who wade in to their necks in the water, put their hands up before their eyes, and pray to the *Gunga*—the river, for themselves and their friends. The water in which a Bramin has washed his feet, however filthy, is greedily drank by the people, believing that his having washed in it gives it a purifying efficacy of incalculable value. But I would never have done detailing what is pitiable in their condition and disgusting in their habits. From these scenes of pollution and idolatrous delusion I look far back to the circumstances of peace and cheerful hope in which the people in my dear native valley are permitted to pass the Sabbath. Blessed—happy they who "know the joyful sound! They shall walk, O Lord, in the light of thy countenance!" Happy, happy people, who sit in the sanctuary when the preaching of the Gospel "drops as the rain, and distills as the dew," upon the hearts of those who love its gladdening sound!"

MISSION TO WESTERN AFRICA.

It was announced in our last, that Rev. John B. Pinney, our missionary to Western Africa, had returned to the United States. From his communications to the Executive Committee and from other sources, the follow-

ing information respecting his efforts and the prospects of the African Mission has been derived.

Mr. Pinney mentions with gratitude his release from the Colonial Agency as a mercy from God. After his release, he looked forward to the missionary work with delight, and hope that a wide door of entrance on all sides would lead him to future usefulness in scattering the seeds of truth. He felt that the work was *his*; the field was ready for the reaper; his vows and his desires were for Africa. He did not consider the time already passed as spent in vain; as he had more experience of mankind, of the customs and manners of Africa, and of his own weakness and defects; and had been led more fully to realize the impotence of human wisdom and zeal, without the mighty power of God. During his labors in the Agency, his health had been much impaired; but after their close, for three months, he enjoyed better health than at any time since his arrival in Liberia. He purposed to visit the coast as far as Cape Palmas, to examine it, and recruit his own strength; and, early in May, proceeded as far as G. Bassa; but arrived after the vessel had sailed for Palmas; and, by the representations of several Colonists, was induced to visit *Boblee*, a native town, about 40 miles up the North Branch of the St. John's, called Mechlin River. In a canoe, with four natives to paddle it, an interpreter, and a promising colonist as assistant, he proceeded to view the place as to its suitability for a missionary location. It surpassed his anticipations. The people were friendly, but somewhat suspicious of his intention; the land, elevated, being near the mountains behind P. Bassa; the air, cool and pleasant. His desires were so decidedly in favor of it, that he sent Mr. Utteridge to the Cape, to procure some articles—slates, books, and bedding, with the view of beginning the labor at once. Before his return, however, the tragedy at Bassa Cove had occurred, and, united with the news that letters brought by the Brig Ruth were waiting his return, hastened him down to the settlement at Little Bassa. He had the pleasure of hearing from American friends by Mr. Hankinson. The country being unsettled, and the vessel about to visit the Maryland Settlement, he embarked and sailed thither. He found Rev. Mr. Wilson and lady in better health than they had been since their first attack of fever six months before; that their faith had not failed, and they manifested a degree of cheerfulness amidst their trials. He had much pleasure in uniting with them in the monthly concert of prayer in July, and felt his spiritual strength increased. He found the colony thriving, but not free from the evils sometimes incident to republican states.

The continuance of the war at Bassa, and a

desire to arrange every thing relative to the property of the mission with Mr. Finley before his departure for the United States, combined to keep Mr. Pinney at Millsburgh; where also resided Mr. and Mrs. Hankinson, in feeble health, after their deliverance from great danger at Bassa Cove, enjoying the hospitality of the Mission house, and preparing to return to America. Mr. Pinney purposed to return to Boblee—P. Bassa—as soon as peace should be restored, and commence the business of instruction. He intended to take with him Mr. Utteridge, a very pious young man of the M. E. Church, very trust-worthy, and able to assist him in acquiring the language. He hoped to find the situation so healthy as to be able to recommend it to the missionaries of America, as a suitable place for acclimating; and expressed it as his highest wish, with the assistance of a band of pious helpers, to spend his days in efforts to instruct and elevate the natives. During a residence of three weeks at Boblee, his efforts were directed toward obtaining some insight into the structure of the language. The result was encouraging, and has been transmitted by Mr. Finley. The number who understand a little English, he deemed sufficient to open a field for instruction, while he and his co-workers were acquiring the native language; so that no time would be lost. Of those whom he attempted to teach the alphabet, one actually learned to make on the sand and name all the letters to *M*, at one lesson; and, a week afterward, he could be seen making them, and instructing others! But Mr. P. asks, "What resort must be had to form characters for the vowel sounds? Shall we use figures over them, or invent new characters, or leave it to experience as in the English language? There are some sounds which no combination of our letters will express; for instance, the number 5." The Bassas number about 125,000; and a mission among them has a very promising prospect.

Mr. Finley has had the principal care of the mission property; and it was thought best to invest it in improving a lot of ten acres, and building a house at Millsburgh, for the use of the mission. The house and lot is considered worth \$500, and has been secured to the Society by a deed in trust.

When Mr. Pinney wrote to the Board under date of July 27, he had no expectation of returning soon to the United States; but, after further reflection, he determined on that course. By a long series of perplexities, he found his mind much in doubt, and filled with apprehensions on various accounts; and, therefore, deemed it advisable to have a personal interview with the members of the Committee and friends of the mission in this country; and, accordingly, embarked with Mr. Finley, in the Louisiana, Captain Williams, August 21; and

landed at Norfolk, October 2. We understand that, since his arrival, he has been in weak health, and apparently in much need of relaxation. But his health is improving, and he hopes to be, in a short time, completely restored. He trusts, that he will not be left to return to Africa alone; but thinks that another, or others, may be induced to go with him; exercising self-denial, enduring privations and afflictions in the cause of Christ, for the glory of his name in the deliverance of the forlorn sons and daughters of Africa from the direful bondage of sin and Satan. The men of this world visit every country, reside in the most insalubrious climes, and encounter the most appalling dangers, for the purpose of amassing earthly treasures; and shall Christian ministers, and Christian professors, do less for the honor of God and the salvation of perishing sinners, when they are assured that "they that turn many to righteousness shall shine as the stars for ever and ever?" Is it, or is it not, true, that "the children of this world" are more powerfully constrained by the love of gain to seek, at all hazards, the accumulation of wealth, than "the children of light" are constrained by love to God, and love to their fellow-men, and the assured hope of glory, "to spend and be spent" in the incomparably superior work of building up the kingdom of Christ in every land? Let Christian ministers, let Christian people, in the vigor of life, in view of the obligations of redeeming love and the realities of eternity, consider and answer this solemn question; and determine, individually for themselves, what the Lord will have them to do.

MISSION TO THE IOWAYS.

Extract of a Letter from Mr. Elihu M. Shepard, to the Corresponding Secretary, dated, Naucha Ningah's Tent, Mo. Ter. Oct. 1, 1835.

DEAR BROTHER.—I write, to inform you, that I am now in company with the Ioway Indians, trying to learn their language, that I may tell them the glad news of salvation by the Redeemer. They are truly "in the region and shadow of death." Their temporal condition is most deplorable. But after being conversant with them, seeing how they live, and viewing them as rational and accountable beings, I sometimes feel awful, and think if Christians knew as well as I do now their real condition, they would do even more than they have yet done for their benefit. I know much is done by our beloved friends; and it cheers my heart in this wilderness to think of their kindness. I feel truly grateful for the privilege of doing what I can, as an instrument in the hand of God, of bringing some of these poor fellow creatures to know the blessings of civilized life, and, above all, to trust in "the Lamb of God" who bled and died for sinners.—I wrote to Mr. McCurdy in August, and gave

information of our arrival at Ioway, and of the commencement of our labors. The schools continued until Sept. 19th, when the Indians left the villages and took to the woods on their fall hunting expedition. We had previously made arrangements with Naucha Ningah (No Heart) that I should go with him; and, on the 22d, I loaded my horse and set out to join his family at the place appointed. I felt it a serious undertaking, and was in some degree concerned lest my fortitude should fail. I traveled, partly on horse-back and partly on foot, about five miles; and, lifting my eyes, beheld the Indians, very wretched in their appearance sitting on the ground, filthy, ragged, with their little effects thrown promiscuously around, and one in particular completely covered with filth, with a large black wooden ladle to his mouth, &c.—No one can conceive my feelings. My resolution, for the moment, almost gave way; and I inadvertently grasped the rein of the bridle, and half uttered the sentence, what shall I do? This feeling, however, soon passed off, and, in a few moments, I joined the company, and was welcomed by all present. Naucha Ningah and his wife were absent. By signs and words, I learned where to unload my horse—sat down on the load, and looked around in silent thought, asking for grace to persevere in my work. In a few minutes, my mind became composed; the children gathered round me, and we began to sing, "Lord, teach us how to pray, And give us hearts to ask," to the tune of St. Thomas; and I soon forgot my troubles. I had school that afternoon, and have had daily ever since, except when we moved.

I make haste to close my letter; but must first tell you how we live.—Our house is made of skins of beasts, and in shape like a large round stack of grain or hay. The ground is our floor, our seat, our table, our bedstead. Our bed is the ground, with the skin of some beast laid on it, on which we sleep, wrapped in our blankets. Our fire is in the middle of the house; and the smoke ascends through an opening at the top. The furniture of this company consists of some wooden dishes, sheet iron kettles, bags made of the skins of beasts, hunting bridles and pack-saddles, with ropes made of bark. Each man has a gun, and a number of dogs which generally live in the house with him, and eat in all the dishes, which are never washed.

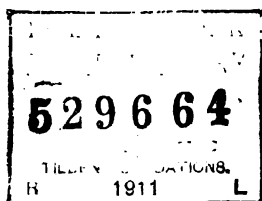
The mission family were all well when I heard from them last; and had prevailed on one of the principal men to leave one of his daughters with them during the time of the fall hunt; who may be profited by their instruction, while she may aid them in acquiring the language. We all need your earnest, importunate prayers. And when you remember us, think especially of our poor children who are sadly exposed to all the wickedness which is practised on heathen ground.

THE
FOREIGN MISSIONARY CHRONICLE:
CONTAINING
A PARTICULAR ACCOUNT OF THE PROCEEDINGS
OF THE
WESTERN FOREIGN MISSIONARY SOCIETY.
AND
A GENERAL VIEW OF THE TRANSACTIONS
OF
OTHER SIMILAR INSTITUTIONS.
VOLUME IV.

Published Monthly under the Direction of the Executive Committee.



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To the Readers of the Foreign Missionary Chronicle.

DECEMBER, 1836.

The present number closes the Fourth Volume of the *Foreign Missionary Chronicle*. We are grateful for the favor and patronage it has received; especially for very encouraging additions to the subscription list, during the last three months. This may be justly considered as an indication of increased interest in the Presbyterian organization and progressive operations of our Missionary Board. It is also hoped, that the diffusion of intelligence by this medium will be the means of kindling missionary zeal.

The history of the *Western Foreign Missionary Society*, during the last year, has been singular; and will, doubtless, prove interesting and instructive to the genuine friends of the Presbyterian church in succeeding ages. At the close of last year, it was announced, that the supervision of the Society had been transferred to the General Assembly, by a unanimous vote of the Synod of Pittsburgh, acceding to the terms proposed by a committee of the Assembly; and that the transfer would be consummated by the Assembly at their next meeting. Of this no doubt was entertained by the Synod, the Board of Directors, or the Executive Committee. In confident expectation of this change, the Committee, in the opening year, and during the months which preceded the meeting of the Assembly, carefully transacted the business which claimed attention, without extending the sphere of their operations, except in the commencement of a mission to the Mediterranean, which they had, for years, contemplated, as soon as the way should be opened in the providence of God. They were particularly solicitous that "the whole concern should pass into the hands of its new guardians unembarrassed with debt, and untrammelled by inconvenient arrangements of any sort." [See their address, page 79.]

But, to the astonishment of many witnesses, the expected transfer was rejected by a solemn vote of a small majority of the Assembly. This remarkable historical fact is well known. It has been published throughout the wide extent of our own and other churches; and is recorded for the admonition of future generations. The motives which determined the vote of the majority, to us, may be inscrutable; but they are infallibly known to the omniscient Searcher of hearts. "To their own Master they stand or fall." It is not our prerogative to condemn. It becomes us rather to pray, that, if they "erred in heart," God would mercifully give them repentance, remission through the blood of the Lamb, and grace henceforth to choose and pursue a "more excellent way" toward their brethren. The dispensations of Providence are frequently unfathomable. As the heavens are higher than the earth, the ways and thoughts of God are higher than ours. He governs the universe with unerring wisdom. All creatures and events are under his sovereign control, and directed to the glory of his name, and the establishment of his kingdom. He kindly interposes to overrule existing evils, of alarming magnitude, so as to advance the interests of Zion, and the salvation of perishing sinners. So, we trust, it will be in relation to our beloved Society. Though apparently "cast down," it has not been destroyed. In the mercy of God, it has risen to renewed life and vigor, and is prosecuting its work with encouraging prospects of increasing usefulness to "the world that lieth in wickedness."

When the decision of the Assembly was known, the Board of Directors convened, and, after consultation with the friends of the Institution, resumed their former position—calmly deliberated—adopted resolutions suited to meet the present exigence—appointed agents for different sections of the church, and boards of agency in several of the principal cities—issued a circular to the churches, representing the necessities of the Society, and soliciting the means of carrying on their work with greater efficiency in fields already occupied, and of extending their operations to regions where the name of Christ, the only Savior of lost sinners, is unknown. The Board have secured the services of an efficient Cor. Secretary and General Agent, to manage the concerns of the Institution, at home and abroad—to visit cities, towns, and churches, as far as practicable, and present to the friends of Christ the

claims of the Society, and the crying necessities of perishing millions of our race. They have also engaged the services of an additional Secretary, of experience in his department, to draft official documents, and conduct the correspondence of the Society, in the absence of the Cor. Secretary.

During the summer and autumn, the Executive Committee have devoted an increased portion of their time to the business of the Institution. They have enlarged their plans of action, and have published a view of the present missions under their care, and of those which they purpose, with the blessing of Heaven, to establish in some exceedingly important fields, with a statement of the number of missionaries and assistants who will be wanted in the various departments of the work—[See page 172.] They are encouraged by the intelligence received of the blessing of God upon their missions—his grace manifested in bringing several of the Aborigines of the West to the knowledge of the truth—and in the power of his Spirit attending the labors of their missionaries, and those of the American Board, on their voyage to India, which issued in the hopeful conversion of twelve or fourteen sea-faring men—and his loving kindness in opening prospects of extensive usefulness to their missionaries in Northern India. Let not the friends of missions be “weary in well-doing; for in due season they shall reap, if they faint not.” Let them praise the Lord for his mercies already bestowed—pray for greater wisdom and strength to do his will—more active zeal in his cause—and more abundant success to the labors of our missionaries, by copious effusions of his Holy Spirit, in his illuminating and transforming influences.

The prospects of the Western Foreign Missionary Society were never more encouraging than at present. The Constitution always contained provision for the union and co-operation of all Synods and Presbyteries, holding to the Westminster Confession of Faith, and desiring a connection with the Society, or a representation in the Board of Directors. But the Synod of Pittsburgh, at their late sessions, so amended the Constitution, as to remove completely every apparent obstacle to such union and representation. It is gratifying to observe the resolutions recently passed by Presbyteries and Synods, recommending this Society to the confidence and co-operation of the churches under their care; and the zeal and liberality exercised to augment its pecuniary resources, so as to meet the heavy expenses of more extended operations in Pagan lands. The advance of missionary zeal appears also to be manifested in the increasing number of applications of pious individuals, to be taken under the care of the Society, and employed as missionaries and assistants in the work of the Lord.

We are sensible that our fairest prospects may soon be darkened; and desire to seek continual direction, growing strength, and abundant success, in our enterprises, from Him who is unsearchable in wisdom, almighty in power, infallible in truth, rich in grace and mercy to those who trust in his name. While suitable human instrumentality is indispensable, and gladly employed, we would ever remember, that “the excellency of the power is of God, and not of us;” that “it is not by might, nor by power, but by his Spirit,” that his holy temple is to be erected; and, animated by his promises of help, we would go forward in his work, confiding in his providence and grace; “strong in the Lord and the power of his might,” when called to assail the ramparts of the prince of darkness; using none but spiritual weapons, which are “mighty through God to the pulling down of strong holds.” Pursuing this course, aided by the exertions, the prayers, and the beneficence, of our brethren in Christ, we and they may hope to participate in the glorious work of spreading the conquests of the King of kings, to the destruction of satan’s kingdom, in lands of Pagan darkness and idolatry. May the Lord extend and hasten the triumphs of his grace! and to his name be the glory for ever! *Amen.*

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TO THE FOREIGN MISSIONARY CHRONICLE, VOLUME FOURTH.

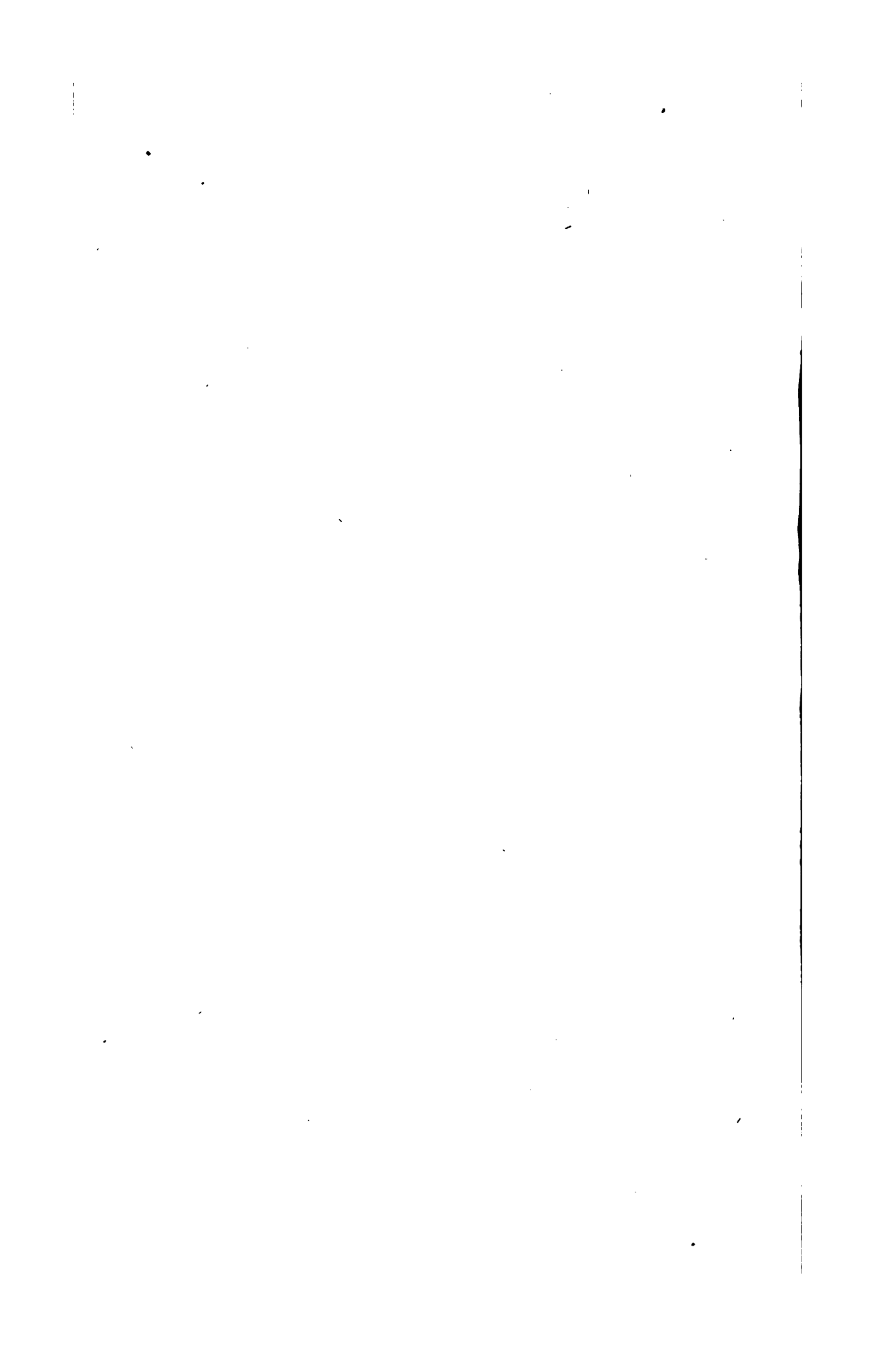
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WESTERN FOREIGN MISSIONARY SOCIETY.

TRANSFER TO THE GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church, at their sessions held in Pittsburgh in May last, received an overture in relation to the transfer of the supervision and control of the Western Foreign Missionary Society to the Assembly; and appointed a committee, consisting of Rev. Messrs. Cuyler, Hoge, Edgar, Cummins, and Witherspoon, to confer with the Synod of Pittsburgh on this important subject. This committee, in the discharge of the duty assigned them, prepared a plan of transfer; which, being subscribed by the chairman, C. C. Cuyler, was submitted to the Synod at their sessions in October last. It was accompanied by a resolution of the Board of the Society, recommending its adoption. And the Synod, after prayerful deliberation, unanimously agreed to the terms proposed; which are as follows:

Terms of Agreement between the Committee of the General Assembly and the Synod of Pittsburgh, in reference to the transfer of the Western Foreign Missionary Society.

1. The General Assembly will assume the supervision and control of the Western Foreign Missionary Society, from and after the next annual meeting of said Assembly, and will thereafter superintend and conduct, by its own proper authority, the work of foreign missions of the Presbyterian church, by a board especially appointed for that purpose, and directly amenable to said Assembly. And the Synod of Pittsburgh does hereby transfer to that body all its supervision and control over the missions and operations of the Western Foreign Missionary Society, from and after the adoption of this minute; and authorizes and directs said Society to perform every act necessary to complete said transfer, when the Assembly shall have appointed its board, it being expressly understood that the said Assembly will never hereafter alienate or transfer to any other judicatory or board whatever, the direct supervision and management of the said missions, or those which may hereafter be established by the Board of the General Assembly.

2. The General Assembly shall annually choose ten ministers and ten laymen, as members of the Board of Foreign Missions, whose term of office shall be four years; and these forty ministers and forty laymen, so appointed, shall constitute a board, to be styled the Board of Foreign Missions of the Presbyterian Church in the United States; to which, for the time being, shall be intrusted, with such directions

and instructions as may, from time to time, be given, the superintendence of the foreign missionary operations of the Presbyterian church; who shall make annually to the General Assembly a report of their proceedings; and submit, for its approval, such plans and measures as may be deemed useful and necessary. Until the transfer shall have been completed, the business shall be conducted by the Western Foreign Missionary Society.

3. The Board of Directors shall hold a meeting annually, at some convenient time during the sessions of the General Assembly, at which it shall appoint a President, Vice President, a Corresponding Secretary, a Recording Secretary, a Treasurer, General Agents, and an Executive Committee, to serve for the ensuing year. To the Board it shall belong to receive and decide upon all the doings of the Executive Committee, to receive and dispose of their annual report, and present a statement of their proceedings to the General Assembly. It shall be the duty of the Board of Directors to meet for the transaction of business as often as may be expedient; due notice of every special meeting being seasonably given to every member of the Board. It is recommended to the Board to hold, in different parts of the church, at least one public meeting annually, to promote and diffuse a livelier interest in the foreign missionary cause.

4. To the Executive Committee, consisting of not more than seven members, besides the Corresponding Secretary and Treasurer, shall belong the duty of appointing all missionaries and missionary agents, except those otherwise provided for; of designating their fields of labor;

receiving the reports of the Corresponding Secretary; and giving him needful directions in reference to all matters of business and correspondence intrusted to him; to authorize all appropriations and expenditures of money; and to take the particular direction and management of the foreign missionary work, subject to the revision of the Board of Directors. The Executive Committee shall meet at least once a month, and oftener if necessary; of whom, three members meeting at the time and place of adjournment or special call, shall constitute a quorum. The Committee shall have power to fill their own vacancies, if any occur during a recess of the Board.

5. All property, houses, lands, tenements, and permanent funds, belonging to the Board of Foreign Missions, to be constituted by this agreement, shall be taken in the name of the trustees of the General Assembly, and held in trust by them for the use and benefit of the Board of Foreign Missions for the time being.

6. The seat of the operations of the Board shall be designated by the General Assembly.

MISSION TO NORTHERN INDIA.

SECOND-REINFORCEMENT.

This reinforcement consists of *ten* members—five brethren and their wives. It was expected that Mr. *Thomas Brown*, a practical printer, would sail with them; but he could not reach Philadelphia before the time of their embarkation. As soon as a passage can be obtained, he will follow, with the hope of joining them at Calcutta before their departure for *Lodiana*.

On Sabbath evening, Nov. 15, 1835, an interesting meeting was held in the 2d Presbyterian church, Philadelphia, when our missionaries received the instructions of the Executive Committee from the Corresponding Secretary of the W. F. M. Society; and when, also, Rev. R. Anderson delivered the instructions of the American Board to Rev. Messrs. Winslow and Dwight, destined for the mission at Ceylon. Addresses were delivered by Rev. Dr. Alexander, and Rev. Messrs. Anderson and Winslow. Prayer was offered by Rev. Dr. Cuyler and Rev. S. Tait. Appropriate hymns were sung; and a collection taken up, amounting to \$225.87.

On Monday, the 16th November, the missionaries set out in a steamboat for New-Castle, where they were to embark on board the ship *Charles Wharton*, Captain *Dolby*, bound for the port of Calcutta, whither they hope to arrive about the first of March.

INSTRUCTIONS, &c.

To Rev. Messrs. *James M'Ewen*, and *James R. Campbell*; Messrs. *William S. Rogers*, *Jesse S. Jamieson*, and *Joseph Porter*; with their

wives, *Mrs. Sarah M'Ewen*, *Mary Campbell*, *Julia Anne Rogers*, *Rebecca Jamieson*, and *Harriet J. Porter*; the *Missionary Reinforcement to Northern India*, for November, 1835.

My Dear Brethren and Sisters—When our glorious Lord and Savior dwelt on earth, and at an hour when he had just commissioned his disciples to go out and preach the Gospel, he uttered this short and almost intuitively obvious precept, "Freely ye have received (this great salvation), freely give." That is, this word is a gift to mankind; the destitute will have a claim upon the possessors until all the world is supplied. This claim, you hope, you have felt; and you throw yourselves with those dear brethren now present in the same capacity; one of whom, for many years, has "borne the burden and heat of the day." You show yourselves among us this evening, for the last time, to receive our sanction to the act of forsaking your friends, and home, and country, that you may carry this Gospel to a spot more than 10,000 miles from the circles and the scenes of your youthful days. No prospect of acquired worldly fortune or worldly fame awaits the successful issue of your undertaking; and no anticipation of a fond return, after a few laborious years, to the *sweet home* you leave inspires your courage. No; your recompense is beyond the tomb; and your revisit to the land of your fathers is probably only as you may come with a broken constitution or exhausted health. But, not to dwell upon the nature of the missionary consecration itself, or the importance of great searchings of heart in entering upon it, we hasten to present such suggestions as it may be proper for us as a Society to give, and as it may be useful to you to receive.

We send you, dear brethren and sisters, to a portion of our fellow men, among whom the word of the Lord is very precious, because there is so little vision. *Ten thousand* missionaries, said one who had spent sixteen years in the field, might all find immediate employment, if they could speak the language; and yet *India*, as another truly says, is not so well provided for as would be all the Indians of the United States, if they had but half the time of a single missionary.

Hindustan is, for the most part, a vast plain, traversed by a few large rivers of not very easy navigation, and covered with a dense population. The northern provinces, more recently brought under the British government or influence, and remote from those great centres of commercial and political influence, in and around which European settlers and earlier missionaries would most naturally locate themselves, are, of course, more destitute of evangelical illumination in proportion to their population, than the more southern. Your posi-

tion will be one, therefore, on the utmost verge of missionary radiation; and you will need much grace on first traversing the bounds of your future habitation, lest your heart faint from the immensity of the field, and the fear that your labor will be lost, as a drop in the ocean, as a ray of light to a world of darkness. And yet the generation of men inhabiting these *northern* provinces are in habit and intellect superior to their more southern neighbors. As to the Hindu character in general, it would take up too much time to attempt its delineation. Ignorance and stupidity, debased morals and bigotry, are the most predominant qualities. It is hard to arouse the Hindu to desire the truth, or to feel, or to care whether his religion is true or false, reasonable or absurd. Often a veneration for its antiquity alone will remain when all attempts to sustain its consistency and its excellence are abandoned; and when nothing else can be said, he will take refuge in the assumption that all are similar and alike true; and that every man may properly adhere to that in which he was born and educated. When the moral sense is so nearly extinct, and the sensuality of a depraved nature is fed and nourished at the altar of superstition, we could hope to achieve nothing, if our dependence were on an arm of flesh. The Hindu, however, has a conscience which the Holy Spirit can resuscitate; and he has also a scheme of philosophy so fundamentally incorporated with the structure of his religion, that the overthrow of the former must diminish the latter. Nor is this all. The Hindus, as well as the Mussulmans of Hindustan, are to such an extent a thinking and reading people, that the true principles of physical science, argumentation, and the introduction of better systems of education, may be employed with great advantage; and this should doubtless be done without the disuse of those more direct and evangelical means to turn the hearts of men to God, which are always appropriate and indispensable. Thus, the present state of society in India sufficiently indicates the course of measures proper to be pursued in every judicious effort to bring the population under the influence of Christianity. The establishment of schools and seminaries of learning in the principal cities of Hindustan, with a view to the introduction of the English, as the sacred and scientific, if not the vernacular, language of society; and the use of the press, and the employment of the Roman, instead of the native character, as the vehicle of knowledge, must now be regarded by you as among the important means of speedily and powerfully reaching the ear and the heart of the natives. 1. You carry with you all the requisite apparatus of a well-furnished printing-office, with a full font of English type; and so far as the Roman character can be profitably introduced in publishing parts of

the Bible or short tracts, intended for the natives; or as English publications may be useful in making known to the Anglo-Indian population the great objects and prospects of your mission, or the truths of the Gospel, it is believed the brethren now there, in connection with yourselves, will be prepared without delay to use it to advantage. If it shall please a gracious God to bear you in safety across the ocean, and conduct you prosperously to the place of your destination, you will, as early as convenient after your arrival, unite with those beloved brethren in a deliberate and careful consideration of the subject of the wisest and speediest exertion of the influence which this will give you to promote the great objects of your mission. It will readily occur to you, that, in order to its judicious application, a most careful attention to the actual state of knowledge; the moral condition of the human mind with its trains of thought, its errors, and modes of reasoning, as there developed; with the weaker and stronger points of the prevailing superstition, will be needful, that the first and earliest emissions from the press may not needlessly awaken prejudice; come short of an appropriate adaptation to the popular feelings of society; ascend above the ordinary comprehension of your readers; or exhaust your means and efforts upon irrelevant or unimportant topics. To this end, therefore, as well as every other connected with your usefulness as messengers of the great salvation, you will find it important attentively to study every development of individual and social character, and strive to adapt your entire moral influence to the circumstances of the population on which you desire to act. Portions of the holy Scriptures, selections from the publications of the American Tract Society and the American S. S. Union, elementary books and cards for the use of schools, will indeed for a long time probably form the chief work attempted; but not to the exclusion of occasional original sheets, adapted to meet prevailing errors or objections, on special occasions; and to such the preceding remarks particularly refer.

It is a circumstance demanding devout thankfulness to God that the British authorities in India, and a large proportion of its Anglo-Indian population seem decidedly friendly to judicious efforts to effect its intellectual and moral renovation. From several individuals of high standing, including the present Political Agent of the Government at Lodiana, this mission has received such marks of friendship as entitle them to our warmest thanks. We advert to this for the purpose of suggesting what will indeed readily occur to your own minds, that nothing should be said or done by you to impair their confidence, or forfeit that co-operation and good will which may be so useful to your mission. This we mention in this connection, because the use of the

press is a matter of delicacy; and one where, in publishing views of religion hostile to the prevailing superstition, the confidence, favor, and indulgence of men of power and influence may be needed; lest the groundless murmurs of an unreasonable populace should lead them, through distrust, or a fear of consequences, to interdict the freedom of its exercise. Wherever you go, treat the functionaries of government with every respect; enter warmly into every useful plan which some of them are forming for the intellectual and social improvement of the native population, and inspire them with the assurance of the wisdom and propriety of your conduct and measures, and the purity and enlargement of your aims and motives. Mr. Brown, who has been appointed to take charge of this department of your operations, is expected to leave this country by the earliest opportunity, and will probably reach Calcutta before you will be required to enter upon your journey to the upper country; and you will obtain in that city a sufficient supply of type in the native character, if, on consultation and further inquiry, it shall appear to be expedient to obtain them immediately.

2. The constitution of the present reinforcement will sufficiently suggest to you the importance which we are disposed to attach to the founding, not only of primary schools, but seminaries of academic and theological education. The time cannot be distant when institutions of this kind, founded upon Christian principles, may be expected to exert as much influence upon the great mass of society in India as similar ones now do in our own country. Native princes, and opulent native merchants, are now beginning to regard the study of the English language and the several sciences under European or American instruction, as forming a highly important part of education; and native boys of talent and promise may, it is believed, be induced to enter upon these pursuits. A high school on something of the plan of such a seminary, in its incipient stages, has already been commenced at *Lodiana*, and should doubtless be continued and sustained. A judicious and well-arranged seminary of this kind, planted beside the location of the press and of the main missionary library, will naturally become the focus of the intellectual and spiritual influence of your mission; and the selection of the best position for it is, consequently, a matter of very great importance. Uniting your counsels with those of the brethren now there, your first inquiry will be whether *Lodiana* itself is the spot to be chosen. The population, character, and resources of that city, its commercial importance, and its comparative advantages as a convenient centre of influence, as well as the economy of living, and the necessary preparatory expenditures, will deserve your attentive con-

sideration in the decision of this question. Umbata, Simlah, and perhaps some other places, will deserve your examination in the formation of an ultimate conclusion.

(To be concluded.)

JOURNAL OF MR. LOWRIE ON HIS WAY FROM CALCUTTA TO LODIANA.

(Continued from page 168, 3d vol.)

The Ganges sacred to the Hindus.

"It is only that part of the river which lies in a line between Gangotri, where its feeble stream issues from the Himalaya snows, to Sagar (Saugor) Island below Calcutta, that is particularly sacred in the eyes of the Hindu, and is named Ganga or Bhagirathe. The Hugle river, therefore, of Europeans is considered the true Ganges. Particular places are esteemed more eminently holy than the rest; and to these pilgrims resort from a distance, to perform their ablutions, and to obtain the water that is used in their ceremonies. The chief of these are the five Prayags, or holy junctions of rivers, of which Allahabad is the principal, and by way of distinction is named '*Prayag*.' Including these Prayags, there are nine especially holy places on this river. *Hurdwar* is one of the most celebrated; though great numbers resort there from commercial as well as from religious motives. At the annual fairs at this place, it is supposed, from 200,000 to 300,000 are collected. Once in twelve years, when particular religious ceremonies are to be observed, the number is computed at almost a million." In April, 1809, it is supposed two millions of persons were present. These collections of people are often called *melas*, or fairs. *Hurdwar* itself is an inconsiderable town. "In Hindu mythology, the Ganges is described as the eldest daughter of the great mountain Himarata. She is called *Ganga* (Gunga), on account of her flowing through Gang, the earth. She is called *Bhagaratha*, from the royal devotee Bhagaratha, who, by the intensity and austerity of his devotions, brought her from heaven to earth; whence, she proceeded to the infernal regions, to re-animate the ashes of some of his ancestors. She is called *Tripathaga*, on account of her proceeding forward in three different directions, watering the three worlds—heaven, earth, and the infernal regions." Other names are also given; for the poor dark-minded Hindu loves to honor this river as his god.

Danger of being lost.

Having a moderate wind, the boat-people were anxious to go on until a later hour than usual, there being moonlight, though obscured by passing clouds. Accordingly, we sailed along the edge of the river until after eight o'clock. The country seemed to be extensively covered with water; and where the land ap-

peared, it was so saturated with the rains that had fallen as to afford no firm ground for making the boat fast for the night—which is done by means of ropes attached to several stakes driven into the ground. At last, the men "*laugaued*" (lugowed), or moored at a place which they thought might suit. About the middle of the night, I heard them making a great noise; and, on going out, found that the fastenings were giving way, while the wind had become very high, and a densely black cloud was threatening a furious gale. No time was to be lost; and, with all hands hard at work, we got the boat moved a short distance and made fast at another place. If the moorings had not been discovered giving way in time, there would have been little hope of being saved. As it was, the danger was very great.

Rajmahal. Aboriginal Inhabitants. Efforts to instruct them.

Aug. 20.—Approached Rajmahal. The range of hills which bear that name have been in sight for two or three days. They resemble some of the Allegheny Mountains, and their appearance is very beautiful. Their general direction is southward from this place, though inclining a good deal to the east. Their range above the town of Rajmahal is quite to the westward of north. The river washes their base from a considerable distance above to this town; but soon afterwards its waters, as if wearied with the fruitless effort to remove these mountains, roll away in an easterly direction.

These hills are inhabited by a distinct race of people, called Pohares (Puhares), which simply means hill-people. They are supposed by many to be the aboriginal inhabitants. They have no idols, and pay a much greater regard to truth than the Hindus. Their mode of life is less refined; their language is different, and has not been reduced to writing. A Baptist missionary from Mungher has made one or two excursions among them; and speaks favorably of their candor and willingness to listen to his sentiments concerning the true religion. Their number cannot be very great. Yet it is desirable speedily to make known to them the Gospel of Christ. One great difficulty has been the supposed, and probably the real, unhealthiness of their country to foreigners. Archdeacon Corrie, it is understood, has long been anxious to obtain missionary instruction for them. But it is most probable that the missionary above-mentioned, or the Baptist Society, will have the privilege of first preaching Christ permanently amongst them "where he has not been named." At least, as they possess some facilities for doing so, it will be a matter of regret if they should not be able to improve them. Rajmahal was formerly the

residence of royalty, and some old palaces still remain, but in a state of great decay. The present town contains perhaps a few thousand inhabitants. The people begin to wear an appearance less effeminate than that which characterizes the Bengales.

Sicly Gully and Per Ponte.

Aug. 21.—Passed Sicly Gully and Per Ponte—both of them places to which the attention of the traveller on this river is directed as possessing novelty, no small recommendation where there is so much sameness in every thing as in this region of India. The former was once a celebrated pass, commanding the entrance from Bahar into Bengal. A few years ago, it was the station of a small corps of Pahare soldiers, whom an excellent magistrate, Mr. Cleveland, who died much regretted, had succeeded in persuading to lay aside their usual habits, and to enter the British service. The name of the magistrate deserves to be remembered; for his example showed the happy influence over the minds of a rude people exerted by kindness and a desire to promote their welfare. There is a fine view of the hills and of the river from this place. Per Ponte is the name given to a detached hill, on account of a Mussulman saint, Father, or St. Ponte, who was buried there. There is also a small but rather neat Hindu temple to Maha Dev, about half way up the hill, which is conspicuous and pleasing in its appearance. It stands on a little knob jutting out from the hill, while on each side, below and above, the deep green of the dense woods contrasts strongly with the white walls of the temple. I have often admired the beauty of the sites chosen for these little temples to Maha Dev. They are often overshadowed by the peepul tree (*ficus religiosa*) which is sacred to Shiva; and almost invariably some trees of that species are planted in the vicinity.

Comparative Numbers and Observances of Hindus and Mussulmans.

It is very common, especially in towns of some size, to see the holy places of Hindus and Mussulmans thus immediately in contact. You see a temple at one corner, and a mosque at the next. But, in the smaller towns, it is more common to find each class distinct; either all Mussulmans or all Hindus. The average proportion of Hindus who are followers of Mohammed to those who worship idols is said to be about one to ten. The further to the northwest we go, the larger does the proportion of Mussulmans become. In the "Upper Provinces," (as they are termed,) as Oude, Allahabad, Agra, Delhi, &c., I understand, that the more respectable, that is, the more wealthy and intelligent inhabitants, are generally Mussulmans. In the Western, or Raj-

put Provinces, Hinduism is said greatly to predominate. This is easily to be accounted for; as those regions were never so entirely subject to the rule of the Patan and Mogul conquerors as were the Upper Provinces. The two classes, in the Lower Provinces, resemble each other in ignorance, in vice, and rigid adherence to *caste*. They differ chiefly in the external mode of worship; though among the great mass of the people their observances are, in both cases, an unintelligible round of ceremonies, alike unmeaning and useless. The two best things in the Hindu religion seem to be the ablutions, or rather bathings, and the prohibitions of most kinds of animal food—regulations which are certainly useful in a hot climate like this; as they secure a certain degree of cleanliness and of temperance. These are both wanting in the Mussulman system: yet custom secures the former, and poverty the latter. On the whole, I am disposed to think, at present, that there is not much difference between the two systems in the Lower Provinces of the Bengal Presidency, in their effects on the morals or the minds of their votaries. Probably the Mussulman part of the community have some advantages over their neighbors in being permitted to keep fowls, &c. Small as this item is, it is a privilege of considerable importance among a people so very poor, and so very densely settled.

Amusing Anecdote. Prevalence of Caste.

It is rather singular to see the Mussulmans so tenacious of *caste*. My boat-people and servants are all Mussulmans; and yet I have to be as careful not to pollute their food by touching it in any way as if they were Hindus. A little terrier dog, given to me by a lady at Berhampore, and who is quite a favorite amongst the men, gave great offence one afternoon. Having swam from the shore, when he got on deck he very naturally and very innocently shook off the water, and a drop or two fell on the servants' *chipates*, flat cakes of bread, which they were just getting ready for their dinner. Forthwith, a clamor was raised; the little dog scampered off to the cabin; and the poor cakes of bread, pitched overboard, by the men with much indignation, floated away piteously on the water. This prevalence of *caste* among both classes seems to show that it is a civil institution in some sense, though invented by the Bramins; or rather, perhaps, that the Mussulmans in India retain, in some degree, the religious character of their heathen countrymen. The latter inference is no doubt correct in itself, whether it be drawn from their attachment to *caste* or not. And, in regard to the former, in India the civil and social institutions, as well as the literature of the country, are interwoven inseparably with the

religious system that prevails. And this it is which opposes such a barrier to the progress of Christianity. To forsake their religion is to give up their connection with the social frame-work of society, with the literature of the community, and even with the common rights of citizens, where some other power than Hindu is not interposed to protect them. It is to become a foreigner in the midst of one's own country; a stranger in one's own neighborhood; an enemy, hated and despised, in one's own family. It is really no wonder, therefore, that there has been so little numerical progress of Christianity in India. The actual progress in the weakening of former attachments and prejudices, and in the diffusion of light, is supposed by all competent judges to be very great.

JOURNAL OF MR. LOWRIE ON HIS VISIT TO LAHOR.

Hunting Excursion. Anxiety to please the British Authorities.

Feb. 11.—At an early hour to-day, the Maha Rajah sent one of his officers to conduct me to pay him a visit. He was encamped on the plain about two miles from the city, preparatory to going on a hunting excursion. A regiment of fine-looking men were on guard, and a considerable number of fine horses, in which Ranjit takes great pleasure; and some elephants were also displayed for purposes of parade. The tent, which was quite large, was made of fine Kashmer shawls. In the Rajah's immediate presence there was no particular display of state on this occasion.

He received me with much favor; which I soon perceived was owing not a little to his having heard from his Envoy at Calcutta, that some kind friends there, who are high in office, wished him to show me kind attentions. It is almost amusing to see the anxiety which pervades this court to please the English authorities. He made some remarks about my having begged to decline accompanying him on his hunting tour; and promised to send for me, if he should find any lions or tigers.

A Disgraceful Profession Discountenanced.

A few days ago, he had sent me an invitation to be present at a public entertainment which I had accepted at first; but afterwards, on further reflection, had desired to be excused from going; as I learned that a part of the amusement was to consist in the dancing of the Nach girls. The circumstance was quite an awkward one, and I fear gave offence; but I feel glad to have been led to think of the impropriety of being present before it was too late to draw back. To-day, a good many of his remarks had an indirect reference to that

circumstance. He inquired particularly about our liberty to drink wine, which was part of the amusement, and which, knowing the scruples of the Mussulmans, he may have supposed to have been my real motive for declining. However, I honestly explained, that our religion forbids all loose conduct in women, and also all encouragement of such conduct by men; and that I could not be present without thereby giving the sanction of my influence to the shameful profession of these girls. He said something about their performance being in his presence, and not at my house; and added, "If you have not seen the Nach girls of Lahor, what have you seen?" The higher classes in this country are passionately fond of witnessing these dances. But I persisted in thinking that the influence of my example would be the same in either case, and in politely declining to see them. When he found I was firm, he paid some compliment about my consistency. I note this circumstance the more readily, because it throws some light upon the corrupt manners of this court, and because I felt thankful at having the opportunity of partially explaining the precepts of our religion in regard to a vice which is so very common in that dark land. But, in this interview, nothing occurred relative to the establishment of a school or any other effort for the good of this people.

Forms of Prayer. Mode of obtaining Pardon. Mussulman Belief.

Feb. 12.—Faker Nur Ud Den to-day remarked, that in his religion their prayers were in Arabic, according to certain forms; and wished me to tell him about our forms of prayer. I mentioned that we were required to pray with the understanding; and, therefore, made use of a language which we could understand; and that our Sacred Scriptures teach us how to pray, and what to pray for; but give us few forms. After reading Matthew, 6:5-13, we had a long conversation on religion, as to the mode of obtaining pardon for sin. He urged that it was only necessary to be sorry for it. I referred him to the course of human justice, which mere sorrow would not arrest, and explained to him our belief in the satisfaction which Christ has rendered. He then professed to believe in the Pentateuch, the Gospels, and the Koran; in Moses, Christ, and Mohammed. I referred him to some of the points, not only of difference, but of contradiction, between the latter and the former; especially, that the one requires confidence in Christ Jesus, as Mediator between God and man, and in no other; while the other requires the same confidence in Mohammed, and in no other. He professed to believe them both!

Feb. 15, *Lord's Day*.—The chief Faker came and spent two or three hours in conver-

sation concerning various important topics of religion. I was glad to find that his brother and himself had been talking the matter over since our last conversation; and this man, to-day, seemed anxious to show that repentance for sin was sufficient in the sight of God to secure its forgiveness. This he illustrated by quoting the example of David, in reference to the sin against Uriah. I was amused at the appearance of the narrative after its Mussulman transmigration: David was at prayer, during which it is a great sin to think of any thing else, when a very beautiful bird appeared very near him. He was tempted to try to catch it; but it hopped away further and further, until it led him to the parapet of the roof, and then it flew away. But he was thus led to see the wife of his prime minister bathing herself, &c. Then, after he was convinced of his sin, by means of a quarrel between two men, one rich and the other poor, about a camel, he fasted and wept at the tomb of Uriah, until he obtained his forgiveness for some *unknown* crime; but God would not confirm the pardon, unless he would obtain Uriah's forgiveness for the crime after making it known to him. Again David fasted and prayed, and wept, for many, many months, at the tomb, &c., and at last God forgave him. I turned to the simple and affecting parable of Nathan, and read it; and also the verses in which punishment was denounced—a part of the narrative which the Mussulman account of the story omits. This answered two purposes: it showed one instance of difference between the Koran and the Bible; and it showed that justice must be satisfied. The Faker saw the force of another remark—that we are always under the highest obligation to love and serve God; and, therefore, cannot, in future, atone for past sins, and exclaimed, "Then, what must a man do who has been an infidel for twenty years? Must he always suffer punishment? This gave me a precious opportunity of mentioning the method of escape through the merits of Christ. I illustrated these remarks by a reference to my own hopes, which seemed to interest his mind.

The Mussulman and Christian Religions essentially different.

In regard to the oneness of the Mussulman and Christian systems, the great argument always is, that God may give additional revelation adapted to the circumstances of different people. After pointing out some essential points of difference, I explained that God had made known that the Gospel was intended for all men in all ages; and, therefore, it implied a reflection both on his unchangeableness and his wisdom, as well as his truth, to admit the Mussulman system. He asked where it was expressly written that it was intended always

for all. I referred to the commission given by our Savior at the close of Matthew's and Mark's Gospels; and also the solemn conclusion of the Bible in the last of Revelation. It struck me as singular that these Fakers should wish to claim a brotherhood for their system with the Christian. Perhaps it is owing partly to infidelity as to any, and partly to a wish to rank respectably in the eyes of those whom they see to be so much their superiors in other respects, as Christians usually are.

Grateful Acceptance of Tracts. Serious Reflections.

At parting with this man to-day, I gave him three tracts, and could not but feel grateful that my situation or standing is here so regarded as to secure for them a thankful acceptance, and probably a careful perusal. This is one advantage of making this journey under the circumstances I have made it, to balance some serious disadvantages, that it gives me access to some of the most influential persons in the community. The Lord bless the truth presented in this conversation! The congregation was small—the Faker, one attendant, and the interpreter—but their souls are of infinite worth, and their conversion would, in human view, produce unspeakably important results.

Ocular View of the City; its Buildings, Streets, Population, &c.

Feb. 21.—Have spent several afternoons in "sight-seeing," in visiting the principal public buildings and places of interest. The first was a large mosque, from the top of one of whose minarets there is an extensive view of the city and country around. It is in a bad state of repair, and contains nothing worthy of notice, unless it be a kind of inlaying of clay, resembling porcelain, and painted with bright and very durable colors; as they still retain their lustre, though upwards of two hundred years old. Next day, we went to see the mosque built by the great Akbar, at the north extremity of the city. It has three domes, faced on the outside with white marble; and its four large and lofty minarets, faced with a fine red sandstone, are among the most conspicuous objects in the city. But now all is in a state of ruinous decay, the whole place being used as barracks for a company of infantry, who pile up their arms in one apartment of the most sacred part of the mosque, while they sleep in another. These minarets are probably 120 feet high. It is said that this mosque was built after the model of the Juma Masjed at Delhi; but it is every way inferior to that celebrated building. A branch of the Rave washes the northern foundation of this mosque. The palace of Akbar contains one tolerably good hall of audience, open on three sides, supported by graceful marble columns, and having a recess on the fourth side for the royal seat—all on the same plan, and nearly as good

as in the palace at Delhi. But in what a changing world we live! In the hall where suppliant princes once knelt in the great emperor's presence, Ranjet now keeps picketed among the marble columns some half a dozen horses! There are various apartments adjoining this hall of audience; some of them designed for the females of the Rajah's family; others covered with paintings of Hindu gods and goddesses. Among the paintings are two representing Ranjet as a suppliant, but standing before Guru Nanak and Guru Govind Singh; while another is intended to represent his interview with Lord William Bentinck at Rupar. The English people, in the hands of the artist, have been made to present a most ridiculous appearance. The art of painting is obviously in a rude state among these people. But these efforts attracted many exclamations of good, good, from the attendants. The best parts of the display of taste are the numerous jets d'eau, to keep the air fresh and cool.

In visiting these "lions" of the city we usually rode on an elephant—the best mode in such dirty streets as we had to traverse. A sewer, containing black, filthy mud and water, runs in the middle of every street, threatening defilement, unless a person is elevated too high to be spattered when a galloping horse dashes along. The streets, moreover, are all so very narrow that two elephants cannot pass, nor even a camel and an elephant, as we had frequent opportunities of seeing, and sometimes at no little expense of patience in waiting until the way could be made clear. To meet a string of some twenty or thirty camels, as we did one evening, is no very agreeable matter to a person who may wish to lose no time.

The houses are from three to five stories high, and nearly all built of bricks, that have been dug out of the ruins of the old city. Their appearance, therefore, is quite in keeping with that of the streets. They are built very densely together; the narrow bazars are crowded, and the streets are full of people; so that the population seems to be very great, and not to be diminishing, as I had understood. The walls of the city and its mosques, and the fort, certainly do present the appearance of decay. But that seems to be owing to the Maha Rajah's neglect. He takes more interest in building up Amritsir. The population of Lahor cannot be less, I should think, than 100,000: yet the present city is a mere village compared with the ancient, if an opinion may be formed from the ruins of the latter. Those extend about four or five miles in length by three in breadth; and even yet, upwards of 50 large mosques and other public buildings remain, besides a great number of smaller ones—all, however, in a most ruinous condition.

Mode of propagating Religious Tenets.

Feb. 23.—To-day, a respectable Maulave came to see me. He had a sword sticking at

one side of his sash, and a pistol at the other. In other respects his appearance was very pleasing, he being a middle-aged man, of an intelligent, lively countenance. I inquired how he accounted for the apparent change in the spirit of Mussulmans, so that we now seldom hear of force being employed to make converts; and also, how he justified the use of the sword in making proselytes. The questions were rather difficult to answer. However, he referred to the command of God in the Koran—thought the practice proper only when the infidels refused to believe after suitable efforts had been made to convince them, and concluded with the usual remark, that it is not proper to *reason* about God's commandments. The latter remark I, of course, assented to, when we know what God has commanded, but not till then. I explained to him our mode of advocating Christianity; adding, that, as to those who refuse to believe in Jesus, we think it both their loss and their sin. For the former, we pity them; and, as to the latter, we are not able to punish them as they deserve, but prefer to leave them in the hands of God; and then asked, which plan he thought most honorable to the character of God? After approving of our method, he evaded expressing an opinion as to which is best. On promising him the loan of a Testament, he took leave. He says there are about a dozen Maulaves in this city.

Serious Conversation with the Munshé.

Feb. 25.—Last evening, had some more than usually serious conversation with the Munshé; which grew out of an account I was giving him of the nature of Missionary Societies. He could not but admire the principles which impelled people in a distant part of the world to give their property, in order to send their religion to a people whom they never saw, and from whom they could receive no possible benefit. I referred him to our Saviour's precept, "Freely ye have received; freely give;" showing how it brought them under the strongest obligations to do so, as they themselves hope that their sins have been forgiven; and that they will be conducted safely through life, and at last taken to heaven; though they really deserve to perish for their sins: and hence, that gratitude, no less than obedience, influenced them in what they do. He seemed a good deal impressed with the conversation of which I have mentioned a part, and avowed his determination to examine faithfully the merits of the two systems, the Mussulman and the Christian; and wished me to recommend some suitable book to aid him. But I fear he has not the energy of character that will enable him to act up to his convictions, unless the constraining grace of God be imparted. For this I would not cease to pray.

Travel to the Hunting Ground. Scripture Prophecies. The Lord's Day Observed.

Feb. 28.—Agreeably to an arrangement made within the last few days, I left Lahor this afternoon, to join the Maha Rajah on the hunting ground. Fakar Nur Ud Den came to conduct me out of the city. We had some conversation about the prophecies contained in our Sacred Scriptures, which grew out of some inquiry of his about the foretelling of the future by astrology. He wished to know what would come to pass according to our prophecies. After referring him to several that have been fulfilled, I read some passages out of Isaiah concerning the future progress of the Gospel. They appeared interesting to him, though he did not express any opinion about them. I could not but offer up a silent prayer that we may soon witness their fulfilment. Afterwards, I gave him about a dozen of tracts, as a parting gift; with which he was pleased.—Crossed the Rave about six miles to the southwest, and encamped in the midst of wheat fields two or three miles from the ferry. The waters of this river are of a red muddy color. It flows here through a flat country, and is about forty or fifty yards wide. The fields of grain on its banks are extremely fine.

March 1, *Lord's Day*.—Halted to-day, though not so much to the satisfaction of the people as on a former occasion. Word has been received that a tiger has been found, and they are anxious to reach the hunting party so as to partake in the sport. The Sarkar, too, would no doubt prefer my omitting to observe this day; but it is better to please God than man.

March 2.—To Mahadeve, 8 kos, over a barren heath, without any cultivation, or any production, except a sort of desert grass and some stunted thorn-trees. We learned, as we drew near the camp, that the tiger had been killed yesterday, much to the regret of the people with me.

The Hunting Company Described. Excellence of Christianity.

In the afternoon, I went with the Maha Rajah and his people on their daily hunt. The company was very singular in appearance to my eye, consisting of several hundred men, in white, yellow, and red, and often very rich robes and uniforms; some on elephants, of which there were nearly thirty; some on camels; many on all sorts of horses, from the very finest to the most sorry; and more still on foot, some carrying guns, others swords, others spears and shields; some leading dogs, others carrying falcons, &c., &c.; and all this cavalcade in the midst of a barren plain, covered only with densely-standing long grass, and scrub thorn bushes. We took a circuit of several miles, but started nothing, except a few birds and deer. There is no little enthusiasm

of feeling on such an occasion; and I was not sorry to have the opportunity of seeing this favorite sport of eastern kings. Had some miscellaneous conversation with the Sarkar by the way, and more after our return. Almost the only topic of importance was a statement, on being asked if I had read the books of different religious systems, that the Christian religion differed from others chiefly in teaching that all men are sinners, and that Christ died to open the way for pardon to be given; and hence it is that we love him so much. To all which, at the end of each clause, the Maha Rajah gave his short, but expressive "*thik*"—good. I was not sorry to find that my declining to see the dancing girls had been thought about; and it led to a question or two which opened the door for stating the seventh commandment, and some other duties.

Public Business of the Maha Rajah. His Movements.

March 3.—To a village five miles east of Mahadeve. While at the Darbar, after arriving, the Maha Rajah transacted some business of an unimportant nature. It was curious to see the half-business, half-conversational manner of their proceeding. As each item was mentioned, something was said by the Sarkar, either of approbation, or to modify it—which was assented to by the courtiers seated around, who had hardly ventured even to make a suggestion; while anecdotes, remarks about different persons, queries to myself, &c., occupied so much attention, that only the writers appeared to be employed in business. They watched their opportunity, when there was any interval in the miscellaneous talk, to read the statement they were making. I had mentioned during the ride, that if the *Granth* were a printed book it would not cost more probably than twenty rupees. This remark the Sarkar repeated in court, and it became the subject of a good deal of conversation. A manuscript copy costs from 100 to 200 rupees.

March 4.—To the encampment between the three villages about four miles south of yesterday's halting place. The Maha Rajah set out in the morning without sending me word of his movements. I was not sorry to have the opportunity of declining to go in the sun, and so refused to follow, until I should be so inclined. This measure no doubt was not gratifying; but I do not feel it to be a duty to ride in the sun and dust among the crowd where so little seems now likely to be gained for any general object.

Mr. Lourie's Dismission. Liberal Presents of the Rajah. Their Appropriation to the Use of the Mission.

March 5.—This afternoon, I obtained my dismission. Previously the chief minister had informed me of the Khilat, or present, that would be given; which, though it is customary to give on such occasions, was yet on a

much more liberal scale, than I had expected. The Maha Rajah was in high good humor when we were present. I took opportunity to explain my connection with the Missionary Society, and that the presents he had been so kind to give would be made over to them. He listened with a half-incredulous air; but it occurred to me to illustrate the matter by a reference to a rule of the East India Company, requiring their servants to deliver all presents that may be made to them to the proper officer. With this rule he is well acquainted, and the reference seemed satisfactory, but led to various questions about the Society: Is it a Government Company? What objects? I explained the manner in which funds were raised; and that they were given thus by religious people, to promote religion and education; and also, that those who were sent as missionaries were influenced by religious motives, receiving from the Societies merely what was sufficient for their comfortable support; adding, that some of them might have received larger salaries at home. This he evidently did not believe; but he seemed interested by the explanation; praised the conduct of the people in forming such a Society; wished to know if I would give them these presents; and added, that I must tell them, at any rate, that he gave the horse (a fine Turkman pony) to me, not to the Society. When I had explained that the Society was not a Government concern, he wished to know about the *padres*, what connection they had with the Government. I explained, that it was merely that of other citizens. "What! if a padre commits a crime, will they punish him like another man?" "Certainly." This he deemed wonderful; and certainly it is very different from the impunity with which the *akales* commit the most disgraceful crimes here. I could not but feel grateful for the difference. I was very glad to have the opportunity of making this explanation in regard to these presents. It may remove, in part, the impression that I am influenced merely by selfish and pecuniary views. But I fear this impression will remain, notwithstanding, on the minds of many of these people. On the whole, I think it would have been better to have declined receiving any of the presents, if it could have been done without giving too much offence, and I am now disposed to think it might have been.

Interesting Farewell.

In the evening, the chief Faker came to bid me good bye; and afterwards the Sarkar's chief Munshi, Kahand Chand, who has been with me, by the appointment of Ranjet Singh, since leaving Lahor. The latter is a most respectable man, of clear, good mind, and pleasing manners, without the obsequiousness so common, and with much apparent sincerity. I have become much interested in him. We had a good deal of conversation, chiefly on re-

ligious subjects. He inquired what was the appearance of God, how we could think of him, &c. In reply, I illustrated my remarks by referring to our own spirits. He seemed interested in hearing of the way our Sacred Scriptures teach that sin can be pardoned, and also of the intellectual and social elevation of the female sex in Christian countries. He wished to know whether their advantages were owing to our religion, or to our usage or custom. I told him of their condition when our forefathers were heathens. Expressing his warm wishes that my health may be restored, so that I might remain in this country, and he might become better acquainted with me in future; kind feelings which I sincerely reciprocated with my best wishes in return; we exchanged our last farewell. I could not but feel sorry at parting with these men. In many respects, they are interesting men, whose acquaintance I have been glad to make, and with whom my intercourse has been of both a varied and friendly nature. But now we have parted, most probably never to meet again. What a precious hope Christian friends enjoy when separated! Whatever be their path on earth, they can look upwards to a place of meeting, to say, Farewell no more for ever!

NOTES OF MR. LOWRIE CONCERNING THE PANJAB.

1. *Population*.—It is not easy to form an estimate that would be at all exact. It is probable that Ranjet Singh's rule extends over two millions of persons; of whom the greater part occupy the country bounded by the Sutlej, the Indus, and the Himalaya mountains, including the valley of Kashmer, and the Hill States on the south-western sides of those mountains from the river Sutlej to Kashmer. Ranjet has, within the last few years, made some conquests on the other side of the Indus; and has, at present, the possession of Peshawer, one of the chief Afghan cities. It is doubtful whether he will be able, or deem it expedient, to retain those conquests.

2. *Climate*.—The name *Panjab*, in strict propriety, belongs only to the plains; while a large section of the country, descending from the Himalaya mountains, is quite hilly. Both these regions, and also part of the region south and east of Sutlej, are classed by the older writers under the general name of the Provinces of Lahor; of which the population is said to be about four millions. The climate of the plains is much more oppressively hot during the warm season of the year, that is, from March to November, than that of the hills. The heat is probably as great as in almost any part of Upper India; and there is the same variation of seasons, as hot, rainy, &c. In the cold season the thermometer falls as low some-

times as freezing point, in the plains. Last winter, in which there were some very cold mornings, the thermometer, at Lodian, was once down to 28° in the open air at sunrise. Lodian is nearly the same latitude as Lahor, and about equally distant from the hills. Throughout this region, the hot winds begin to blow in April, and are very trying to the constitution of foreigners.

3. *Language*.—The spoken language seems to be substantially that of the Hindus generally. It is, however, called the Panjab, and contains an admixture of many Persian words. There are three or four characters in use: the *Persian*, for the Persian language, and also for the Hindusthane; the *Dev Nagare*, for the Hinde, which differs but little from the Hindusthane; the *Gurmukhe*, for the written language of the Sikhs; the *Kashmere*, for the written language of Kashmer. The two last characters are obviously derived from the Nagare; and I should think the dialects, which receive these names, differ but little from the common language of the Hindus.

4. *Education*.—It is not probable that one person of every hundred is able to read. Of those who can read, the four-fifths, probably, read only the Persian. A few of the Sikhs read the Gurmukhe; and a few of the Kashmeres, perhaps, read Kashmere. I say *perhaps*; for I never met with a Kashmerean who could read that character; though I have met with several who could read the Persian. It seems to me that it was quite injudicious in a Society, that has done much to prepare the Sacred Scriptures in the native languages of this country, to translate and to print them in characters so very little used as the Kashmere, the Multane, and perhaps some others. It is probable that most persons, who are able to read those characters, can also read the Persian; and it is quite melancholy to think that hundreds of Testaments are lying in the Bible Depository in Calcutta, at present food only for worms, and with little prospect of a better fate in future.

Of those, who acquire a knowledge of their written language, few learn any thing beyond the simplest rudiments. There are scarcely any books, and there are none adapted for purposes of instruction. The schools are very few, and under the worst management. Sometimes the teachers are paid by religious persons, or else, as is most common, are themselves religious persons, such as Fakers. In other instances, a trifling sum is paid by each scholar. No effort is made to discipline, or excite the minds of the scholars. Every thing is learned by rote. In the Mussulman schools, for higher scholars, one of the first things is to teach the boy to read the Koran in Arabic, without even pretending to teach him the meaning of a single word. And this is considered rather a high attainment. It is common for Hindu and

Sikh religious people, that is, pundits and gurus, and sometimes the Mussulman Maulaves, to expound their respective sacred writings at their religious places; and from them a species of knowledge is learned by some of the people. But in all the parts of India, where I have been, it is not unusual to see a religious man bawling away without receiving the least attention; though he may be sitting in the most sacred place, and reading, or rather chanting, their most sacred writings.

5. *Government*.—Originally, the people were governed by numerous chiefs, who were independent of each other, though of very unequal power. These chiefs were brought into subjection to Ranjet Singh, who would no doubt have extended his power over the chiefs on this side the Sutlej also, if they had not applied for and received English protection. Some of the conquered chiefs Ranjet removed altogether from their possession; others he permitted to retain their districts, variously modified; but exacted from them a kind of tribute—either a quota of troops or an annual payment in money; or in some cases both of these acknowledgments of subjection. On the death of one of these inferior rulers, farther changes were often made; though the general usage is that the son shall succeed the father. Frequently persons in favor are rewarded with tracts of country in *jagher*, that is, for which they pay a specified sum to Ranjet Singh; and then have the entire management of the revenue, justice, &c., of these particular districts. Of course, they may act as oppressively as they please, and usually do extort as large an amount from the poor people as they can. It is very seldom that any appeal is made; as it would require too much money, in the shape of bribes to the courtiers, to bring grievances to the notice of the Maha Rajah; and as it would not be certain that redress would be obtained, even if a hearing could be secured. It was very much owing to the oppressive administration of one of these favorites, or rather of his myrmidons, that the beautiful valley of Kashmer has become so desolate.

This mode of government probably suits Ranjet's acquirements better than any other. As he can neither read nor write, it would be troublesome to examine the usual forms and records of proceedings; while now he holds comparatively a few persons responsible for certain, specified sums. Yet it is obviously liable to great abuse. Some of the Sardars, or chiefs, have large revenues. One or two have each about twelve laks of rupees yearly, equal to \$600,000; another, seven laks; another, five, &c., but the greater part of them are much less powerful. The chiefs are all Sikhs, I believe; but many holders of jaghers are Hindus and Mussulmans. There seems to be no law in the Panjab; though there is, in regard to many things, long established cus-

tom. By all accounts, justice would seem to be regarded as a thing to be bought and sold. Punishment, even for murder, is said to be rarely inflicted, when a sufficient sum of money can be offered by the criminal. Fines are the most common punishment.

Ranjet Singh is certainly a man of superior mind, and of no ordinary character. All his measures, and all his conversation, evince great sagacity, prudence, and acquaintance with the strong points of the subject under his consideration. He is much superior to many of the prejudices and jealousies so common among the Hindus, and seems anxious to imitate those things in the policy or the customs of other people which are better than his own. Thus, he has introduced the manufacture, amongst his people, of various foreign implements of war, of several fabrics of cloth, &c. But the most striking illustration of this remark is probably the change he has effected in the military force of the Sikhs. Formerly, every Sikh was a horseman, and no other kind of force was in existence than this rude cavalry. Ranjet took into his service several French officers, followed their advice after carefully comparing it with the English mode of warfare; and now he has a large and pretty well organized and disciplined army of infantry, with the usual proportion of artillery. He was, in his younger days, of dissipated habits the effects of which he now feels severely. He is of a licentious disposition; fond of display, yet avaricious; very inquisitive; inclined to pay a superstitious reverence to holy men, even though of a different religion; passionately fond of fine horses; very anxious to please the English; about 63 years of age. What a confused account of his character, you will be ready to say! So it is; yet it is not more miscellaneous than the character itself.

It is understood, that he is anxious his grandson should succeed himself in the chief rule. But there is no particular bond of union, excepting the personal reputation and force of Ranjet himself to prevent the political affairs of the Panjab from relapsing into their former anarchy. The moment Ranjet dies, it is highly probable that all this region of country will be in confusion, and a dozen of chiefs will declare themselves independent. Perhaps such a state of things will then follow as will bring the Panjab under British protection, and make the Indus, instead of the Sutlej, the frontier line. Such a change would be fraught with blessings to the people.

6. *Religion*.—The great majority of the people of the Panjab are Hindus, especially of the lower classes. The Mussulmans are treated with less forbearance and favor than the Hindus; and form, perhaps, a fourth or fifth part of the inhabitants. The Sikhs are said not to constitute more than a twelfth or fifteenth

part of the population. They evidently are much more allied to the Hindus than to the Mussulmans in their worship, and in their customs.—The system of *caste* prevails, more or less, among all these sects; though, in regard to the Sikhs and to the Mussulmans, it is not enjoined by their religion; or rather, it is contrary to their creed; especially to that of the Sikhs; but throughout India *custom* is all-powerful. It is supposed that this detestable system has less hold on the affections of the people in this part of India, than in most other regions of the country. Hindus, when they become Sikhs, do not renounce caste, except as it bears on one or two inferior points. In the more important matters of food, and of matrimonial connections, they adhere as rigidly as ever to the requisitions of their caste.

The Sikhs are divided into two general classes, the *Sikhs*, and the *Singhs*—the disciples and the lions, as the terms literally import. The latter title is given to the followers of Guru Govind Singh, who infused a military spirit into the Sikh religion. The term Singh does not exclude, however, the use of the common appellation, *Sikh*; but is rather employed as a part of individual names; while the other title is given to all the followers of that religion. There are some points of difference in the faith of the two classes; but they relate chiefly to the more military spirit of the followers of Govind Singh. Hamilton remarks in his Gazette—

“The religion of the Sikhs is described as a creed of pure deism, blended with the belief of all the absurdities of Hindu mythology, and the fables of Mohammedanism. Nanak Shah (the founder of this religion) professed a desire to reform, but not to destroy the religion of the set in which he was born; and endeavored to reconcile the jarring faiths of Brahma and Mohammed, by persuading each to reject particular parts of their respective belief and usages.

“The earlier successors of Nanak taught nearly the same doctrine; but Guru Govind gave a new character to the religion of his followers by many material alterations; more especially by the abolition of all distinctions of caste. The pride of descent might still remain and keep up some distinction; but in the *religious creed* of Guru Govind all Sikhs, or Singhs, are declared equal. The admission of proselytes, the abolition of caste, the eating of all kinds of flesh except that of cows, the form of religious worship [having no idols or representatives of God] and the general devotion of the Singhs to arms, are all at variance with the Hindu theology.”

Again. “The Sikh Hindu converts continue all those civil usages and customs of the tribe to which they belonged, that they can practise without infringing the tenets of Nanak or the institutions of Guru Govind. They are very strict respecting diet and intermarriages.

The Mohammedan converts, who become Sikhs, intermarry with each other; but are allowed to preserve none of their usages, being obliged to eat hog's flesh, and to abstain from circumcision. The Sikhs, or Singhs, are forbidden the use of tobacco; but are allowed to indulge in spirituous liquors, which they all drink to excess. The use of opium and bang is also quite common. The military Sikhs never cut their hair, nor shave their beards,” and are required to wear steel, in some shape, as a badge of their sect.

The religious people of the Sikhs, or rather, of those Sikhs who are followers of Guru Govind, are called *Akales*, that is, immortals; or more frequently by the natives, *Nihangs*. They formerly directed the national council when it was assembled, the *Guru-mala*; but there has been no meeting of that body since 1805, and there will not probably ever be another. I have not been able to learn that they have any particular duties to perform as ministers of religion. I should think they correspond rather to the religious mendicants of the Hindus. Their number is variously estimated. Perhaps, including their families, it may amount to 13,000 persons, or some three or four thousand men. They receive their support chiefly from offerings made to the Sikh temples; particularly at Amritsir, where it is said there are nearly 2000 of these *Akales*. Others, however, hold small jaghers from the Government. Their character is exceedingly bad. They are a lawless and desperately depraved set of men. Some of the most shameless things I have ever heard of have been done in open day-light, in public places, by some of these people. The common remark is, that they are the worst people in the land. They always go strongly armed; and as they are quite fanatical, persons of other religious sects have much to fear from their approach. In 1808, a large body of them attacked the English Ambassador, then in the Panjab, who was obliged, with his guard, to fight for his life. They have even insulted Ranjet Singh; but he has, within a few years, imposed some restraints on them; and they are now regarded as less dangerous, though not less depraved, than they were formerly. There is, perhaps, reason to hope that the very wickedness of these people will contribute much to cut short their sway, and to render men more willing to receive the teachers of our mild and pure religion.

Amritsir is the chief place of religious resort; but, in addition to the sacred reservoir at that city, there are several other places of religious notoriety; as the birth place of Nanak, &c. Some of the Sikhs make pilgrimages, also, to the great Hindu place of worship at Hardwar. At Amritsir there are a number of *gurus*, or religious teachers, whose business it is to read and to explain the *Granth*. Some of them are very respectable looking men.

MISSION TO THE WEAS.

The statements made in preceding numbers of the Chronicle in reference to the encouraging prospects of this mission are confirmed by the following extracts of letters from Mr. and Mrs. Kerr. It is hoped, that the desire of instruction in the knowledge of evangelical truth, manifested by a number of the Indians, will issue in genuine "repentance toward God and faith toward our Lord Jesus Christ."

Extract of a Letter from Rev. Joseph Kerr to the Cor. Secretary dated, Wea Mission House, Oct. 1, 1835.

In our last communication I mentioned that our prospects were encouraging. Since then, we have thought the indications of promise more numerous than at any given previous time. Some weeks ago, according to previous arrangement, a meeting was held, to which were invited those who wished to be instructed more fully about the good way. Numbers came; the meeting was solemn; and the result we thought cheering. Our object was to form a *Catechetical Class* of those who were serious, to meet weekly for instruction, and whom we would consider as candidates for church membership. Ten came forward, gave their hands, and subscribed their names. Since that time, five have been added to the list, making the whole number 15. Most of them prefaced the giving of their hands with a short address, expressive of their determination to seek the Lord. In several cases this was simple and affecting. Of the 15, three are chiefs, one Kaskaskian and two Weas. The Kaskaskian chief, *Kemassa* (incorrectly spelled *Gamassa* in former communications) we have, for a long time, been endeavoring to prepare for an interpreter. He is fast acquiring the English language, and has interpreted for us frequently within the last few months. Thus, you see the Lord is preparing for us a fit organ of communication to this people. Truly, he has been "better to us than our fears;" and to his name be the praise.

Extract of a letter from Mrs. Mary Ann Kerr to a young lady in Pittsburgh, dated September 23d, 24th, and 28th, 1835.

Dear Friend—We are not laboring among these heathen without some hope that the Lord is blessing, and will continue to bless, our efforts. Our meetings have been well attended and quite interesting until the sickness commenced. This has been a very sickly season in this country. Nearly all the Indians have been sick. Two men, one woman, and several children have died. One man and a child were buried in a Christian manner, at the request of their friends.

Sept. 23.—This morning, heard that the principal chief of the Weas died last night.

He was a very old man; I suppose, about 90 years of age. Mr. Kerr went yesterday to see him, and take him some nourishment. Having made an arrangement with the interpreter yesterday to visit one of the Peankeshaw settlements this morning, he went accordingly. As soon as he returned, he and I went down to the old chief's, hoping to get there before he was buried. Several guns were heard go off about the time we left home, which we feared were the shots over his grave. So they proved to be. When we arrived, he had been buried half an hour. His wife and daughter were at the wigwam, preparing to move the things over to her son-in-law's camp, where the old woman designs staying. She appeared not to lament her loss, but seemed as unconcerned as if nothing had happened. The heathen have not that tenderness of feeling which is felt by those under the influence of the Gospel. We went over to the son-in-law's camp, to have some conversation. He informed us, that, ten days before the chief died, he told his three children, two men, one of whom is a chief, and Charley's wife, that he believed what was taught by the missionaries was true; and he wanted them, and all the Indians, to hold it fast; that he must die very soon. We know of nothing hopeful in his case, except that he was very friendly to the mission, and had frequently expressed a desire to learn, and have his people learn, the right way. As we returned home, we went to see his grave. At one end of it, they had raised a white flag. They did not bury his clothes, tomahawk, and gun, with him, as is their custom. They dressed him in a coat and shirt, which Mr. Kerr gave him. Charley says, he will not have whiskey, and dancing, and drinking, round his grave, as the Indians generally do. This man takes a pretty decided stand in favor of temperance. Mr. K. desired them all to come to meeting, and he would talk to them about what the old chief used to tell them, and about his death.

Sept. 24.—Mr. Kerr, Miss Henderson, and myself, attended a meeting this afternoon at Bulltown, according to an appointment made last Sabbath. Several of the Indians were there waiting when we arrived. We had quite an interesting meeting. After prayer and singing, Mr. Kerr gave them a talk, and invited all who wished to learn more about the Bible, forsake wicked things, and try to walk in the good way, to give him their hands, and have their names entered as members of a catechetical class. Seven men and three women came up and offered their hands. Two chiefs, Pool and Kemassa, made a speech to the Indians previously to giving their names, in favor of joining this class, and trying to learn the road to heaven. It was interesting to see a young man, named Thomas, who had joined the Temperance Society thinking he

was already a member of the class, upon seeing another young man come forward and give his hand, rise, and, by a shake of the hand, bid him welcome into the Society. But being told that his name being on the Temperance paper would not constitute him a member of this class, he came and gave his name also. The wife of a Kaskaskian chief seemed to feel very much when she came to have her name enrolled. She stated, that one of her daughters was dead, and now she wanted herself and the rest of her children to go in the road to heaven; bursting into tears. It was truly affecting to see this heathen woman exhibit so much tenderness. One man requested Mr. K. to give his name on a piece of paper, as a certificate, to show the wicked white man that he belonged to this Society, and could not drink whiskey, or go with them in their wicked ways. After business was over, Kemassa prayed in his own language, and the meeting was dismissed. We had an interesting meeting yesterday in the church. Two names were added to our list on Sabbath, a man and his wife. He requested a letter, to take with him on his hunt, that when Sabbath came, he might stay in his camp, and not hunt. A Mr. Fuller, four or five miles distant, noticed that one of our Indians on the Sabbath stayed the whole day in his camp, and inquired of Mr. Kerr who he was, supposing he must have been brought under some moral influence. These things are encouraging.

YOUNG LADIES' MISSIONARY SOCIETY, PITTSBURGH.

At a meeting held Nov. 16, 1835, in the Lecture Room of the First Presbyterian Church of this city, after prayer by Rev. Dr. Herron, a Society was organized, entitled, *The Young Ladies' Missionary Society of the First Presbyterian Church, Pittsburgh, Auxiliary to the Western Foreign Missionary Society*. According to the constitution, its "sole object is to aid the Parent Institution to fulfil the Savior's last command." The payment of 25 cents or upwards annually entitles to membership; and the payment of three dollars at one time, to membership for life.

The officers chosen were, Miss Isabel W. Craig, President; Miss Mary Herron, Vice President; Miss Hannah B. Laughlin, Secretary; Miss Jane Buchanan, Treasurer; Miss Nancy Caldwell, Agent.

A Sewing Society is connected with the Missionary Society. The object of these united Societies is highly laudable and important. There is ground to believe that they will pursue it with zeal and untiring effort, and to hope that, in reliance on the Holy Spirit for success, they will be able to exert an efficient instrumentality in the grand enterprise of enlight-

ening and converting the world to God; and of raising the female portion of our race among the heathen from their present degraded and wretched condition to that state of respectability, comfort, and usefulness, which they ought to sustain in the scale of intelligent beings.

We are happy to state that other auxiliary female missionary societies exist in our land, and have rendered important aid to the funds of the W. F. M. Society. But their number ought to be greatly increased. The establishment and zealous operation of similar societies in all the Presbyterian churches in the United States would promise the most beneficial results to the cause of missions; and it is hoped that many will speedily spring into existence, and gladly participate in the good work of the Lord.

LIST OF CONTRIBUTIONS,

From October 15 to December 15, 1835.

<i>Bethel Cong. Pa.</i> , clothing, valued at 12.25; cash,	75
<i>Blairsville Cong. Pa.</i> , by Mr. J. Davis,	46.07
<i>Brandywine Mills, O.</i> , James Wilson, Esq.,	5.00
<i>Cadiz, O.</i> , from ladies, to constitute Rev. John M'Arthur a life member, with 1.25 additional,	31.25
<i>Columbus, O.</i> , coll. in Pres. ch. at meeting of Synod, by Dr. Hoge,	46.00
<i>Concord Ch.</i> , Alleg. Co., by J. Marks,	5.56½
<i>Miss R. Crosby's Sabb. School</i> , to purchase Bibles for heathen, by Rev. T. D. Baird,	4.15
<i>Evansburg and Harmonsburg, Pa.</i> , Female Mission. Soc., by Rev. A. O. Patterson,	10.00
<i>Harbor Creek, Pa.</i> , Fem. Miss. Soc.,	16.25
<i>Miss N. Henderson</i> , by Mrs. J. H. Davis, toward constituting Rev. Cyrus Bristol a life member,	21.37
<i>Hudson Presbytery</i> , for support of Mr. Wilson, by Dr. Cummins,	191.00
<i>Huntingdon Presbytery</i> , by Rev. J. S. Woods,	140.00
<i>Mrs. Hurst</i> , by Mrs. R. L. Patterson,	.50
<i>Jessamine Co., Ky.</i> , by Mr. Skillman, from J. Platt, 5; O. Roberts, 10; J. B. Herron, Mrs. Woodson, Mrs. E. Woodson, Miss Woodson, Miss Harbinger, 1 each,	20.00
<i>Long Run Cong. Pa.</i> , mon. con. coll., by Mr. A. Coon,	7.66
<i>Meadville, Pa.</i> , Mr. J. G. Wilson,	5.00
<i>Mercer Co., Pa.</i> , Mission. Soc., for support of Mr. Campbell, by D. P. Porter, Treas.,	80.00
<i>Millerstown, Pa.</i> , Female Missionary Soc., by Martha Collins, a box of clothing, valued at 28.61.	

Milton, Pa., received by Mr. D. Hull, from *Derry Congregation*, 9.18; Mrs. Brown, Henderson, and Hull, 1 each; Mrs. Drehere, .50; unknown person, .25, 12.93
Mount Pleasant Cong., Pa., E. Marvin, to constitute himself a life director, 50.00
Muddy Creek Cong., Pa., 6.45; *Concord*, 5.50, by Rev. J. W. Blythe, 11.95
New Lisbon, O., a donation, 37½
New Rehoboth Cong., 19.50; *Licking*, 14, by Mr. Orr; of which 30 are to constitute Rev. John Core a life member, 33.50
Mr. Rankin, 50
Pittsburgh First Pres. Church Infant School, by Mr. John Wright, 7.12
Sandy Lake Cong., by Mr. H. Bailey, 4.00
Scrubgrass, Pa., Rev. Cyrus Riggs, a tithe of wheat, 3.25
Washington Cong., Lycom. Co., Pa., by Rev. T. Hood, 13.80
From Rev. T. Wood, 1.20
West Carlisle, O., Mr. W. Brown, 3.00
Wilkesbarre, Pa., Pres Cong., to constitute Rev. John Dorrance a life member, 37.00
Wilson, Margaret, pair socks, 44.

\$809.18½

Cash received by Solomon Allen, Esq.

Chestnut Level Cong., Pa., from ladies, to constitute their pastor, Rev. Lindley C. Rutter, a life member, 31.25
Marsh Creek Cong., Pa., 28.62
New Castle Presbytery, for use of Mr. Lowrie, (30 of it by Ladies' Sewing Society of Columbia, Pa., to constitute Mr. J. H. Symmes a life member), 75.00
New Brunswick, N. J., from Rev. Dr. J. J. Janeway, 50.00
From a sincere friend, to constitute Rev. Sam. B. How a life member, 20.00
Philadelphia, 10th Pres. Church, G. Ralston, Esq., 100; W. Brown, Esq., 50; other persons, 218.83, 368.83
Presbytery of Hudson, by Rev. Dr. Cummins, 16.00
 \$589.70

Receipts by Rev. E. P. Swift, Cor. Sec.

New York, coll. mon. con. in Rutger's Street Church, by Rev. J. M. Krebs, 40.45
Coll. at mission meeting in Canal Street Ch., Sabbath evening, 194.62½
From Mr. J. Paton, Treas. of 1st Pres. Ch. Wall Street, annual contribution, 1434.91
Am. Bible Soc., by Treas., 1000.00
Am. Tract Soc., by Treas., 1000.00
Philadelphia, Ladies' Association for the support of Reed and Lowrie

schools in India, by Miss E. Moore, Treas., 300.00
Second Pres. Ch. coll. at mission meeting, 224, with 1.87 added, by Rev. Dr. Cuyler, 225.87
Board of Ass. Reform. Church, for support of Mr. M'Ewen, by Rev. Mr. Forsythe, 400.50
Seventh Pres. Church mon. con. by Mr. C. Woodward, 75.09
 \$4671.44½

Received by Rev. R. G. Thompson.

Bedford, N. Y., 119; Poundridge, 21.81½; Patterson, 12.69; Red Mills; 33.85; Mount Pleasant, 34; Newton, individual, 2; Gilead, 6.87½; Fresh Pond, 18; Greensburgh, 8.16, 256.38½
Jamaica, L. I., a donation to Mr. Rogers in clothing and money, 58.37; and 30 to purchase a set of S. S. Union publications.

Received by Mr. W. Rogers.

Waveland, Ia., .50; Crawfordsville, 16.05, and clothing from Female Benevolent Society, 25.75; Indianapolis, 23.05; Union, O., 10.25; S. Salem, N. Y., to constitute Mrs. Rockwell a life member, 30; a widow's mite, .25; N. York, Rev. H. Riley's Church, 48.13, 128.23

Received by Rev. J. M'Ewen.

Philadelphia, 9th Pres. Church, 32.23; Delhi, N. Y., 25; Theol. Seminary, Princeton, 30; Ass. Ref. Churches in state of N. York, 100, 187.23

Collections for Outfit of Mr. J. Jamieson.

Pittsburgh, ladies, sundries, 48.21; Philadelphia, 2d Pres. Ch., 75.25; Buckingham Ch., Md., 20; Blairsville, ladies, 11; Bethel Ch., Ind. Co., Pa., 8.75.

Received by Mr. J. Porter.

Honey Creek, to constitute Rev. Wm. Gray a life member, 17; Cincinnati Synod, 40.

PAYMENTS FOR THE CHRONICLE.

J. B. Conover, 1; D. H. Cummins, 1; Mary Lockwood, 1; G. H. Coursen, 62½; Lewis J. Adams, J. Adams, A. Babcock, J. Black, Jane Campbell, Dr. H. Campbell, Stephen Day, C. Garber, A. Ghasston, Eliza Hamilton, J. F. Harriott, Eunice Hatch, Sophia Houston, Betsy Hunt, R. Irwin, Marg. H. Jelly, Mrs. E. Johnson, Matt. Laird, N. Lewis, S. Lockwood, T. M'Cormack, W. M'Lain, W. M'Creary, W. M'Clintic, R. M'Mullen, T. M'Nully, J. L. Martin, B. Means, T. Moorehead, S. Newell, S. Nigh, Miss M. O'Hearn, D. Overture, J. Phipps, D. E. G. Rice, J. P. Scott, W. L. Smith, L. Stright, Susan Walker, Betsy Waring, Mrs. M. Warner—50 cents each—\$24.12½.

FOREIGN MISSIONARY CHRONICLE.

VOL. IV....No. 2. PITTSBURGH, FEBRUARY, 1836. WHOLE No. 35.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

INTELLIGENCE FROM THE FIRST REINFORCEMENT.

The Executive Committee have recently received advices from Messrs. Newton and Wilson, dated June 11 and 17, 1835. There is much ground of thankfulness to God for the preservation of their lives and health since their arrival at the capital of India—that they had nearly completed the preparations requisite for their passage to Lodiana; where they expected, if favored with a prosperous journey, to join Mr. Lowrie about the first of November. We trust, they have reached, ere now, the destined field of their missionary operations; that arrangements are in progress for the systematic prosecution of the great work, in its several departments, to which they are called in the Providence of God; and that his presence and blessing will render them efficient and successful instruments of shedding the light of evangelical truth upon the inhabitants of that dark region of the earth.

Extracts of a Letter from Rev. James Wilson to the Corresponding Secretary, dated Calcutta, June 17, 1835.

DEAR BROTHER SWIFT:

On the eve of our departure from this city of our sojourn, I want to lay before you something of the aspect of our affairs. When I remember the very pleasant days when I took *sweet counsel* with you, not by letter, it is to me always a tearful remembrance. Yet I cannot look back to all that is endeared to me in America without also looking upward with gratitude to Him who has brought us thus far from all affection clings to, for his unwearied kindness by the way—in preparing us for such a reception in the bosom and sympathies of many Christian friends in this city, and for the prospect of usefulness which opens before us when we leave this for our distant field of labor.

We had a letter from brother Lowrie on Saturday. He is now at Simla—his health rather improved, though still precarious. We long to be with him. Our present expectation is to set out for Lodiana about the 20th instant. We shall not probably arrive before the 1st of November. The distance is great and the means of conveyance exceedingly tedious. The expense also is very great—greater than our American friends will be prepared to expect. It is common for families to take not less than *six* servants; but we, for the sake of a rigid economy, think of attempting it with *two*, and “their lack of service” make up ourselves.

With the advice of brother Lowrie and others, we are about to take a *printing press*

with us from this place. He has doubtless given you much more full and satisfactory information as to the expediency of the measure and the object to be attained, than it is possible for us to give at this stage of our acquaintance with these things. We also take small fonts of type in the *English, Persian, and Nagari* characters. There are three type foundries in this country—one at Serampore, one at Bishop's College, and one at the Baptist Society's establishment in this city. At these type can be procured for the Oriental languages, I believe on better terms than they can be brought from America. We expect to take with us a young man (a Mohammedan) who has been some years in a printing establishment, whom we expect to manage the press until you can find and forward a suitable person to conduct this department. A number of *tracts* have been prepared by the Serampore missionaries in Oordoo, or Hindustanee, the Hindu, and the Panjab languages; copies of which we expect will employ the press chiefly, until we can revise them and prepare others. We and others think it very important that the *first* press set up beyond the Jumna should be directly under a religious influence. Hence, an additional importance is attached to the present juncture. It is the unanimous sentiment of our friends here, that we should write immediately to the Board for a *printer*, and another young man, if possible a *physician*, to join us. We look forward with intense interest to the results of our mission to the Panjab region, both as to expenses and other things. But we are endeavoring to learn the Bible lesson, to “be careful for no-

thing, but in every thing, by prayer and supplication, with thanksgiving, make known our requests unto God." How happy for us, that the Bible comes with such a calm to the soul that is "careful and troubled about many things!"

We long to hear how our dear brethren and sisters succeed among the Western Indians; also, who has gone to assist our beloved brother Pinney in Africa. Six or seven American vessels have arrived here since we did from the United States, and brought large parcels of letters to the missionaries in Ceylon, Burmah, and other places, but not one for us! We leave, not knowing when or where it may be our privilege to hear from our country and friends.

To us it has seemed like a *Sabbath*, as to the troubles of the *Presbyterian Church* since we left America! Is this only the fond picture of imagination, now that we have retired far from the scene of turmoil and strife? or is it *real* that the dark cloud which skirted the horizon of our beloved church is melting away into serenity and brightness! How delightful here to go into a missionary meeting once a month where there are missionaries from seven different societies, where they mingle in unembarrassed intercourse, and there is nothing to intimate that "one is of Paul, another of Apollos, another of Cephas," &c.!

Extract of a Letter from the Rev. John Newton to the Corresponding Secretary, dated Calcutta, June 9, 1835.

DEARLY BELOVED:

We received a letter from brother Lowrie a few days ago, in which he gave some account of a tour he had been making to *Kotghar*, about 50 miles further in the mountains than *Simla*. His objects were the improvement of his health, and the extension of his knowledge respecting the country. He found the population much greater than he expected. And as they were not infected with Mohammedanism, and were more simple-hearted than is common for Hindus, he considered it a favorable region for sowing the seed of the Gospel. He still speaks undecidedly about returning to America. If we lose him in so early a stage of the mission, we shall feel it deeply, and I fear it will be a great drawback on our work. Perhaps we have placed too much dependence on brother L., knowing that he was so well fitted for pioneering, and have forgotten that without Christ we could do nothing—not even commence a mission. If being left alone will cause us to be more sensible of our dependence on the Lord, we ought to be satisfied, though we should be stripped of every earthly helper.

We are now making preparations to go up the river. For the sake of safety, as well as ultimate economy, we have engaged a *pinnace*. This is a small vessel built after the model of

a ship, having two masts, but sometimes propelled by oars. It draws about three feet of water. It has two rooms for our accommodation, besides other conveniencies which render a cook-boat—a common appendage to travelling establishments on Indian waters—unnecessary. We shall, however, be obliged to take a baggage-boat. With these we hope to proceed to Futteghar, 1050 miles; and thence march, by way of Agra, Delhi, &c., over land. Three months and a half are allowed for going to Futteghar, and a month or six weeks from that to Lodianna.

With the money presented by the American Bible Society we have purchased Scriptures to the amount of \$100; and the Calcutta Bible Society have given us as many more for distribution. The Calcutta Tract Society have given us 6000 tracts. We were not authorized to pay for them with the money deposited in our hands by the American Tract Society, it being their intention that this should be employed chiefly in publishing translations of their own tracts, or new ones which they can approve, or rather, which they have approved. We have been promised by the Serampore mission both tracts and Bibles, in various languages; and the Baptist missionaries in Calcutta have given us 40 copies of a "Harmony of the Gospels" in the Hindustance language.

BATHING THE IMAGE OF JUGGERNAUT.

Our readers have doubtless been informed of the degrading, idolatrous rites practised by the Hindus at the famous temples of Juggernaut in the Presidency of Bengal, India; one of which is in Orissa, and is particularly described in Dr. Buchanan's *Christian Researches*; the other in the vicinity of Serampore, less minutely noticed in that work. Our brethren Messrs. Wilson and Newton, having been informed of an approaching festival at the latter, which is about fifteen miles from Calcutta, resolved to witness the ceremonies for themselves. Being disappointed respecting a conveyance, they were obliged to walk most of the way under a burning sun, which in that country is considered hazardous; but they accomplished the journey without apparent injury. The following description of the idols and the scenes which they witnessed will not be read without interest by Christians who feel the importance of foreign missions. We have satisfactory evidence that the horrible and debasing system of Hindu idolatry and superstition is on the wane, and that decay is owing to the diffusion of evangelical light. Yet much remains to be done to effect its complete demolition. Since the year 1793, faithful missionaries have been laboring in that region, and a considerable part of that period at Serampore. Others have labored at more remote stations. The exertions of those brethren, in various ways, have doubtless been

useful. Yet, after a lapse of more than forty years, we see an assemblage of idolaters at one festival amounting to *one hundred and fifty thousand*! How great is the necessity of a vast increase of those who publish the word of the Lord, and of the power of the Holy Spirit to render the Gospel effectual to the salvation of the blind and depraved children of men! In view of these things, let Zion awake to a due sense, and to a faithful discharge of her duty to the perishing millions of the heathen in India and other foreign lands. Let her pray the Lord to send out an ample supply of laborers, and grant that the Gospel may come to those heathen, "not in word only, but in power, and in the Holy Ghost."

Extract of a Letter from Rev. John Newton to the Corresponding Secretary, dated Calcutta, June 11, 1835.

DEARLY BELOVED FRIEND:

I design, in this letter, to give merely a brief account of what brother Wilson and I witnessed yesterday near Serampore; and I send it by the American ship Eugene.

Yesterday was the annual period for bathing the image of Juggernaut. On such an occasion there is always a great concourse of people; and since the images and temples of this deity are numerous through the country, there are many such assemblages. The temple of Juggernaut, which is next in celebrity to the one in Orissa, is situated about a mile from Serampore; and being so near, brother W. and myself concluded to go and witness the ceremony of the day; so as to be able to speak what we knew, and testify what we saw. When we reached the shore of the river opposite to Serampore, we witnessed what was to us a strange and horrid sight, but in this country extremely common—a great number of human skulls scattered over the beach, whitening under the influence of the sun and rain. After walking a few steps, we came up to a funeral pyre. Part of the corpse was still unconsumed, though the industry of the man who was stirring the embers indicated the speedy reduction of the whole pile to ashes. Three or four men were sitting around, witnessing the scene with the greatest apparent indifference. One of them, indeed, was employed in smoking a pipe. On our return, two or three other scenes of a similar kind appeared at a distance.

When we reached Serampore, it was too late to see the whole of the proceedings, the chief ceremony having taken place about two hours before we arrived. But still we saw enough; and adding what we heard from the lips of the Serampore brethren, we became deeply impressed with the absurdity of the festival, and the stupid blindness and irreligion of the Bengal idolaters. The image was brought out

of the temple and placed in a brick platform about ten feet high, so as to be conspicuous; and then being disjointed, the different members were successively subjected to a shower bath with water from the Ganges. Every time the water fell, the multitude, numbering about *one hundred and fifty thousand*, shouted with enthusiastic joy. It was, indeed, like "the voice of many waters;" but how unlike the shouting of the great multitude in heaven who cry, "Alleluia; for the Lord God omnipotent reigneth!" The god that received their homage was a senseless, hideous image of wood. The form was monstrous, consisting of a large, ill-shapen face, entirely flat, with eyes, nose, mouth, and ears, coarsely painted, fixed on a small stump of a body, out of which two crooked arms project, and are held in a receiving posture. From the elbows the arms are made of silver. On this occasion, the brother of Juggernaut, whose temple is also near, was placed on his right side, and a younger sister between them. During the ceremony, offerings of fruits, &c., were presented to the idol; and while the crowd was dispersing, the platform was constantly thronged with a succession of persons, both men and women, who went to buy from the brahminical ministers of the deity, small pieces of the things that were offered, and as much of the water used in bathing the idol as served to wet their lips. We ourselves ventured up to the very foot of the throne on which Juggernaut was seated, that we might have a closer inspection of his person and his proceedings. The affair seemed worse there than while we were distant. That which struck me with the most horror, after the awful delusion of the people, was the extreme irreverence which the brahmins showed to the object of their worship, while in his immediate presence. The whole platform exhibited such a scene as is common in every Hindoo market—bitter and contentious bargaining; and the brahmins who sold the sacred water, leaves, fruit, &c., evinced as much adeptness in bartering as if they had been trained to the business of the bazar from their youth.

After the ceremony, the god is always represented as being sick for several days. In about two weeks, he is to have another annual festival, which consists of dragging the car. The car which we saw is going to decay; and the faster it decays the better, unless a new one take its place; for every thing about it is calculated to foster vice. Some of the most prominent figures that are placed upon it exhibit degrading specimens of obscenity. When the huge machine is to be moved, the image is elevated to a conspicuous seat in front by means of a rope that is tied round its neck, and attached, I think, to a pulley on one of the upper turrets. What a way, it may well be said, to treat a deity who receives the homage

of so many millions, and who is regarded as the "lord of the world!"

I should add, that the Serampore missionaries improved this opportunity to scatter the seed of the word. They had multitudes of attentive hearers while they read the Scriptures and preached the Gospel of salvation. They also distributed about 3000 tracts and Gospels to persons who received them eagerly.

INSTRUCTIONS TO THE SECOND REINFORCEMENT.

(Concluded from page 4.)

If your lives should all be preserved to the time when you shall have acquired a competent knowledge of the language to enter fully upon these operations, you will find it practicable and expedient to found an additional seminary of this kind. We do not feel fully prepared to designate the place which should be chosen for this purpose; and especially until the ultimate determination of the powerful chief of the Panjab should be known, as to the encouragement of such an effort in his own capital. Should he, on further consideration, be inclined to encourage and patronize such an institution either at Lahor or Amritsir, allowing you the right to exercise your own discretion as to the branches of education and the course of study, that selection would be preferable to any other. Indeed, no spot perhaps in all India would, in that event, combine more advantages, as to the great end of the conversion of Eastern and Central Asia; and no man in Hindustan would become, if he were so disposed, a more powerful helper. Permanent and expensive arrangements, however, in his dominions, should not be made, without caution and deliberation. The political structure which his talents and military prowess have reared up will probably crumble to pieces when his life, now considerably advanced, shall come to its end. And not only so, but too much should not, if possible, depend on the sovereign will, and perhaps caprice, of a single man, by whom all the operations of an independent intellectual machinery might be arrested in a moment; and especially if there is too much reason to believe that in the mind of that individual the forms of superstition and the indulgence of sensual pleasure transcend the desire of knowledge and the love of truth. If this encouragement should not exist, your wisest policy will most likely dictate the choice of some post in the direction either of Kashmir, (which, however, by the ill effects of the military expeditions of which it has been the theatre, has lost much of its former prosperity and attractiveness,) or on the banks of the Ganges. In the latter case, Lodiana would, for the present, form the north-western extremity of a line of missionary and educational establishments, extending diagonally across three-fourths of the length of Hin-

dustan, often alas! remote from each other, but sufficiently contiguous for the purposes of a general communication.

These seminaries, and indeed your primary schools, should be founded upon no other principle than one which recognizes the right of the mission to form the course of study and the terms of admission, and to prescribe the rules of order and discipline. Where your pupils resort to them for the ordinary purposes of education, and are known to possess the pecuniary ability, it seems but just and proper that a moderate compensation should be received. Taking similar institutions in our own land as a model, you will form such plans and divisions of labor as your collected wisdom may regard as most appropriate to the circumstances which surround you, and as may be suited to high and useful attainments in the philosophy and literature of India. *Primary schools*, both for boys and girls, founded on the plan of the village school, will be found among the most efficacious means of meliorating the condition of Pagan India. These you will cluster around your stations, and seeking to provide, in the higher seminaries and among more advanced pupils, a succession of teachers whose acquaintance with your plans and modes of instruction, as well as the requisite branches of knowledge, may fit them for these subordinate stations. It is peculiarly true of India, that Christianity must, to human view, gradually develop itself mainly perhaps through the training of the rising generation. The Ladies' Association in this city for the support of Reed and Lowrie Schools, by its spirited, unwearied, and persevering efforts, and the existence of several other societies of a similar kind, will remind you, on your arrival in India, of the interest which is felt in this object here; and you will be careful to collect and transmit to us the information in your power on this subject, while you carry forward the system itself with all possible efficiency.

3. We would not, however, be understood in all that we have now said, that any other mode of operation is to become paramount to, much less to supersede, the direct *preaching of Christ and him crucified*, as "the wisdom and the power of God to salvation." At home and abroad, in the bazar and at the river side, in the cooling shade and at the thronged gates of the pagoda, or beside the enchanting pool and the cloisters of the holy city of the Sikhs, let the everlasting Gospel be proclaimed in the plenitude of its sweetness and its power. At all your stations let there be a depository for Bibles, tracts, and other useful publications, intended for sale, loan, or gratuitous distribution, as the case may be. And, at stated hours, let some of your number there be found ready to enter into conversation with visitors of all classes, and to furnish them the requisite means of information. The Gospel has never

been long and faithfully declared to any people, without some success, in whatever form dispensed. Though your's will be, in some respects, different from that to which we are accustomed in the stated assemblings of the sanctuary; yet let a firm trust that God is with you, and a steady hope of success in opening the messages of redemption, cheer your hearts in the heavenly embassy. Your numbers and the fact that a part of your company are yet but candidates for the holy ministry, will suggest to you the act, at an early period, of constituting, not only a regular church, but a duly organized Presbyterian judicatory, that your missionary labors and arrangements may assume the systematic and permanent form which befits the location of so large a number of ministerial brethren in the vicinity of each other; and as the Society itself is likely, in a few months, to pass into the hands of the General Assembly of our church, we cannot but hope that the mission to Northern India is destined to be permanently sustained and greatly expanded. But whether accessions to your number be few or many, let an effort be made there firmly to establish Messiah's throne. You go, to become burning and shining lights in the region where, for many long centuries, starless night has shrouded the immortal mind; to a place indeed where your spirits will be moved within you, as you see the people "wholly given to idolatry;" and where you will strive to portray the power and preciousness of the cross, before which the dominions, and altars, and idols of superstition, are soon to vanish, as Philistia's image fell before the ark of God. What high and mighty angel is there among all the hosts of heaven who would not rejoice to take your place, and sound abroad in India those sweet and immortal tidings which your lips are to utter in regions where before they never broke upon the astonished ear, or touched the broken heart? Peace then attend upon the path you go, and joy surround your head.

Preach Christ then, as "the Way, the Truth, and the Life;" and, though your auditors be few, and rude, and wayward, think of apostolic times; think of coming days, and let faith and patience have their perfect work. Those of you who go out as the accredited and consecrated ambassadors of Christ will not forsake your appropriate duties, as ministers of the word of life; and those of you who have but just reached that stage of preparation at which, if you had remained in this country, you would now enter upon your theological course, will live, we hope, to complete your preparations and receive from your brethren in Hindustan the laying on of the hands of Presbyterial ordination. You will be connected with different branches of the Presbyterian

family in this land, and the time will come, the Committee hope, when each, sustaining its own preferences, will have a station occupied by members of its own communion; that each arranged under its appropriate forms, may be like each of the holy tribes of Israel encamping side by side under its distinctive colors around the ark of the covenant, as one indivisible family. In the mean time, dear brethren, let none of these differences weaken your united strength, or divide your cemented affections. Forbear your respective peculiarities now when you are too few to go as it were alone, and each love the common cause too much not to go at all. Let nothing be said or done "through strife or vain glory;" but let all be done in love and charity; and Christ will go with and bless you all. "Behold how good and pleasant a thing it is for brethren," like you, who, on the ocean's wave, and in India's distant clime, must find among yourselves all that remains of sweet counsel and Christian fellowship, "to dwell together in unity!" This leads us to the only remaining topic on which we need to address you.

4. *The preservation of the life of Christ in your souls, and the radiance of this by a consistent and holy example.* This will enable you to preach to each other and to the heathen with an eloquence and persuasiveness which nothing can finally resist. On shipboard, in journeyings and voyages, by land or sea, keep up the stated devotions of the closet and the family. In the Sabbathless climes of India, neglect not to hallow the precious and holy day of rest. It will come to you with many sweet and mournful recollections; but if you honor it, it will come to bless you. Wherever you may be, it will remind you of the thousands in this land who will go up to the house of God, and whose intercessions will ascend in your behalf as a cloud before the throne. Keep the Bible near you, and read it much. If you love and honor that blessed book, and live near the throne of grace, you will find the missionary life, whether it be long or short, a life of pure and perpetual joy. No dark desponding cloud will ever long overspread your minds; and no poignant regrets will follow the toils and self-denials which you sustain. If you thus live near to God, daily consecrating your all to his great work of salvation, be assured that God will give you to enjoy, in that Pagan land, many hours happier than you have ever seen in your native clime. Fear not if you thus live, that you shall run as uncertain, or spend your strength for nought. Even though India be not gathered, you shall be "glorious in the eyes of the Lord."

We need not advert, however, to the difficulties which you must encounter in maintaining such a walk with God. With those remains

of sin which you will carry with you, even into the missionary field, amidst those scenes of moral degradation to which your eyes will be familiarized, to say nothing of disappointed hopes as to success, and the languors of an arid climate, how can you hope for happiness, constancy, and unabated zeal in the work of the Lord, but as the grace of God is your dependence, and as you long and pray for the very mind "which was also in Christ Jesus?" Unmoved by hardships and temptations, undisciplined by disappointments, burning with love to God and the souls of men, take your Redeemer's banner and go onward, expecting no rest, seeking no repose, relaxing no effort, until you reach the other shore, and look back upon a life spent and wound up in missionary toil, and upon a world just becoming pervaded by the light of redemption. Blessed be God! many generous and noble-minded men are pressing into the missionary field. And when we put together all the works and movements of Providence as it respects India, we feel a kind of assurance that the dawn is already breaking upon its extended plains, and that happy, as well as honored, is the allotment of being sent at such a time, to lift up the voice of salvation amidst its moral silence and solitude, so soon to be broken by the effects of that breath which is to enter the corpses of the slain.

Brethren, keep constantly in view the hallowed aspect of the missionary character. Study and strive to imitate apostolic example, that you may enjoy your measure of apostolic grace, and steadfastness, and consolation. As you have put your hand to the plough, look not back. Aim at a high degree of missionary excellence. Nobly live, and nobly die, that when you sleep in dust the record of your graces and your lives, like many who have gone before, may, in future time, kindle up in the schools and seminaries of our land, a flame of holy zeal, never to die away until the work of missions has been done. Beloved brethren, the time is short. You stand this evening in the very sanctuary, and on the very spot where, two and a half short years ago, the little band of precursors in this mission were. For nearly half that time, two of them have been numbered with the dead, and but one remains to greet you, on your arrival, and even he in feeble health. What an admonitory lesson to you, and to us all! As on your way to the distant field you course the waters of the Bay of Bengal, you will think of that amiable brother whose last home was in the bosom of the deep; and, on your arrival in the capital of India, you will turn aside to be instructed by the spot where that not less amiable and beloved sister now sleeps in solitude and silence, and whose grave would seem to greet the arrival of female helpers from her native land. These are but a few of the names of those from our

land who have fallen already in the work of India's redemption. Much as our churches may yet be behind in the spirit of these times, we rejoice to say that they are all remembered and loved in them and our Sabbath-schools. And though you, ere the revolutions of another week, will have parted with these temples of God, these well-known countenances, and your native shores, to see them no more; yet you will, while you continue faithful to this trust, live, we believe, in the affections and prayers of the children of Zion, and soon, with them, have passed the wilderness of life, and met in eternal and perfect fellowship in the great assembly above.

JOURNAL OF MR. LOWRIE ON HIS WAY FROM CALCUTTA TO LODIANA.

(Continued from page 6.)

Preservation in Perilous Circumstances.

Aug. 21, 1834.—Leaving Por Ponte, we sailed over a broad expanse of water, in order to get to the other side; for the boatmen on this river seldom steer their boats into the middle of the channel, but creep along close by the shore. At the place where we crossed, the river is probably three or four miles wide. While in the middle of the channel, a gale sprung up suddenly, and struck the boat on the foreside, coming partly in the same course as the current. The consequence was, that we were carried obliquely down the current with fearful rapidity for two or three miles, until all at once we were "brought to" by being dashed violently against the low shore bank. The shock was so great that it was with difficulty I could keep on my feet; while chairs, books, plates, pitchers, glasses, were scattered over the cabin floor in beautiful confusion, increased not a little by the vast number of pieces into which the latter articles formed themselves as they took their lowly seats. But, seriously, I felt extremely grateful to the kind Providence which preserved us. Often in such sudden gales boats are foundered at once, and all on board frequently perish.

Beautiful Scenery. Living Water.

The scenery on the south side of the river, in this place, is very beautiful. A low range of irregular hills stretches along for several miles, among which the eye is perfectly rejoiced to see some pretty little brooks hastening to pay their tribute to the great river. How beautiful the Scripture language about "living water," that is, not standing pools, but running streams, than which there is no more refreshing and beautiful object in the eastern countries. Their water is fresh and pure, ever flowing, and free to all, the poor and the rich; while in the tanks or pools, and in the cisterns or wells, the water is usually

stagnant and extremely dirty; and frequently is accessible only to a limited number. God is our fountain of "living water," and Christ has promised his Holy Spirit to be as "rivers of living water." The allusion, we may suppose, is to the flowing streams that watered Palestine; though the meaning or sense relates to higher blessings than earth can afford.

Herds of Buffaloes.

On the opposite side of the river, the country is as flat and uninteresting as usual. Here, as elsewhere, large herds of buffaloes are to be seen grazing under the care of a few poorly clad herdsmen. These animals are all of a dark color, a good deal larger than the common cow, with semicircular horns projecting backward along the neck, and not so crooked as those of a ram, though resembling them in other respects. The buffaloes in this country seem to take as much pleasure in wallowing in a pond of mud and water as the less honored swine. Frequently also, in passing along, a person may see the noses and horns of many hundreds of them sticking up out of the water, in which they delight to remain during the hot part of the day. They are used, as are cows, in ploughing, harrowing, and carrying burdens. Their milk also is much used; but it is deemed a coarser fare than that of the cow.

Changes in the Channel of the River. Town of Bhagalpur.

Aug. 22.—Above Bhagalpur, we left the main body of water to the left, and passed several miles up a channel that has been formed within a few years, and which is much more direct. It is now a large river, and will most probably become the highway of the Ganges in a few years. Owing to the kind of soil, such changes are constantly taking place. One of the greatest obstacles to the navigation of this river by steamboats is the constant changing of the channel and formation of new sand bars, so that the most experienced pilot hardly knows where to guide his vessel; while the muddy nature of the water renders useless any effort to see his way. By having left the principal channel, I was deprived of the opportunity of seeing, except at a great distance, the Rocks of —. Two of them rise up out of the channel to a considerable length; and are, not only remarkable in a river where sameness is the general characteristic, but form rather a dangerous pass for boats, as the current is said to form violent eddies around them.

Bhagalpur is an English civil station; that is, it is the residence of an English Collector perhaps, Judge, Surgeon, and probably a few other officers, who collect the revenue of the district, and administer justice. Often the civil and military stations are at the same

place; though frequently this is not the case. The town is not large; but presents a pleasing appearance at the distance of two or three miles, from which I saw it; as there are a number of large houses, and the situation is rather elevated.

Spirit of Lying in the Hindus.

Aug. 23.—A trifling incident attracted my notice, as affording an illustration of the spirit of lying which pervades, according to all testimony, the entire Hindu people. Our boat was moored with several others in the same place, and a number of men were busy on the shore preparing their dinner. A fowl made its escape from the coop on one of the boats, and, taking its flight in a little circle in the presence of all the people, happened to alight near an old grey-headed man, who was cleaving wood. A boy ran after this stray chicken to bring it back, when the old man ordered him off, roundly asserting that the fowl was his, and had escaped from his boat; though he was a Hindu, to whom it would have been worse than death to have eat the unclean bird for which he was so willing to tell a lie. The other people did not give up their right; but the incident seemed to be looked on as a matter of course.

Jangera. Large Rocks. Mosque and Temple

Aug. 25.—Have made little progress for several days, on account of strong current, and no wind. We are now lying below Jangera, one of the few places of note on this river. It is remarkable for two large rocks which project out some distance into the river, and are distant from each other about one hundred yards. On the top of one is built a mosque, and on the other a temple. The former is now in ruins.

Native Boats and their Cargoes.

Aug. 26.—At our place of mooring this evening there were many native boats, and I counted nearly a hundred people belonging to them. Only one man among them all could read the tracts I offered, and he very imperfectly; and yet in each boat there is usually one or two respectable men. These boats are commonly laden with return cargoes of various native goods and wares from Calcutta to different places up the country. The head man of one of the boats came to tell me he had some Anguze chezen, English goods, to sell. Feeling a curiosity to know of what description they were, I went on board, and found a box of old Windsor soap and a cracked bottle of arrow root. The rest of his cargo was entirely native. The chief articles in the native trade seem to be salt, rice, various kinds of pulse, cotton, coarse cotton fabrics, sugar, mustard, oil, &c. We frequently see boats laden with earthen ware crocks; and, less frequently now than lower down, many boats em-

ployed in carrying the indigo plant, which looks somewhat like long coarse grass, to the nearest factory. Many boats are filled with European stores for the various stations up the country. These boats are always hired, freighted, and insured by some mercantile house in Calcutta.

Hard Labor and Low Wages of Boatmen.

One is surprised at the lowness of the wages paid to the boatmen. It is indeed wonderful that they can live and support their families on such terms. The general wages is three rupees per month to the men, equal to a dollar and a half of American money, and four to the manjhe, or head man; out of which they must purchase their own food and clothing, and pay all their expenses of every kind; as they have no other means of support. And although these poor fellows work at a great disadvantage, on account of their very awkward boats, and still more rude means of propelling them; yet, bating something for the irregular habits of Heathen, I have scarcely ever seen harder working men. I almost daily see them working from sunrise until sunset, pulling, pushing, wading sometimes in mud, often in water above their waist, exposed all the time to an intensely hot sun; and their only reward is a pittance which enables them to buy their rice to eat, and their tobacco or their opium to smoke in their hukas, and, perhaps once in six months, a kapra for a new suit of clothes; that is, a piece of coarse cotton muslin, two or three yards long by three fourths of a yard wide. The truth is, the boatmen of the Ganges deserve great commiseration. They are a peaceful, hard-working, and obliging race; but they are compelled to live nearly at the lowest point of human subsistence. Their minds are perfectly blank as to all elevating knowledge; their morals are what might be expected where human nature is left utterly unilluminated by the Gospel, and uncultivated by good agency of any kind; and their prospects as to the future world afford nothing whatever to support them under the hardships, or comfort them under the sorrows, of their existence in this life.

Town of Mungher. Iron Steam Boat. Baptist Mission.

Aug. 27.—Reached Mungher. For the last eight or ten miles, the river, has been separated into various channels; so that, at the place where we were moored last night, the broadest was not more than a quarter of a mile. Just before reaching this town, the new iron steam boat, which was launched a few months ago at Calcutta, passed the Budgerow, bound to Allahabad. This is said to be the second time a steamer has attempted to ascend any distance on the Ganges, and the first attempt to go up so great a distance. I have already mention-

ed some of the difficulties attending the navigation of this river. It is thought rather doubtful by many, whether the efforts now making to introduce steam boats will prove very successful. This vessel moves at rather a slow rate against the current. But it is a small sized boat, and has in tow a baggage-boat, as large as the steamer itself.

Mungher presents a very pleasing appearance, as a person approaches it, from the river. It stands on a kind of promontory at the south-east extremity of an island formed by the river, and its situation is elevated—an advantage possessed by few Indian towns. It was formerly a place of considerable strength in the wars between native kings; and the extensive walls of the fort, which are yet remaining, must have proved almost impregnable to a native army. Its aspect now is more peaceful and more pleasing; as the fort has been allowed to go to decay, and some good looking European houses have been erected on the high knolls in its enclosure; while the native town seems to be prospering, and the people to be driving an active business in the various kinds of iron manufactures, for which this place has long been celebrated. Fowling pieces, pistols, kettles, knives, &c., are made with great neatness and at low prices; but are said to be apt to break, on account of the bad materials from which they are made.

There is a branch of the Baptist mission at this place, and two Baptist missionaries with their families. One of them is actively employed in various efforts to extend the Gospel among the Heathen, and has a small church of native converts—about twenty, I think he told me. There is also an English service on Sundays, and on one or two evenings during the week, when these brethren preach alternately. This mission was commenced by the devoted Chamberlain, and has been the means of salvation, we may believe, to a number of the Lord's chosen people from among the Hindus. I think it is much to be regretted, however, that some system of efficient education had not been commenced at the same time. It is most probable that the influence of the mission would not have been less in point of actual conversions; while it would have been far greater and more permanent in preparing the way for ultimate and complete success. Mungher is 275 miles by land from Calcutta, and probably four hundred miles by the river.

Great Plains. Bahar. Climate, Soil, Produce, People, Pilgrimage.

Aug. 30.—A few miles below *Bahar*. We are fully entered into the great plain of Hindusthan, or Hindusthan Proper. A pleasing range of hills, the Karakpur, were in sight the two first days after leaving Mungher. But now, I may bid farewell to hills for many hundred miles to come. The banks of the

river have presented an almost continuous succession of villages; and the people are a hardier and more manly looking race than the Bengales. The Province of Bahar, which forms the western boundary of Bengal, is one of the largest in this Presidency. The soil is of a drier nature, and the climate is said to be more temperate, than in Bengal; though the hot winds from the westward extend over part of this province. In some parts the proportion between the Mussulmans and Hindus is one of the former to three of the latter. The celebrated place of Hindu pilgrimage, *Gaya*, is in the south part of this province, about fifty miles south from Patna. Formerly the East India Company collected an annual sum equal to \$80,000 from a small tax on each pilgrim. It derives its holiness from having been the birth place of some of the gods. This is the chief region of the opium and salt-petre manufactures; and instead of the immense fields of rice which tire the eye in Bengal, we now begin to see wheat and barley. The town of Bahar or Bar, is an old and ruinous looking place, but of considerable size, 35 miles south-east from Patna.

JOURNAL OF MR. LOWRIE ON HIS VISIT TO LAHOR.
(Concluded from page 11, 4th vol.)

Return to Lahor—Sardar Ajet Singh—Christianity Dishonored—Sardar Lehna Singh.

March 6.—To Lahor 11 kos—part of the way over a barren heath, but after approaching the river and crossing it for the last time, the road led us through fine fields of wheat and barley, the latter having the heads of grain "shot," and hastening to get ripe for the sickle. In the afternoon, went to return the call of Sardar Ajet Singh. The conversation was partly on the systems of instruction which English boys learn. He had prepared a zeafat; but I begged to decline the favor. I was surprised to see several nach girls present at his darbar; and the Sardar, reproving his younger son, did not hesitate, even before us all, to call him, "you son of a Kashmere."

March 7.—An Irishman came to complain of the conduct of an East Indian, with whom he had been connected. Both are in the service of Ranjet, the latter having the command of a regiment. It seems that the latter has caused the other to be beaten and plundered of his property; and has taken his *mistress* for his own purposes—the *seventh*! Alas! for the idea of Christianity which the natives will form from the conduct of such Christians.

March 9.—To Amritsair. In the evening, Sardar Singh came to see me anxious to talk about the mode of finding the latitude and longitude and such like things. He had dis-

covered how to use the quadrant, which I had not been able to explain fully when here before.

Visit from the Son of Faker Azez Ud Den.

March 10.—I was anxious to start early this morning; but could not get matters arranged. About noon, the son of Faker Azez Ud Den paid me a visit. He is the commandant of the fort, at this city—a sensible, pleasing young man. Being anxious to learn English, I promised to give him two or three small books, if he would send a man with me to the next stage for them; as they had been sent on. He did so; and I sent back, in addition, several tracts in his own language.

Fine Looking Children. A dim sighted Old Man.

March 11.—Across the Beas to a large village. In the morning when we arrived, nearly a hundred fine looking children, all under nine or ten years old, were collected to see "the Farange," the foreigner. I could not but wish they enjoyed a portion of the advantages with which the children of the United States are favored. In the afternoon, an old kind looking, grey-headed man came, bending over his staff, and asked if I could do any thing to aid his eye-sight, which has become dim through age. He could still read. So I gave him two tracts, for which he appeared very thankful. Diseases of the eye, especially cataracts, are extremely common in this country. But the old man needed only a pair of spectacles. May his mind's eye become spiritually enlightened!

Guard of Soldiers. Numerous Robbers.

Here our guard of soldiers took leave. They have been a quiet, attentive set of men, and of a good deal of use. The road from the Beas to Lahor is said to be unsafe on account of numerous robbers; and, one morning before daylight, the baggage guard were expecting a serious attack from a set of robbers who joined them on the road; but, finding them so well prepared, deemed it best to forbear.—None of these poor soldiers could read.

The Sardar at Kaphurtallah. Heavy Rain. Arrival at Lodiana.

March 12.—To Ithalandar. Staying several hours at Kaphurtallah, the Sardar was very friendly; and I was glad to find that he had not forgotten what I had told them about the way of salvation through Christ; but referred to it, and asked various questions, as, How Christ differed from Moses and other prophets—How from God.

March 13.—Through heavy rain nearly all the way to Paghwarah. The country was covered over with water, and some of the small rain channels so much filled as to be almost impassable; the wind cold and from the east.

March 14.—With great thankfulness, I again arrived at Lodiana, and was overjoyed to hear of the arrival of the brethren, Wilson and Newton, at Calcutta.

LODIANA AN ELIGIBLE MISSION STATION.

March 26.—(Speaking of Lodiana, Mr. Lowrie says,) There is one view of this place too important to be omitted, which yet is so obvious as to need only to be mentioned—its eligibility as a place to prepare translations of the sacred Scriptures. The Pentateuch and New Testament have been translated into Panjabe, and some other partial translations have been made into the languages of this neighborhood; but even a beginning has scarcely been made. I do not think there is any other place on this frontier where the same advantages could be enjoyed. I shall probably have one English service on the Sabbath while here. I wish to improve whatever ways of doing good may present themselves. I hope to collect a good deal of information about these regions.

REV. JOHN C. LOWRIE, RESIDENT ON THE HILLS.

A letter from Rev. John C. Lowrie, to his father, Hon. W. Lowrie, dated Simla, May 26, 1835, is published in the Christian Herald. Since he arrived at the Hills, his health has apparently improved. In more important matters than health and house, he has been favored of the Lord, who has been pleased to send him 12 or 15 of his people; the privilege of associating with whom he highly values. These brethren differ in some respects from American Christians; but they feel like them in matters of the highest importance. In the little circle he sees a variety of natural temperament and habit, and is more intimate with some than others. On each Lord's day, he has attempted to make known the truth as it is in Jesus; and the attendance has been from 40 to 60 persons—nearly all of the higher classes, such as the educated and respectable people of the United States, except at military stations, where there are sergeants, drummers, &c. He accounts it a favor to be permitted to speak in the Savior's name; but he mourns, that his own mind is so little impressed with the truth and the importance of his work. He had, for the benefit of his health, made an excursion to Kotgarh, 50 miles in the interior, making one of an agreeable, like-minded party of eight. The tour was interesting, and impressed his mind with the importance of that region as a missionary sphere. The people seem to be remarkably simple-minded, and more upright and accessible to Christian influence, than those of the plains. Though few towns or villages have more than 20 or 30 houses, the population is nearly as dense as

Western Pennsylvania. On the side of one mountain, 3 miles long and a mile and a half over, he counted 20 or 30 houses in 8 or 9 hamlets—the houses being 2 or 3 stories high on the lower side, by one story, half a story, or no story at all, on the upper side—so much inclined was the hill. The people are all Hindus. The party ascended the mountain *Hatu*, nearly 10,000 feet, and found snow in the ravines near the summit. They also visited the *Sutlej* river, 4 or 5 miles from Kotgarh, where it is about 25 or 30 yards wide, of muddy appearance, and dashes along with great force; over which there is a curious native bridge of ropes, 30 or 40 feet above the water. A war existed between the Sikhs and Afghans; and the former had gained some decisive advantages. It is hoped that the Lord is thus preparing the way for the usefulness of this mission.

LATER FROM MR. LOWRIE.

Extract of a letter from Rev. John C. Lowrie to the Cor. Secretary, dated Simla, August 6, 1835.

REV. AND DEAR BROTHER SWIFT

I have written to the brethren who are now on the way up, having left Calcutta June 23d; expressing my conclusion, after much consideration, that it is expedient for one of their families to settle at *Sabathu*, instead of both settling at Lodiana. The field is large, unoccupied, and more promising than that of the plains, considering the simple-minded, comparatively upright and unprejudiced character of the people; the expense of living would not be greater; efforts may be immediately commenced under favorable circumstances; and the climate is greatly preferable. There are other considerations; but as we shall not be able to decide until we meet together, if the Lord is pleased to grant us that *very great* privilege, and as we shall then be able to send a full statement of our plans and reasons, if this measure be determined on, I need not now dwell longer on the subject.—There are at least one or two other places in this same region, the Hills, where it is very desirable to have missionaries established. And the sooner they come, the better, as they could be learning the language, &c. at Lodiana, or *Sabathu*, while the necessary accommodations were providing for them. There are several places also on the Ganges where missionaries might be at once established, and at once commence operations under most encouraging circumstances. So you need not hesitate a moment to send as many as you will be able to obtain or support. Let them come to Calcutta, instructed to consult with Christian friends there and with our own brethren already in the field, as

to their sphere of labor. I have little more to add. At this place, I conduct one service on Lord's day, which is well attended, and, I trust, blessed of God in some degree to the welfare of those who attend. My health does not admit of my preaching twice on the Sabbath. It is nearly stationary, though not quite so good since the rains commenced. I have been much favored to meet with two pious medical men here in the Hills, and with one or two other medical men of skill and experience, who all concur, (the two former very reluctantly, though not less decidedly,) with the advice of Dr. McGregor at Lodianna, that I must leave the climate. If Providence, therefore, continue to point out this course, I expect to leave this part of India, after I have been a few weeks with our dear brethren, so as to leave Calcutta, if possible, before the next cold season terminates. I fear the route via Bombay and Egypt would be too expensive. Trusting that the Lord our God continues to afford you the light of his countenance, &c., I remain very sincerely and affectionately your brother in the Lord.

LATEST FROM MESSRS. WILSON AND NEWTON.

Advices have been received from these brethren of as late date as August 8, 1835. They, with their wives, in safety, and in the enjoyment of good health, had ascended the Ganges in their pinnace as far as Monghyr, a populous city, the capital of the Monghyr district, in the province of Bahar, about 275 miles from Calcutta. Mr. Wilson, in a letter to his parents, describes the country along the river, and the customs and manners of the native inhabitants as far as they came under his observation. We intend to avail ourselves of the opportunity of making some extracts for publication in the next number of the Chronicle.

MISSION TO THE IOWAS.

INDIAN CUSTOMS AND CEREMONIES.

The following letter of an assistant missionary, written with unaffected simplicity, is worthy of perusal, as containing information of some singular rites and observances of the Iowas; and, of course, showing the necessity of teaching them the knowledge of the true God, and the way of salvation revealed in the Gospel of his Son.

Extract of a Letter from Mr. Elisha M. Shepard, to the Corresponding Secretary, dated at Nucha Ningah's Camp, Oct. 28, 1835.

DEAR BROTHER SWIFT:

My health this morning is good, my mind composed, and my wants supplied in the wilderness. I trust my heart is grateful for these favors. We have had this morning a novel scene in our *chee*, or house, in which there are two families. The chief has been from home between three and four weeks. In his absence one of his horses has been stolen or wandered off, and cannot be found. The Indians are ready and very desirous to proceed further on their hunt; but cannot well go without the horse, and are in great distress. On all such occasions, they make a feast to the Lord (or Great Spirit) and ask his assistance: Nucha Ningah was to go to-day, to hunt for the horse. They were all up by times and quite busy. I rose about the usual time, and went to prepare my breakfast as on other mornings. I supposed they were before me in preparation; but when the victuals were cooked, I perceived they were not for the family, but dedicated to the Lord, that he might be pleased and grant success in hunting for the horse, and for the food consisting of what is called *sweet corn*, which, when completely pulverized in a mortar, is excellent indeed. This, they think, is the very best food that can be obtained; and this they give to the Deity whom they worship. It is cooked without salt, and in the best possible manner, being watched continually; and, when done, it is taken off the fire and examined very closely, to ascertain whether it be without blemish. They judged this was good, and, in the first place, four table spoonfuls were put into a large wooden ladle, and given to a boy to carry without the camp and present to the Lord. After this ceremony was over, they sent for all the men in the neighboring camps, who soon came, each with his wooden basin and ladle. The oldest of the company took the basins and divided the portions to each man. All sat down in a row on the ground with their portions; and the divider, with the rest, covered his face with his hands, and began his long prayer, which amounted to this, that the horse might be found, that the owner might have great success in hunting and in all his undertakings. Then all, as with one impulse, took hold of the ladles and began to eat; and, singular indeed, none must be left, all must be eaten; but not one of the family must touch it, however hungry he might be. I concluded I must give to each of them, of mine, a sufficient quantity to make a full meal, as the meat had been given to me by one of them. Accordingly, when my breakfast was ready, I invited the family to eat with me, and told them we must thank God for his goodness in giving us food to eat and keeping us alive; to which

they readily consented. We all sat down, and they remained quiet while the blessing of the living God was implored. These things were all done in one tent, within a few minutes of each other, and while the others were yet eating.

This is the third feast I have seen since I have been among them. I passed by one when a man was thought dangerously ill; but not then knowing much about them, I did not stop long to look at them. They were then, however, dressed in most frightful forms, and were dancing, or rather wallowing and pawing on the earth, imitating every ferocious beast of which they had any knowledge. One in particular had a large buffalo tail fixed behind him, and was mimicking the actions of that animal. One was making a noise like a very large calf; and all, running round, one after another, stopped at a large basin in which there was some liquid, I know not what, of which each sucked his mouthful, and, as they passed the sufferer, blew it on him, and went on. In another basin were cakes made of flour and fried in fat, which anon they ferociously snatched from the dish and threw away. This was to feed the supposed deity that caused the disease, and put him into a good humor, that the man might live.

Such, dear brother, are a part of the ceremonies and superstitions of the people among whom we live, which it will be hard to abolish, especially in the old. But truth is powerful, and will prevail; for the God, who cannot lie, has declared it. I have now been in camp nearly four weeks, and am not discouraged, but becoming more and more contented. A great inquiry, in regard to myself, is, Shall I do any good while here? Those who labor among the heathen must have trials, and in patience ought to possess their souls, and act with circumspection. Though the heathen may not understand their words, they scrutinize every action with eagles' eyes. We, therefore, have great need of wisdom and patience, with faith and meekness, to enable us to act in a suitable manner. Brethren, pray for us.

Extract of a Letter from Mr. Aurey Ballard to the Corresponding Secretary, dated Iowa, November 24, 1835.

REV. AND DEAR SIR:

Once more I would inform you of our situation and the state of our health. We are all well, except Mrs. Ballard, who is in some degree afflicted with a pain in her right side and shoulder, supposed to be the liver complaint. But I hope, by taking rest, and by the use of a little more medicine, she will be so much restored as to be able to resume the business of

the school when the Indians return from their winter hunt. I stated to you, that one of the principal chiefs had given us a little girl, about eight years old. She remains with us—is a remarkably interesting child, and appears to be possessed of superior powers of mind. She knits and sews very neatly, and is greatly attached to us, calling us *father* and *mother*. Not long since, when Mrs. B. had a severe attack of the sick headache, we observed this child out of doors weeping. On being asked the cause, she replied, "I feel very badly; I am afraid mother will die, and I shall have to be an *Iowa* again." We have had the offer of two or three more children in the spring; but know not whether you would deem it advisable to take them. If they could be received we would have a more favorable opportunity, especially in our way of living, to instruct them on the subject of religion. We are almost destitute of an interpreter, and fear we shall be next season, as the man we expected to interpret for us has been with us only one Sabbath: his business in a trading house requires his presence at home on that day as much as any other!

I think there is here a great field for usefulness; and truly "the field is white for the harvest; but the laborers are few" and weak. Our prayer is, that the Lord would send us more helpers. We have many difficulties to surmount; of which the want of an interpreter is one of the greatest. To see the Indians intelligent and friendly, yet sunk in degradation and wretchedness, enveloped in thick moral darkness, without a ray of light from heaven, and yet be unable to tell them of Jesus, the True Light, is a trial better felt than described. But it is a great consolation, that we can spread their case before our heavenly Father, who knows all their wants, and think sometimes we see glimmering rays of light amid the thick darkness which broods over them. One of the chiefs—the father of the little child that lives with us, says, after the present hunt is over, he intends to live near us and be himself an *American*. Another great difficulty is their intemperate habits, surrounded as we are by whisky-dealers, while we are unable to tell them of the evils resulting from the use of liquor. But we are getting some knowledge of the language, especially Mrs. Ballard and Charlotte, who can converse considerably with them. And, by having the Indian girl constantly with them, Mrs. B. hopes to be able next spring to tell them something about Jesus. We have had three schools this season. Mrs. B. one near home: I, one at the principal village, two miles distant; and Mr. Shepard, one at another considerable village, four miles from this place; and we have had, in the aggregate, perhaps 100 scholars, who have manifested a disposition and ability to learn beyond our expectation.

GENERAL CORRESPONDENCE.

ANOTHER CALL FROM THE MEDITERRANEAN.

The Corresponding Secretary has recently received a letter from Rev. Josiah Brewer, missionary at Smyrna, dated July 10, 1835. It was accompanied by the following address, which, though of anterior date, is worthy of the attentive perusal of all the friends of foreign missions in our country. We hope it will contribute to increase missionary zeal.

To the Churches connected with the Western Foreign Missionary Society.

Smyrna, Dec. 1, 1834.

DEAR BRETHREN IN CHRIST,—

The decision of your Executive Committee to establish a mission in Asia Minor encourages me to plead before you the cause of these *Bible countries*. Far be it from me, however, in urging my plea, to wish to detract from the interest with which, I rejoice to observe, you are contemplating other fields of missionary labor. India and China have peculiar claims upon you, on account of their populousness; and Western Africa and our Indian tribes, from their contiguity and the wrongs which they have sustained at our hands. Gladly, then, would I see your efforts to evangelize them increased a thousand and ten thousand fold. But why should your exertions be limited even to countries containing more than half the population of the globe? "Go ye into all the world, and preach the Gospel to every creature," is the great command obligatory on every disciple of Christ; though it may not be inconsistent with the spirit of obedience for portions of the Christian church to concentrate their labors upon particular fields. Several such fields you have already selected; but may not your numerous members aspire to aid in shedding the light of the glorious Gospel on one more benighted empire? What one more worthy of choice than that which, in its ancient extent, embraced nearly all the places mentioned in the Old and New Testament history? Besides, there are advantages in having spread out before you the wants of every branch of the human family, and in feeling that you have a share, through your messengers, in helping to overthrow every system of error by which they are enslaved.

The countries, until recently under the dominion of the Grand Seignior, contain a population of 25 or 30 millions. Of these some what more than a half are Mohammedans; the remainder, Christian sects of different names, together with a few hundred thousand Jews. But though a portion bear the Christian name, they are almost as destitute of the enlightening and purifying influences of the Gospel as the unbelieving Jews, and followers of Mohammed. Into these countries about 50 Protestant missionaries from Great Britain and America have come, and are laboring to make

known "the truth as it is in Jesus;" chiefly, thus far, among nominal Christians, by means of the press, and schools, and preaching the Gospel. The number of missionary stations is about 20; printing establishments, 6; while the pupils in the schools amount to several thousands.

What would hinder the number from being speedily increased tenfold, so that there may be, at least, one missionary for every 100,000 souls? Why should not your churches speedily furnish one from every Presbytery, to labor in restoring these once apostolic churches? What myriads of lives, and millions of money, were poured forth as water by the Crusaders, to obtain possession of the holy land! Shall not the true disciples of Christ be as ready to consecrate their lives and treasures to this holier conquest? The triumphs of the former were of short duration. Before our western continent was disclosed to the knowledge of civilized Europe, the crescent was again waving over the walls of Jerusalem. Columbus, we are told, "looked upon his great discovery as but a preparatory dispensation of Providence to the recovery of the holy sepulchre." Shall not the dreamings of his mighty and mysterious mind be realized in a more glorious manner than he anticipated? Let the millions, inhabiting the goodly land to which he was the instrument of opening a way for the Gospel, pay back their debt of gratitude to his memory, by efforts to subdue to the faith of Christ the hearts of all who dwell, not only in "the city where our Lord was crucified," but in every place where his apostles and martyrs shared of the like bitter cup of which he drank the dregs.

But why do I dwell on the name of Columbus? It is to the higher and holier considerations that I would appeal. Let "the love of Christ constrain us, because we thus judge that, if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again." The inhabitants of these lands, as we were all by nature, are "dead in trespasses and sins." The Gospel has a life-giving power. The Spirit of God can cause these dry bones to live. But in the economy of redemption the ministers of Christ must prophesy; "Come from the four winds, O breath, and breathe upon these slain, that they may live." And shall not they, who have been "awaked to newness of life," esteem it a privilege to send forth others, or go themselves, to stand up for the Lord in these valleys of the dead?

Dear Christian Friends, would that we all experienced more deeply, and more uniformly, the feelings of devout gratitude and love to our Saviour working in our hearts, and manifesting themselves in our lives! How cheerfully, then, should we bring our property and consecrate our talents to the service of the Lord;

yea; "and not counting our own lives dear unto us," if we might be instrumental of advancing the kingdom of our dear Redeemer on the earth!

Dear Fellow-Disciple, let me commune singly with your heart. You humbly trust that you have been redeemed by the precious blood of the Son of God. You hope the work of sanctification is going on in your heart. You expect, ere long, to join in the "general assembly and church of the first born;" and, with patriarchs, prophets, and apostles, to fall prostrate at the feet of our blessed Redeemer on his throne of glory. For a little season, he leaves us here, to serve him upon his footstool. He has made us, it may be, the stewards of houses and lands—of trades and professions—of merchandise and money. Is it a hard service that we should give him back "the tithe of all?" Will it imbitter our dying hour—will it make less sweet the joys of heaven, to have come with grateful heart to the treasury of the Lord, and to have cast into it all above what was necessary for the comfortable support of ourselves and families? I ask pardon, Dear Brother, for speaking thus freely. I know I am not worthy thus to reason with you. I feel self-condemned for a thousand unworthy motives which exist in my heart. But, then, would it not be exceedingly delightful to see, in a single year, a hundred new missions established, and a thousand schools opened for the study of the Scriptures in these lands of primitive Christianity—and to witness the Spirit of God, in answer to your prayers, converting the soul of many a benighted, perishing sinner? Will you consecrate your silver and your gold, your time and your talents, your sons and your daughters, and your own self also, to labor for the conversion of the world? How glorious would the church of Christ appear, if, renouncing all worldly maxims and standards, it were henceforth to act up to the apostolic declaration; "We are not our own; we are bought with a price; let us, therefore, glorify God in our bodies and in our spirits which are God's!" How changed would be the condition of the unevangelized nations, if, but for one short year, the disciples of our Savior were to feel and act towards them as the Gospel requires! much more, if, for as many years as a majority of its members have been avowedly laboring and praying, "Thy kingdom come; thy will be done on earth, as it is in heaven"—if they were in reality no longer to "seek their own, but the things which are Jesus Christ's." Brethren, I have done. Excuse the freedom I have used, and join with me in supplication, that we, and all who bear the Christian name, may be in more respects like the disciples who were first called *Christians* in Antioch and these eastern climes.

Respectfully and affectionately yours,
 JOSIAH BREWER.

MYSTERIOUS PROVIDENCE TOWARDS AFRICA.

The opinion has been frequently entertained and expressed, that Africans and their descendants are an inferior race of men, incapable of intellectual and religious elevation. But this is a gratuitous and injurious assumption. That it is not founded in truth and justice we have many practical demonstrations; one of which is presented in the following sensible remarks of a respectable colonist at Monrovia, partly upon a subject very affecting to the friends of African missions.

Letter from Mr. H. Teage to the Cor. Secretary, dated, Monrovia, Liberia, August 27, 1835.

REV SIR—

Permit me, though a stranger, to introduce myself to you. The deep interest I have taken in the mission of which you are the organ, and the acquaintance and communication with your missionaries with which I have been honored since the commencement of your mission to this place, may perhaps serve as an apology. Perhaps it may not be known to you, that Rev. John B. Pinney (subsequently appointed Colonial Agent) resided under my roof during his first visit to this place, and Mr. and Mrs. Laird, who accompanied him on his return to Liberia, staid with me until they procured a house for the mission. The efforts of your Society to shed the light of life on this portion of the moral vineyard have thus far been attended with dark and discouraging providences; and God has been evidently displaying his sovereignty in a manner truly awful. Were we to listen to the suggestions of the flesh, we would conclude that the time to favor Africa has not yet arrived, or that Heaven has given her up to the reign of superstition and moral darkness. But these discouraging thoughts are repelled when we recollect that the ways of God are often mysterious to man; and that, in accomplishing his grand results, he not unfrequently adopts those means which, to all human appearance, are calculated to defeat the design. Who, unaided by the light which revelation affords, would suppose that Heaven intended to bless Africa with the knowledge of Jesus Christ when, as fast as the heralds of the Gospel enter the field, they are arrested by the hand of death? But the decree has gone forth, "Ethiopia shall stretch forth her hands unto God;" the glory of the Lord shall cover the earth as the waters the channels of the deep. Resting our hopes upon the divine veracity, we will believe; and however a dark providence may threaten their extinction, we will still hope, and refer the final evolution to Him who educes good from seeming evil, and presses all things into a concurrence for his glory.

Mr. Pinney has returned to the United States. Whether he will again revisit these shores I cannot say. As his determination to

leave was very unexpected, and only a few hours before the vessel sailed, I had no opportunity of conversing with him. Without reflecting the least on any one, I am at liberty, I think, as a lover of the cause of Christ, to suggest the impropriety of missionary societies suffering their ministers to be in any way connected with Colonial affairs. It is generally pleaded, "only for a short time until we can get a suitable person." But however short the time, the very connection is an injury to the missionary cause generally, and particularly to the Society which the person represents. The duties devolving upon the man in his different capacities are so discordant that, though he may suspend his missionary operations for the time being, it will be impossible for him to preserve that equanimity that will enable him to resume his ministerial labors in that frame and temper of mind which is necessary to conduct successfully the business of a missionary.

The books of your mission are still in my charge. I have had them since the death of Mr. Laird; and a valuable possession they have proved. I should be happy to purchase a part of them if your Society should conclude to dispose of them. Mr. P. was not certain as to the propriety of disposing of them, and left them with me until directions should be received from home.

Praying for the blessing of Heaven upon all your benevolent efforts for the extension of the Redeemer's kingdom, I remain, with due respect, your obedient servant H. TEAGUE.

CORRESPONDING SECRETARY—SYNOD OF PHILADELPHIA ON FOREIGN MISSIONS.

Extract of a Letter from Hon. Walter Lowrie to Rev. E. P. Swift, dated, Washington, January 1, 1836.

DEAR SIR:

I have yours of the 23d ultimo, and one of previous date. I could easily supply the copy of the letter you want, but doubt whether it would not be better to give a more definite answer. An answer, yes, or no, seems to be wanted, that the enterprise may not languish, as it is now doing. I cannot see yet that it is my duty to accept this appointment; and if I could see my way clear, I know not how far the Committee may consider me committed by the report you made to them of my letter of November last to you. Indeed, I hardly know whether the question be open on that side, and I have some reluctance to close it finally by a present or prospective refusal to accept.

I do not like the resolutions of the Synod of Philadelphia on the subject of Foreign Missions. It was known that measures were then about being completed for a transfer to the General Assembly by the Synod of Pittsburgh, and yet the resolutions make no reference to that circumstance. Their tone and

spirit also, as it respects the American Board, are not good, and I fear they will be productive of evil. The resolution respecting the location did not pass. So, at least, said the published minutes of the Synod.

TYPOGRAPHICAL MISSIONARY LABORERS.

The Ex. Committee have appointed two practical printers, to manage the presses procured for our mission to Northern India, Mr. Reese Morris, of Philadelphia, and Mr. Thomas Brown, of Indianapolis. These brethren, with their wives, are making preparation in Philadelphia for their voyage across the ocean, and it is expected will take passage in a ship to sail from Boston for Calcutta before the 1st of March.

James M. Ray, Esq., in a letter to the Cor. Secretary, dated Nov. 30, 1835, writes substantially as follows, respecting the departure of Mr. Brown and wife from Indianapolis, and the meetings held on the occasion:

Dear Brother:—This will be handed to you by our friend and dear brother, Mr. T. Brown, who, with his wife, (formerly Miss Rogers, a Teacher, highly recommended from Vermont to Rev. Martin M. Post,) are now given up by us to the cause of our Redeemer in India. The departure of our brother has excited a deep interest here, which we hope will remain and be fruitful to the glory of God. He traces his hopes of salvation to our Sabbath school; and we could not go without calling together our brethren, the Sabbath school Teachers, with the scholars: and those of the Baptist and Methodist schools united with us yesterday in a *Farewell Sabbath School Meeting*. The school attached to our church contributed \$27.29, and the other schools, already mentioned, added \$4.55—the whole of which we hand to brother Brown, and request you to aid him in its application to the special object to which it is appropriated—"the formation, (by books, &c.,) of the First Sabbath school in Lodianna, founded by the Indianapolis Sabbath schools." Our scholars expect to be regular contributors to it. If it can be called the *Indianapolis Sabbath School of Lodianna*, it may be an additional cause of remembrance.

We have just had a very interesting evening *Farewell Meeting*. Addresses were delivered to a crowded congregation in the Presbyterian Church, by Hon. Jesse S. Holman, Judge of District Court of U. S., Jeremiah Sullivan, Esq., Rev. W. A. Holliday, and others: prayer by Rev. Messrs. Richmond, of the Baptist, and Smith, of the Methodist Church; parting address and charge to Mr. and Mrs. Brown, by our Pastor, Rev. J. W. M'Kenna—all concluding with a very affectionate pledge of prayer, and of support to our beloved missionaries in behalf of our church. A collection was taken up for their aid, in view of the object to which they have devoted their lives,

tion would still claim indulgence; but not, as now, with such intenseness of anguish. For now it is often, perhaps usually, the case that the affection, which has been for years looking forward to great enjoyment in personal intercourse, which has been indulging hopes as dear as existence itself, has to become reconciled, at least to submit, to the greatest changes in a very brief period, perhaps with but a year or two, to contemplate them and to prepare for them, perhaps with but a few months. It would be interesting to trace this suggestion in other bearings; but that would not comport with the design of this paper.

2. *Among the Heathen*, native preachers must be educated and prepared for this work; and must be expected to perform a much larger proportion of it eventually than missionaries sent from Christian countries. Hence the importance of those schools which make provision for the instruction of heathen youth in the higher branches of knowledge. An acquaintance with the rudiments of their own language is not sufficient to qualify them to become Christian teachers to their countrymen. It would not make them equal to the learned amongst their nation. But they should be more learned, able to understand and also to refute and to expose the errors of their countrymen. In order to this, it seems highly expedient, at least for English and American missionaries, to establish English schools of the higher order, and thus to make English their learned language; as Latin, Greek, and Hebrew, are ours. A knowledge of English would do more comparatively towards making them competent missionaries, than a knowledge of the former three would do for us. At the same time so perfectly barren and destitute are most, if not all, Heathen languages of sound knowledge, and particularly of religious knowledge, that an acquaintance with them alone, however perfect, will do much less towards furnishing a religious teacher with suitable information, than the knowledge of English merely would give towards ministerial furniture in England or the United States.

It is believed, that in more heathen countries than one, the progress of Christianity has been impeded by the neglect of these principles on the part of those who made the first efforts towards introducing the Gospel; but it is by no means intended to convey the idea that these efforts are adequate in themselves to provide native missionaries, that they should be prosecuted to the neglect of all, or of any, efforts of a different kind.

Douglas makes some remarks concerning India Missions, which probably admit of general application, and which may be appropriately introduced here. "The usefulness of Europeans is limited" [in a good degree] "to superin-

tendence and teaching. As preachers, there can be no comparison between them and the natives; their imperfect use of the language, and their inability to bear the extremes of the climate, the separation which national prejudices and national manners create, the expense of sending them out, and the great relative expense of maintaining them," [the great hazard to health from change of climate and habits], "point out that a very different class of missionaries should be sought for.

"But as native preachers must come in frequent contact with the learned Heathen, a deep acquaintance with the sacred books of Hindustan, and a moderate share of European knowledge, are necessary to insure their triumph in the controversies in which they must engage."

3. *From the Jews*. The apostle has stated a supposition which, there is reason to apprehend, has not commonly been considered with sufficient care by Christians—"If the diminishing of them [the Jews] be the riches of the Gentiles, how much more their fulness!" The connection is here pointed out between the first and the latter success of the Gospel, and the supposition implies a strong affirmation that the latter would be much the greatest, and that the Jews would be the chief agents in the latter as they were indirectly in the former. The wonderful spread of the Gospel in the first age of the Church, when the Jews rejected it and compelled Christians to become missionaries, is still unrivalled in the history of the Church, and perhaps will continue so until the Jews themselves become missionaries; not, it is to be hoped, through the persecution, but through the prayers, of the Church. How admirably they are situated or stationed to act as missionaries requires but a slight knowledge of their dispersion to evince. They are found literally in every part of the world. Then they are peculiarly fitted to become the best missionaries. In addition to an accurate knowledge of the Old Testament Scriptures, which many of them possess, they are acquainted with the language of the people amongst whom they dwell as with their vernacular tongue; they are familiar with all their usages, preferences and prejudices; they are economical—require no expense for outfit and passage, and support themselves by various employments. Their appeal to their own history would carry great weight; and would not the God of Abraham look with peculiar favor on the efforts to serve him of those who in a two-fold sense would be the children of "the father of the faithful?"

A single remark in conclusion: all these suggestions, so far as they are correct, and it is presumed all others on this subject, require prayer, and exertions corresponding to prayer on the part of Christians.

January 1st, 1835.

C.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

The Executive Committee have not received from Messrs. Wilson and Newton a regular, connected Journal of their voyage across the ocean, the occurrences which they witnessed during their sojourn at Calcutta, and the incidents which attended their voyage up the Ganges. Such a Journal may yet be forwarded to the Board. But while it is delayed, the following extracts, which we have been permitted to make from letters of Mr. Wilson to his parents, will be read with interest; as containing various items of intelligence suitable for record in a Journal; and as exhibiting, on one hand, the natural beauties of India, and, on the other, the hideous moral deformity and degradation of its Pagan inhabitants, and the consequent necessity of redoubled efforts and more fervent prayers for their emancipation from the bondage of sin and satan.

Extract of a Letter from the Rev. James Wilson, to his Parents, now resident in Portage County, Ohio, dated, Calcutta, May 22, 1835.

TO MY BELOVED PARENTS, far distant, but never forgotten. Through the mercy of God, we all enjoy good health, and are surrounded with many comforts. How delighted we should be, if we could be informed that you continue to enjoy the same invaluable blessings! But for this we must wait and exercise trust in Him who "gives his angels charge over you," and content ourselves with praying him to minister to your real wants, whatever they may be. It is comfortable to think in what good hands you are left when we are far removed—that, though we cannot see you, *Jesus* can both see and sympathize with you in all your troubles; for as his people "are partakers of flesh and blood, he also himself took part of the same," that he might sympathize with them. He will not suffer you to "want any good thing."

Prospect of the Journey to Lodiāna.

Since our last, we have passed the time as usual, in the study of languages, in visiting friends, schools, &c., and writing letters. We have concluded to leave Calcutta about the 20th of June. Consequently, our time will hereafter be pretty much occupied in making preparation. It is a journey of about five months from this city to Lodiāna, at the usual rate of travelling. We expect to go by water to a place called Futtyghur, between Cawnpore and Agra; thence, by land to Lodiāna, about 300 miles. On this part of our journey, we have to carry tents, and encamp out. To perform it alone will take a month and a half. We expect to ascend the river in a small pin-

nace—a very comfortable little boat, which is furnished with masts and sails. The boatmen, when the wind is favorable, spread the sails; when it is not, they tow it by ropes. Most of our provisions we must carry with us. We anticipate trials on the way, from the cunning and want of veracity of the natives, who esteem *truth* and *falsehood* just in proportion as they will promote their personal gain. Without a guide better than our own capacity, we may not expect to accomplish our journey; but with the guidance and protection of Providence, we have nothing to fear in any place.

Christian Schools in Calcutta.

We have visited most of the schools in Calcutta and its vicinity. With the greater part of them we have been much delighted. To contemplate the knowledge of science and Christianity which they are imparting to hundreds of natives is indeed very cheering. Any one that can see this, and not feel grateful to God for using and blessing such means, must be deplorably destitute of a capacity to be pleased with the happiness or improvement of the human family. I find a larger number of *Scotch* people, and *Scotch Presbyterian Clergymen*, than I anticipated; and they seem to be substantial, thorough-going men. Rev. Messrs. Mackay, Ewart, and Duff, (the latter now on a visit to Europe for his health,) have a school of about 600 boys and young men. They give them a thorough education, in all its parts based upon Christianity.

Notice of the Weather.

The weather now is very warm, this being about the hottest part of the year. Thus far, however, it has not been nearly so warm as I expected. We have to shut our doors and windows about nine o'clock in the morning, and keep them shut till about six in the evening, to prevent the entrance of the hot air which comes in like the steam of an oven whenever they are open through the day. It is sometimes so warm during the night, that the hair mattress on which we sleep feels as if it were spread over a heated oven, and often, from this cause, we cannot sleep during a great part of the night. Sometimes, after a day of excessively sultry heat, a north-western storm comes up very suddenly, and with tremendous force. A few nights ago, we had a very severe storm. During the greater part of the night, there was an almost unceasing glare of lightning which nearly turned darkness into day, and bursting of thunder, with a solemn and terrific nearness, such as I had never witnessed. The rain poured as if the sluices of heaven had been opened. In the morning, we found water about a foot deep over all the ground. The water had fallen in a very few hours to the

depth of 13½ inches over all the ground. We went to the house-top, and, as far as the eye could reach, in every direction, saw people by thousands wading in water quite up to their knees.

Visit to Serampore.

We have just returned from a visit to Serampore, the scene of labor of Drs. Carey and Marshman. It is a very interesting place, about 14 miles up the river. Its situation is delightful, on high ground, surrounded by magnificent trees—banyan, cocoa, palm, and others, which furnish a deep and cool shade. It commands a beautiful view of the river, and of Barrackpore, a Government Military Station on the opposite shore. But the stillness of the night is broken at regular intervals by the piteous, shrill, unearthly screams of the jackals, which prowl even around the houses and under the windows. But that which chiefly imparts interest to Serampore is the Missionary Establishment. This was commenced by Dr. Carey. He lived to take a part in translating the Scriptures into more than 40 languages, and saw more than 212,000 copies of them, in whole or part, printed in those languages at the press which he established. The missionaries have now a large College edifice, a splendid building. They have a steam paper-mill, at which they manufacture from 16 to 24 reams of paper daily. They have seven presses constantly in operation—all going directly to publish the Bible and religious tracts in more than 50 languages. They have indeed the means, by the College and the presses, to exert a very great influence, if they had only men and funds sufficient to make the best of them. But they are deficient in both. The venerable Dr. Marshman is yet laboring with a great deal of energy. He and Mrs. M. have each conducted a school for 35 years, and are now teaching young people whose parents were former pupils.

A Heathen Temple.

We visited the heathen temple in which Henry Martyn lived, while he boarded with Rev. D. Brown, near Serampore. This temple is yet standing; though it is going into a state of dilapidation. We found some of the natives winnowing grain in it. Near the temple stands a large banyan tree, which covers a surface of about 70 yards in diameter. The house in which Harriet Newell lived is now in ruins, and furnishes a place of retreat for the jackals. On our way from Serampore, we saw various elephants moving around in triumph, as though they felt at home and did not regard the pitiful weight of their riders and furniture.

ANOTHER LETTER FROM MR. WILSON.

The following letter, or Journal, was written while our missionaries were passing up the

Ganges. The variety of its contents will secure attention.

Bhagarutty, July 3, 1835.

DEAR AND HONORED PARENTS:

I think often and much about you. I now sit down to think upon paper. Perhaps it may reach you. Each hour now carries me further and further from you; but while it bears me away, it adds new strength to that affection which binds my heart to you, and to that dear valley (Ligonier) where I left you. I often realize a painful sensation when I cannot locate you—when I do not know whether to think of you as dwellers in the "Valley," and going up by the customary way to the house of God with those among whom you have been accustomed to worship; or whether I should think of you as being in Ohio, like Abraham and Sarah, dwelling as strangers in tents, where you scarcely expect to form acquaintances or get more than a place for your bodies to rest—a grave. But I know you are in good hands. I know that "He who hath redeemed you from all adversity," is able to keep you wherever you are; and to Him I find much pleasure in committing you.

Departure from Calcutta. A Pinnace. Beautiful Country. Enchanting Groves. The River.

We left Calcutta nine days ago in a pinnace. A pinnace is a small vessel with two masts, fitted up for passengers. It has two rooms, each about 14 feet square, and a very small bath room. It has nine windows on each side, which may be kept open or shut, with glass or Venetian blinds, or with both, as comfort or necessity may require. Ours has a sarang, or captain, and 18 men. When there is wind, they spread their sails and are propelled by the wind. When there is not wind, the men tow the vessel by a long rope on the shore. We always "come to" in the evening, and do not start till the morning. We have now come about 100 miles, all the way through the most luxuriant and beautiful country I ever beheld. The river in this low country winds its sluggish way through a flat sandy soil, in which there is not a hill. (We have not yet seen a hill in India.) Its shores are lined on one side or the other with enchanting groves of a rich deep shade. Most of the trees are fruit trees—some of them bearing fruit almost the whole year. The banyan tree often covers a space of 65 or 70 yards in diameter. Of the cocoa-nut tree you have a very accurate representation in Bennet and Tyerman's Journal. The palm—the plantain—the mango tree—furnish a delightful shade, and the two last, refreshing fruit. The shores are crowned with the most luxuriant vegetation. The soil, as it appears along the banks, is about 20 inches deep. It is entirely alluvial. The channel is constantly changing. As we pass along, we almost hourly see the banks

breaking and falling into the river. Sometimes a mass of bank, three feet deep by ten feet long, tumbles headlong, and is carried by the stream, to be lodged on some sand bank, or form an island further down the stream. I think that, in a few minutes, we have sometimes seen what would make an acre of ground fall into the river, to be deposited somewhere else. The waters are consequently very muddy. Usually where the trees approach the river on one shore, they recede to the distance of a mile or more on the other. All the space between has been at some time the bed of the river, and probably will be so again.

Rude Boats. Cottages. Gardens of Cucumbers.

There are a large number of boats, of the rudest kind, passing up and down the river, which bear the produce of the upper country to the market. I have sometimes counted as many as 40 boats or budgerows, within sight at once; besides various small "dingy" boats or large canoes, with bamboo sticks bent over them, and covered as wagons are in America. The whole country appears to teem with inhabitants. They build a little mud or bamboo cottage a few feet high, and cover it with straw. They usually locate their habitations under the shade of some of the spreading trees. This country furnishes many striking illustrations of Scripture expressions. Thus, for instance, "In his days, Israel shall dwell safely, every man under his own vine, and every man under his own fig-tree." Here, almost wherever you see a native house, it is under the shade of a tree; and the thickest cluster of trees usually furnishes the thickest cluster of native huts. Isaiah speaks plaintively of "the daughter of Zion being left as a cottage in a vineyard—as a lodge in a garden of cucumbers." Here we see many gardens of cucumbers, which are generally at a distance from any house, in a place exposed to the sun. The "lodge" is a little lonely shed, in the middle of the garden, covered with thatch. In this shed a person is very imperfectly sheltered from the scorching heat of the sun, while he watches the garden to frighten the monkeys, jackals, and other wild animals, which make frequent depredations on the vines. This "lodge in a garden of cucumbers" is a beautiful illustration of that state of loneliness which the prophet deplored.

Villages. Culna. A Catechist. Temple of Juggernaut.

The villages along the river are very numerous; but they all present a uniform appearance of mud or bamboo walls and thatched roofs, without a chair or a table inside; with streets narrow, crooked, often scarcely wide enough for two persons to pass without stepping into the filth that lines the sides. They all abound with idol temples of various names,

and forms, and shades of size and expensiveness in structure. The last Sabbath we spent at Culna, a town of about 15,000 inhabitants. Mr. Alexander, a Catechist of the Church Missionary Society, is the only European resident. We attended prayers with him, and then went with him to distribute tracts. Here is a temple and car of Juggernaut. This was the first day of the *Rutti Juttra*, or drawing out of the car of Juggernaut. The manufactured god was paraded on his car outside of the temple. The car is an enormous pile set on wheels. On it are carved and painted all forms of beasts, and birds, and men. On a platform, about six feet from the ground, are several wooden statues of men, of a full size, and in a state of perfect nudity. On a lower platform are as many statues of women, nearly in the same condition. About four feet above ground are two wooden horses, rudely carved, and suspended by ropes, so as to have some appearance of galloping when the car moves. The image itself is a very unshapely block of wood, very rudely carved and painted. The poor creatures generally look upon it with triumph; but those among them who are men of reflection begin to look upon it with shame. It is deeply painful to witness such scenes. Every thing is calculated to call into action the sensual and licentious feelings of the human heart. Every thing belonging to these public parades presents the front of coarse immodesty. Juggernaut in Orissa (described by Dr. Buchanan) is the home of this idol, and the one visited by the greatest number of devotees from all parts of India. But in various other places there are smaller ones of the same kind, which belong to rich natives, who make them a source of profit. This one at Culna belongs to the *Rajah of Burdwan*. A great man builds a temple of Juggernaut—fits up a car and all the necessities, and gives it in charge to a certain number of Brahmins. They share with him the profits. Each devotee gives a little; and when there are 120,000 or 200,000 visitors at once, on different occasions through the year, it amounts to a considerable sum. Some of the festivals last a week, during which they are perfect fairs. Little sheds are set up all around, and trinkets, and indeed all kinds of merchandise, are sold at a very brisk rate. Perhaps this is the thing which brings thousands to these festivals, rather than a religious motive. And it is a source of considerable profit to the Brahmins and the Nabobs who divide the spoil.

Temples of Siva.

We also visited the *Siva Linga*, or temples of Siva. They were built by a former Rajah of Burdwan. They stand in a perfect circle, their walls touching each other. The circle is entered by four large doors, fronting each other. The little temples are all furnished

with minarets, one on each corner, and a higher one on the centre of the dome. They are painted in various colors, and look very gaudy. The whole space inside the circle is floored with a kind of cement like slime—the usual material for floors in this country. After passing an area of about 40 feet wide, we enter a small circle of temples in every respect corresponding with the others. In each temple there is nothing, except one *marble pillar*, standing up in the centre about two feet high, on which flowers and fruits are offered to the god. This pillar is called by a name too obscene to be translated into English. In the centre of all is a large *well*, about 25 feet in depth. These little temples are not more than five or six feet square inside. I have never seen, in the *thousands* of temples in India of which I have been an eye-witness, one which was intended for the worshippers to enter and be inside; but at all they pay their *devotions* and their *pice* (pence) outside, the inside being reserved for the Brahmin and the god with which their imagination has peopled it to occupy. It is painful beyond description to look at the poverty, and filth, and evidence of impurity, and ignorance, and both mental and moral debasement, which mark the appearance of the immense crowds who assemble to observe these abominable rites.

Employment of the Missionaries. Overflowing of the Ganges.—July 30.

My Dear Father and Mother—Nearly a month has elapsed since I wrote any thing for your perusal. I do not pretend to keep a regular *Journal*, to send home. My time is too much occupied in the study of the Hindusthane language to allow sufficient leisure for that. I keep a kind of running *Journal* in which I note things important for myself to remember hereafter, and in my letters to you and others I write piece by piece, as I find time. In the mass of these letters nearly all that I could write in a *Journal* is contained and sent home to America. I am now employed in translating a *Tract* from Hindusthane into English, entitled "The Prophecies respecting the Messiah, with their Fulfilment in Jesus Christ." The Hindusthane is written in the *Persian* character. This prepares the way for the study of the *Persian* language, which we expect to commence when we shall have learned to speak this a little better. Our days are pretty generally passed in this way. The morning before breakfast is appropriated to *devotional* reading. After breakfast, we each read a short time with our munshe; then Eliza and I read an hour together in Henry Martyn's Hindusthane Testament. Then I spend the balance of the forenoon in translating the above-named *Tract*. After dinner, we all occupy an hour together in reading a history of the *Hindus*, or something of the kind.

The rest of the time until evening is appropriated to writing, taking exercise, &c. It is very difficult to get as much exercise as is necessary to keep the system in tone; the showers are so frequent; the ground, which is covered with a rank vegetation, is so wet; and the river is so full, nearly overflowing all its banks, that where we might walk the water would be from one to six feet deep. The river, in many places, covers a space of from *seven* to *ten* miles wide. We hardly know which is the principal stream. When we seem to be in the large river, if we ascend to the mast-head, we see that what appeared to be the shore, is but an island, and beyond it is another large branch of the river, and perhaps beyond that another island and branch of the same majestic river.

Husbandry of the Natives.

It is amusing to see the ploughs and other implements of husbandry used by the natives. Their plough consists of a curved stick, about four feet in length, the lower end sharp, and (when they can afford it) pointed with iron. This serves for snare, coulter, and every thing else. About 18 inches from this end another stick is fastened in by a hole or mortise, and extends up to the yoke which goes across the neck of the oxen. The yoke is one single stick, which lies on the top of the neck with a pin three or four inches down each side of the neck. This, with a man or a boy, forms the whole establishment. With a plough thus accoutred, the man holds the upper end of the curved stick first mentioned in his right hand, and guides the plough (with his left, he *pinches* the *tails* of the oxen to quicken their ideas, and thence quicken their step. The ox goes where he listeth, and the man follows, without regarding whether he goes near the track or not. In this way the ground is scratched so that rice or other grain may be sown. But if the soil were not exceedingly fertile, it would not produce any crop. The natives have no fences, other than a little ridge of earth from six to twelve inches high, to mark the boundaries of their respective lots. Sometimes, within the last 100 miles, we have seen some hills just up to the river, and some ranges of mountains a little back. From some of these hill tops we have been able to extend our view over a country at least 40 miles in diameter. In all this there is not one fence to be seen; but there are *groves* of beautiful banyan and palm trees, every grove peopled by a village; *corn-fields*, now waving with corn in the tassel; *rice-fields*, which look like the richest American wheat-fields four weeks before the harvest; and numerous flocks of cattle, grazing in pasture lots, each flock with its shepherd in his place. If a man plants a lot in corn or sows it with rice, he puts up a little shed of bamboo sticks by setting them on end.

About six feet from the ground, he makes a seat—plaits some twigs or grass as large as an umbrella, and puts this over the seat to defend the occupant from the burning sun and heavy rain. And here himself or some one else must sit and watch his field till the harvest, to protect it from the depredations of the monkeys, jackals, and "wild boars from the wood." And what illustrates the character of the people is, that every man must watch his own field. No man dare trust his neighbor; though one person, from one of these little watch-towers, could guard two or three lots as easily as one. Sometimes we can see a dozen of these little solitary nests, as they may be called; for they resemble nests.

Different Races of Cattle. Crocodiles.

We sometimes can see at once from 16 to 20 flocks of cattle grazing over the plain. There are here three distinct races of cattle: First, a small, white, round, short-horned race, which seem to be most numerous, and most valuable; for they give a great deal of milk, and nearly all have to bear the yoke and carry burdens. The second kind are larger and coarser, have a huge hump on the fore shoulder, and are called *buffalo* cattle, as distinct from the former. They also have to bear the yoke. The third are real *buffalo* cattle, caught wild from the woods and tamed. They are all of a dunish brown color. They are more than twice as large as the others. They have very little hair. Their heads are of a peculiar shape. The nose stands almost straight out before. They all have horns, which branch out of the back part of their heads—proceed some distance back along their necks; then bend upwards, and grow to the length of three feet or more. Their shape is that of a sickle with the back downwards, and the point standing upwards and outward over the shoulder. They spend a great deal of their time in the water. We pass them sometimes in immense herds, all under water, but the tip of their nose. They are yet somewhat fierce, and will scarcely suffer us to pass near them. We often see men swimming across a branch of the river two miles wide, to the place where their cattle are grazing on an island, where they milk them, and swim back. Their milk vessels are made of clay and burnt. They would hold from one to three gallons. They fix these under their breast, and then swim with a great deal of ease. I am surprised that they are not devoured by *alligators* and *crocodiles*, which abound along here. Yesterday, we were busily looking at a crocodile, about 20 or 25 feet long, which was watching around our pinnace, when four men set out just above us, with their milk vessels, and their *hookas*, or pipes, to smoke as they went, and swam right over the place where the cro-

codile had been but a moment before. They seem to be entirely unconcerned about crocodiles and alligators. Whether they have made a truce with these animals, or not, I cannot tell.

Funeral of a Native.

I have just returned from witnessing a painful spectacle. It was a funeral. A middle-aged man had died. He was carried by five or six men on the bed on which he died. They passed over the pinnace a few steps, and laid the body down on the shore, about three feet from the water. The morning was very wet. They carried a bundle of straw on which the rain had fallen. They wrapped the body in a very coarse and dirty cotton cloth—put a little straw under, and a little over it; his wife all the time, singing or chanting some doleful sentiment, which she seemed not to feel. She then lighted a splinter, and put fire to the straw, chanting as she proceeded. The straw burnt very little. One of the men, in the mean time, took an axe and tried to break up the bedstead, to burn it as fuel; but he had not sufficient ingenuity to get off one post, though it was a rude thing composed of four posts about 18 inches long, and the side pieces but clumsily put into a hole bored in them and a soft rope wrapped round these, and crossed to support the individual who had lain on it; for bed he had none. Yet the man with the axe could not get this apart. Another took the axe and tried in vain to cut or drive the parts asunder. They had no other fuel, and the wife had to step into the river and lave the water with her hands to extinguish the fire; which she did, singing all the time. The fire had just kindled upon the body enough to make large blisters over the shoulders and sides. They had no alternative but to throw the body, as it was, into the river. This they effected with bamboo sticks, the poor wife still helping with her hands. They then threw the bedstead after, and gathered up the half-burnt straw, and, turning their backs towards the river, threw it over their heads, with some prayers, and then departed. About ten cents worth of wood would have burnt the body; but the poor people here are not able sometimes to raise that small sum to burn their dead; and, for want, have to throw them thus into the river, to become a prey to crows, kites, crocodiles, &c.

This may give you some idea of what it is to be poor in this country, when a family, to perform what they think the last sad rites for a deceased friend or parent, cannot raise from 25 to 50 cents' worth of wood to burn the body without exposing a family to starvation! This has been told me by natives themselves! We returned from the spectacle sad and heavy, because we could not say a word to them; yet grateful that we had been made to differ.

Funeral Piles.

We have seen many funeral piles at a distance, and been near to several since we left Calcutta. It is very painful to stand by and witness a human body *frying*, and its liquids running down over the fire, and putting it out; while the man who stirs up the fire smokes his *hooka*, or pipe, with as much unconcern as if he were boiling a chicken!

Floating of Dead Bodies.—July 31.

This morning, several dead bodies have floated by us. The alligators and crocodiles are numerous around us, where we have been detained five days by contrary winds, at a village called *Sultanpore*. As I looked a few minutes ago at an object which seemed to swim on the surface a little distance above us, I thought it might be a small crocodile. Suddenly it turned and threw up the arms of a *man*. I discovered that it was the *dead body* of a *man*—that an alligator or crocodile was commencing to devour it, and gave it these sudden motions!

Monghyr, Aug. 8.

After a detention, by contrary winds, and the clumsy inefficiency of our boatmen, of nearly three weeks in coming a distance which we should have passed in *two days*, we have arrived at a place where there is a Post Office and a little Baptist Mission Station. I close my letter and send it. We did hope to find letters here from our dear friends in America; but that hope is still deferred.

Mercies Acknowledged.

We have been favored with uninterrupted health ever since we left America. O that we could be grateful to the Lord according to the multitude of his mercies! Brother and sister Newton have also enjoyed the same blessing. They are indeed a lovely and pleasant pair. The Lord has been very kind in associating us with fellow laborers so amiable. Once more, my dear and honored Parents, *adieu*.

JOURNAL OF MR. LOWRIE FROM CALCUTTA.

(Concluded from page 25.)

City of Patna. Population. Manufactures. Mission. Sikhs.

Sept. 1.—Having had a fine wind, and the course of the river being very direct from Bar, I reached Patna this morning—about 370 miles by land, and 500 or 550 by water, from Calcutta.—The appearance of this city from the river is certainly superior to that of most India towns I have yet seen. It is built chiefly along one street, on the south bank of the river which is here more than usually elevated above the water; and many of the houses are quite large, constructed of brick, and abutting on the river. Yet a nearer view shows that many of the buildings are going to ruin, while scarcely

any of them are in a better style than what is seen in Hindu buildings elsewhere. The population is variously estimated. Probably it is not less than 150,000. The number is so large that the city extends six or seven miles along the river; though in no part is the width perhaps more than half or three-fourths of a mile. Among the manufactures of this city, a kind of cloth resembling diaper and damask linens, and wax candles, are of most note in other parts of India. The Company have some of their Depots for opium at this place; of which article, as of salt, they retain the monopoly.

There are two missionaries at Patna; one a very devoted, interesting gentleman of fortune who is not in connection with any society; the other a Baptist. Neither of them have been very long here, and have not as yet had the privilege of seeing any converts from among the Heathen.—The Sikhs have a place of worship at Patna of considerable repute. It would be interesting to ascertain how this solitary branch of that religion was planted so far from the parent stock.—After staying a few hours with a kind Christian family to whom I had letters, and where I had the additional pleasure of meeting the former mentioned missionary, I started again in the afternoon, and made a few miles, mooring for the night opposite to Bankepur.

Towns of Bankepur, Deghah, and Danapur. Baptist Missionaries.

Sept. 2.—Passing Bankepur, where the civil servants of the Company, engaged in administering justice and collecting the revenue, chiefly reside, and then passing Deghah, I stopped between the latter place and Danapur and spent the rest of the day with another Baptist missionary who is stationed at this place. Here I enjoyed the satisfaction of much Christian intercourse with this family and the other Baptist missionary who had come to spend the day with them. These brethren, in addition to their duties among the Heathen in preaching or talking to them and distributing tracts, have each an English service attended by some of the Europeans or others who speak English.—Patna, Bankepur, Deghah, and Danapur form an almost continuous city of 12 or 15 miles in length. Deghah is a considerable village, and Danapur, the scene of Henry Martyn's pious labors, is one of the largest military stations; and has also a native population of probably 15,000 or 20,000. There is usually a King's regiment European, a Company's, and a large artillery detachment, at this post, who have fine substantial barracks. The church also makes a good appearance. With the chaplain I did not become acquainted. From all I have heard, religious matters are in a condition but little if any better than when the faithful Martyn was here, or than is described in the Journal of Bishop Heber.

The Gandak, Gogra, and Soane Rivers.

Sept. 3.—This morning, there was a fine breeze which raised quite a sea in the broad expanse of water over which we sailed. The river is here several miles wide at this season. In the course of to-day's sail, we passed the mouths of three large rivers which enter the Ganges; the *Gandak*, (Gunduk) which is said to take its rise in Thibet, and in whose waters the stricter Hindus are forbidden to bathe; the *Gogra*, also from the Himalaya mountains, after a course of 500 miles; and the *Soane*, from the south, after an equally long journey. But, owing to the lowness of the banks, and the extent to which the waters are spread over the face of the country, I could not distinguish the places where their streams unite with the great river.

Towns of Chaprah and Bazar. Eligible Mission Station.

About twenty miles above Danapur, we passed *Chaprah*, a fine looking native town, of some 30,000 inhabitants, situated on the north bank of the river. It is the capital of the district of Saran, in the province of Bahar, and is the residence of an English magistrate, a collector, and perhaps a surgeon. This town presents many advantages as a situation for a mission family. The district of which it is the chief town contains 2500 square miles, and its population in 1801 was estimated by the Governor-General from revenue statistics at 1,200,000. Probably, the number at present is not less than a million and a half.

Sept. 4.—In the evening, reached Baxar (Buxar) where there is a dismantled fort, the situation of which completely commands the river, contracted here to a little more than a quarter of a mile in width. Baxar is one of the stations for invalid soldiers; of whom there is always a considerable number under proper officers. It is also one of the places where the Company have an establishment for rearing horses for the cavalry. The native town is quite large, and said to be chiefly composed of Mussulmans.

Karamnasa River. Fabulous Belief.

Sept. 5.—Passed to-day the mouth of the *Karamnasa* river, said to be a small winding stream. For the reason which prevented my seeing the place of junction of the Soane, I did not enjoy the gratification of seeing that of this river with the Ganges.—Bishop Heber gives some account of the popular belief concerning this river, which is worth transcribing. Its name means "The Destroyer of Good Works," which it receives "from the circumstance of an ancient devotee, whose penances had exalted him to Indra's heaven, having been precipitated headlong by Siva. His sacrifices broke his fall half way, directly over the stream in question, and he now hangs in the air head downwards, and his saliva flows into the wa-

ter, and pollutes it in such a manner that any person who bathes in it, or even touches it, loses the merit of all his antecedent penances, alms, and other acts of piety; reserving, however, the full benefit of his misdeeds of whatever description.—All Brahmans, who pass it (and it lies in the way to some of the most illustrious places of pilgrimage, especially Benares,) are in the greatest terror. They are sometimes carried on men's shoulders; sometimes ferried over; but, in either case, if they are in the least splashed or wetted, it amounts almost to a matter of damnation, without hope or chance of pardon."—The inhabitants on its banks claim an exemption, which is admitted by other Hindus; though their aversion to the Karamnasa continues as great as ever, and they always cross it with the utmost caution. The banks of the Ganges are now higher, the trees scarcer, and the innumerable villages more uniformly characterized by having a tope or grove of mango trees in their immediate vicinity.

Ghazepur Described. Important Mission Station. Character of the People.

Sept. 8.—On the evening of the 6th, I reached *Ghazepur* (Ghazeepore) and stayed the Sunday with the chaplain, a pious amiable and excellent man; in whose family I had the pleasure of meeting two or three pious officers, connected with the military at this station. Ghazepur is both a military and a civil station. As there is usually a regiment of European soldiers in the barracks, there is a chaplain and a church. But for the service of the natives (and the population must amount to many thousands, perhaps 50,000) there is neither missionary nor any kind of agency employed. This is an important station for a mission family; as there are no missionaries nearer than Benares, which is 40 miles distant, while the population of this district is as dense as usual. The town is considered one of the most healthy in India, which I should think very probable from the high open ground on which it stands. Of the native inhabitants rather a large portion are Mussulmans; but in the country they do not average more than one eighth of the people. The character of the people of this town is rather unfavorably noted. They are spoken of as lawless and ready for acts of violence. This appears to be their character among their countrymen; of which I had a painful proof on the evening of my arrival. The boat had been made fast opposite the native part of the town. Some of my servants came to beg that I would order the boat-people to go on, and stop at the European part; and one of them, who had been some years in the service of Europeans, and has picked up some English phrases, in order to enforce the request, added, "Peopled d—d bad here." The poor fellow supposed he was

speaking in the superlative degree, while he was thus unconsciously giving another illustration of the evil influence of many nominal Christians.—At the lower extremity of the town is a large palace of free-stone, built by a native king; but now going to decay, and occupied as a custom-house by the English.

Cultivation of Rose Bushes. Attar of Roses.

The country around is extensively covered with rose bushes, which are cultivated for the purpose of manufacturing rose water, and the famous attar of roses. To produce a quantity of the latter equal in weight to rather less than half an ounce, it is said that 20,000 grown roses are required, and the price of that quantity is about \$50. The attar is obtained by skimming off the oil which is found on the surface of the rose water after being exposed all night to the open air.

Danger from Crumbling Banks. A Fleet of Boats.

To-day, we got under sail again; but the wind being very light, and the current very strong, the men were soon obliged to go on shore with the rope. We had several times the opportunity of seeing one of the most common kinds of danger to vessels in these Upper Provinces. The banks are frequently high and often crumbling and ready to fall into the water. By the tow rope the boat is dragged close to the bank, whilst the heavy tramp of the men in pulling, and the rubbing of the rope on the edge of the bank, are very apt to detach large masses of ground. The danger is, that they may fall on the top of the poor boat; in which case it would be almost certainly foundered. This afternoon, the risk appeared so great that I felt it a duty to leave the boat and walk some miles. Providentially, the sun was covered with clouds, so that I did not experience the evil influence which invariably attends exposure to his rays at this season of the year.

Sept. 9.—Passed a Conductor's fleet of boats, some 30 or 40, carrying military stores to different stations of the army. Passed also the native town of Seidpur, a place of some business. No incidents of much interest occurred.

Description of Benares. Prevalent Idolatry.

Sept. 11.—Reached the far-famed city *Banaras* (Benares.) The appearance of this city is certainly very fine, as one approaches it on the river. It stands on a high bank, perhaps 30 feet higher than the water, on the outer circumference of a semicircular sweep which the river here makes of some three or four miles; so that, at one glance, a person can see to good advantage, the entire river-view of the city. This view is probably quite unique, without any thing to resemble it, much less to rival it, in the world. The houses are built close to the edges of the bank. Numerous

temples stand also on the same eminence, while many ghats, or landing places, of stone-steps, leading from the water up to the top of the bank, some of them very large, are covered with crowds of worshippers bathing or washing in the holy river.

But it is in the city itself that a person sees how entirely it is "given to idolatry." The streets are so narrow that neither carriage nor horse can enter; at least, it is not expedient to attempt penetrating them on horse-back; and, in a carriage, it is impracticable to do so. Then, as the houses are very high, never less than two stories, but more frequently five or six, there is an air of gloomy seriousness, befitting a holy place of such a religion. At every corner and turn, the eye sees temples and pagodas, of all sizes, and of every kind of structure. In the streets many fat, lazy, tame Brahminy bulls are moving about at their leisure; and beggars, and devotees, and Brahmans, are not less numerous. The walls of the houses often present rude paintings of the different gods and goddesses; their various transformations and exploits, with their many arms and weapons; and, in the raised narrow projections, at the doors of the houses, and in the inner corners of the streets, are sitting numerous persons, selling flowers and beads for the accommodation of the multitude of worshippers. In the temples there are always various Brahmans; some reading in loud, chanting tones, the shasters; others, besmearing the obscene *linga* with oil, and decorating it with flowers; others, pouring libations of holy water from the Ganges on the idols, and on different places in the temple; while not unfrequently a crowd of holy beggars, looking like demons through chalk and cow-dung, make a person almost deaf with their incessant repetition of *Ram! Ram! Ram!*

Sacred Places. Pilgrimage. Images of the Linga. Mosque of Aurangzebe.

Benares is held sacred for ten miles around, though particular places in it are accounted peculiarly holy. One visit to this city secures for the pilgrim a certain admission into heaven. Many resort here from all parts of India, to finish their days; and so great is the opinion of its holiness, that many Rajahs have vakels, or delegates, residing here, to perform for them the requisite ceremonies and ablutions. It is said that within this city are a million of images of the *linga*. If true, or even near the truth, this estimate conveys a most mournful idea of the state of morals.—The mosque built by Aurangzebe is the highest edifice, the minarets being upwards of 200 feet high. It was built to mortify the Hindus, and is erected on the site of one of their most holy temples. The view from the top is very extensive and interesting.

Old Observatory. Private Schools. Hindu College.

Among the various buildings of some interest is an old Observatory, where may be seen a large gnomon of stone and some other instruments. Benares is not merely the Jerusalem of the Hindus; it is also their Athens. There are many private schools in which Sanscrit is studied under learned Brahman Pandits, who are supported by native princes and other wealthy Hindus. There is also a Hindu College, in which the various branches of Hindu learning, not even excepting astrology, nor the astronomy of Ptolemy, nor the geography which teaches that the earth is supported by the tortoise "chakwa," and that Mount Meru, standing in the centre of the vast plain which forms the earth's surface, supports the various heavens. *And all this is done at the expense of Government funds!* It is said to have eight or ten professors and about two hundred students. The superintendent is an European.

Population of Benares. Europeans. Missionaries.

The population has been estimated at upwards of 500,000; but various persons, with whom I conversed, supposed that it does not exceed 300,000. At particular festivals the concourse is great beyond any computation. The European residents live in Secrole, one of the suburbs about three miles distant from the chief part of the city. There is also a regiment of sepoy stationed there, and a chaplain.

There are seven missionaries at this city; three under the Church Society, and one superintendent of a large English and Persian school, founded by a wealthy native, but committed to the management of that Society; three from the London Missionary Society, who have a small chapel and stated service in the city; and one from the Serampore Baptist Society, who resides in the city, and has a room in his own house fitted for a chapel. Usually these brethren go every day to the city, and talk with the people, and give religious books and tracts to those who, they think, will make a good use of them. Though they have not yet had any conversions, they all say that they are heard with more attention and seriousness now than a few years ago.

MISSION TO THE WEAS.

Extract of a Letter from Mr. Francis H. Lindsay to Rev. Elisha McCurdy, dated, Weas Indian Mission, Mo. Ter., December, 1835.

REV. AND DEAR SIR:

By request of Brother H. Bradley, and perhaps according to promise too, I turn my thoughts to you, not having written to you since I have been on mission ground. Brother Bradley has received the letter you sent

him, stating that we may not be surprised to see you with us the coming season. O come, come! We will welcome you. Come, and spend several months with us, and see what the Lord is doing for us among these red brethren. O dear brother, your very soul would rejoice to be but one hour with them at their meetings, which are held every Thursday about five miles from this station. Last Sabbath we had our communion. We did not think it proper yet to admit any of the natives to partake with us. A number appear serious, and several give evidence of having experienced a change of heart; but we wish for a further trial of their faith before they be admitted to the sealing ordinances of the church. Thanks be to God for what he is permitting us to witness of his dealings with these people. O may he carry on his good work until every soul shall be brought to bow in subjection to him! We would praise him also for what he is doing among other heathen tribes. May the rising generation be permitted to see the more rapid progress of his work, and to hear the joyful news that the Gospel of Christ has spread and is published in every tongue throughout the whole world!

You well remember, that when I visited you last spring I was single, and you advised me to enter into the marriage relation. I followed your advice. To this matter I gave serious and prayerful attention. God heard and answered my prayer, and directed me to one who is amiable, virtuous, and above all, I hope a true Christian, and a good missionary. Should another unmarried missionary, about to enter on his work, visit you, I wish you to give him the same advice. I do not like the idea of sending out single missionaries. Many things come in their way by which their minds are burdened, but which they cannot communicate to any person with so much freedom as he can who has a near and dear companion to whom he may, besides his God, reveal the inmost feelings of his soul; and she will be a sharer of his troubles and his joys.

We arrived at the station about the middle of June. Shortly after, brother Kerr and I held several councils with the Indians here, to ascertain whether they were willing that I should open a school among them. They all gave their consent, and were pleased with having a male teacher, as Mr. Sheppard had been connected with the mission to the Iowas. It was agreed that I should teach a school at the village of the Weas. I opened it with ten heathen children, and continued it but a little while before sickness came among the whole of our Indians, and our schools were all suspended. After the return of health, they were busied in gathering their corn, and have since gone on their annual hunt. Yet a goodly number have remained; so that we have had preaching among them, almost every Sabbath.

During this winter, Miss Henderson is employed in teaching a white school at Westport. I am engaged in preparing my house, and expect to move into it next week. Laborers being very scarce, we are obliged to do many things to which we have not been accustomed. But they all belong to a missionary's life. He should count the cost, and be willing to meet it, before ever he enters the field. I have never repented that I engaged in this work, and

hope I never shall. I glory in the thought that the Lord has done so much for me, and has numbered me with those who are willing to spend and be spent in his cause, and in making known his name among the perishing heathen. Brother Bradley is in bed with the fever and ague. The other members of the family have all been more or less sick, but are well at present. May the Lord ever bless you and your household!

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

This highly useful Society is steadily and successfully advancing in its benevolent work. In the *Missionary Herald* for January and February we find a very encouraging statement respecting religious inquiry among the Armenians at Constantinople, which, it is hoped, will result in the truly evangelical and spiritual illumination of the whole Armenian church. The *Herald* also contains an abstract of the 26th annual report of the American Board, presented at Baltimore in September last. It gives an interesting account of the operations of the Board, and the state of the various missions under their care in foreign lands and among the North American Indians, and concludes with the following

SUMMARY.

Three have been added, the past year, to the number of our General Agents, making the number of these agents eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of \$163,340 19 has been received, and \$163,254 expended. The receipts, however, though exceeding those of the preceding year by more than \$10,854 09, are but little more than half as large as were the average receipts of the three principal foreign missionary societies of Great Britain. To our ordinary receipts were added \$45,635 11, placed at our disposal by the Bible, Tract, and Sabbath School Societies of our country. The number of our missions is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and book-binders, 30 other male assistants, and 157 married and unmarried female assistants; making a total of 308 missionaries and assistant missionaries sent from this country, and under the direction of the Board. There are also four native preachers, and 51 other native

assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,181 pupils, receiving, in a greater or less degree, a Christian education. Seven languages have been reduced to writing by the missionaries of the Board, and books have been prepared and printed in them at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon a college, in fact, exists already, containing 130 pupils, more than three-fourths of whom give hopeful evidence of piety. We have eight printing establishments, and to two of these, type and stereotype foundries have been added the past year. Measures have also been taken to secure to China the benefits of metallic printing as soon as possible. These printing establishments possess the means of printing in nineteen different languages, spoken by people for whose special benefit our missions are designed, and spoken too by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations in nineteen languages, is not far from 94,000,000 of pages.

The missions of the Board greatly need that as many as fifty ordained missionaries, and nearly as many lay teachers, should be sent to them during the present autumn; and the Committee would venture to appoint and send forth all this number, had they the suitable men at command. They need also five or six first rate men, of apostolic spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the Gospel day upon the darkness of their long and dismal night.

LONDON MISSIONARY SOCIETY.

POLYNESIAN MISSIONS.

Mr. Williams reported to the Directors a view of their missions in the South Sea Islands, substantially as follows, viz.:

Correctness of Former Statements.

It is in my power, from personal observation, to furnish correct information of these missions. It is not my happiness to say, that their former prosperity continues. Yet nothing which has occurred invalidates the correctness of our former statements, which were so pleasing to the minds of Christians. When we stated, that the people had turned from idols to serve the living God—had erected large places of worship, which were filled with attentive hearers—and religion was the all-engrossing subject, these things were really so; and if they were to return to idolatry, (which they have not in any instance,) the correctness of our former statements would not be affected.

Occasions of Evil.

What has occurred is what might naturally have been expected; for the work of training, civilizing, and Christianizing a barbarous people is very great and difficult. Christianity imposes great restraints upon a people habituated to ungoverned passion. This was restrained when the excitement of novelty lasted; but when this subsided, the restraint became irksome to all those whose hearts were not influenced by principle. Add to this the bad example of many from civilized countries who have visited these islands, whose conduct has tended to inspire the people with contempt, rather than respect, for the Christian religion; and in some stations there has been an overwhelming inundation of wickedness.

Mischief of Drinking Ardent Spirits.

This has been a chief source of the evils. At a meeting of the brethren in Tahiti, convened for counteracting existing evils, each gave a report of his own station—lamented the smallness of his congregation, the fewness of the children in the schools, the diminution of the churches, and the comparative little regard paid to divine worship. These things were viewed with deep and painful concern, and their sources sought out; the princi-

pal of which was found to be the astonishing extent to which the drinking of ardent spirits prevailed. For one communicant excluded for any other crime, there were ten, twenty, or more, for intemperance. All felt the necessity of energetic measures for a reform.

The Formation of Temperance Societies

Was proposed and carried into effect by the brethren at their several stations; relying on the Holy Spirit for success, and stimulated in their exertions by impressive letters from England on Temperance. The good chief of Papara, Tati, with his people, entered into the proposition of their missionary, Mr. Davies, and very soon they had 360 members in the Papara Temperance Society. The vacant seats in the chapel began again to be filled, the schools were well attended, attention to religion revived, and the former happy state of things re-appeared. The people were so much delighted, that they called a general meeting and resolved that they would not trade with any vessel or boat that brought ardent spirits to their shore; and appointed officers to examine every boat, and order away such as had spirits.

Progress of the Temperance Reformation.

Mr. Osmond followed, and was equally successful in stemming the torrent of iniquity. The chiefs and people of other districts seeing the favorable results of abandoning the destroyer, followed the example; and so great was the effect that, instead of an importation of rum, amounting to \$12,000 at Tahiti, as in the previous year, not more than one-third of that sum had been expended during an equal period. The queen and most of the governors joined the Temperance Society. The Iriti Ture (law-makers) at Papara passed a law to prohibit the importation of spirits, and if any remained after the 14th of May last, it was to be thrown away. The queen had cast off her loose followers, and was attended by reputable chiefs. In each of the eight stations of the windward division of the mission the abandonment of ardent spirits had been attended with a revival of regard to divine things, and the natives were again making pleasing advances in civilization and commerce.

CHINESE AND INDIA FEMALE EDUCATION SOCIETY.

Mrs. Wilson, an Instructress of a female school at Calcutta, under the patronage of this Society in England, in a letter to one of the Secretaries, gives the following encouraging information:—There never was a period more inviting than the present, for the labors of a host of pious, humble-minded Christian females. Good health is indispensable to labor in an Indian climate. We require active,

cheerful, good-tempered persons, who can be as happy alone as in society; and who are most happy when in the midst of these ignorant, neglected women and children, endeavoring to lead them to the Savior of sinners. Ladies, who have been governesses in families or schools, would answer extremely well, if devoutly religious; because their education must be generally good, and they have been

accustomed to manage the temper of children. One lady of superior mind and qualifications is all that is really required at each station; but two persons would find abundant employ, and be a great mutual comfort. I would, therefore, strongly recommend each lady to bring with her a younger sister, friend, or a pious, steady maid-servant.

In the event of two ladies living together, £150 per annum will be a sufficient salary; as the same house and servants will serve for both. The best assistants will be found in our own young Christians in consequence of their knowledge of English and all the local languages; and these are fast growing up around every missionary station. In consequence of awful famines, both north and south of Calcutta, thousands of poor Hindus and Mohammedans have been swept away; leaving many of their little ones to perish, from starvation and exposure, on the banks of rivers, under trees, and in every possible direction. Taking advantage of this melancholy season, I collected about 150 female orphans, and above 50 women. Of the orphans, 110 are now with me: a few have married; but many have died, being far reduced when brought in. Of the women, a few are employed in cooking and taking care of the little orphans; nearly forty have gone into service; two have married, and three are dead. It is remarkable, that, with the loss of worldly goods, they have lost caste necessarily, being obliged to eat how and where they could; and now despise it, saying, "what has caste done for me?"

These famines frequently occur; and were Christian females stationed in every large town, prepared to watch opportunities for collecting such poor little outcasts, in a few years, hundreds, yea thousands, might be brought under Christian influence; and finally would make our best teachers, and become respectable heads of families.

We take females of all ages, and do the best we can with them. Indeed, the older sister

has to take care of the younger, who is necessarily brought. The Infant System, as respects teaching large numbers at once, by pictures, objects, &c., is a great saving of time and strength, and, as regards arithmetic, is in use among the natives; but neither teachers nor pupils could support the perpetual motion of the system during the hot and rainy seasons. Many of our Hindu and Mohammedan day-scholars walk two or three miles to school; and, daily in the hottest months, some are taken home in a fever—sometimes to the extent of ten out of 250 or 270, though we never allow them to stand more than five minutes in the hour. Frequently their feet become blistered by the heat of the roads; as they wear neither shoes nor stockings. In Bengal, a lady could easily get a school of 100 day-scholars, and, by degrees, might collect ten or twenty orphans. These, with Christian men-servants, and their wives and children, would form a very ~~an~~ establishment. About five shillings a month will clothe and feed a native orphan in Calcutta; half this sum, in the country, where several are collected, would suffice. Higher up the country, mission work is much less advanced than in Bengal; so that a lady might have to begin with five or ten little heathens. But this must not discourage. I began with one! Each lady should bring out, 1. *A large supply of pictures*—I mean the half-penny ones, to be used in the schools, and sometimes given as rewards. Respectable natives are much gratified by these little presents to their children. 2. One or two hundred *slates* without frames, with *rulers, pencils, pens, copy-books*, and a good store of *English alphabets and easy reading books*. 3. A stock of brass or any cheap *thumbles, needles, scissors*, all sorts of *marking canvas with cotton and silk* for the same. Plain needle-work is little required by the natives. Fancy-work is admired. The best present to a native school will be canvas, lambs' wool, and worsted, with needles, &c.

MISCELLANEOUS INTELLIGENCE.

OUT-DOOR PREACHING.

The Committee of the Christian Instruction Society have, during last summer, redeemed their pledge in reference to out-door preaching. Forty weekly services have been regularly conducted in various parts of London and its suburbs, at which an average of 10,000 persons have been secured, who have heard the Gospel with marked attention and decorum. Forty-seven London ministers have readily afforded their cordial co-operation to the Committee in this apostolic work. And when the season was too far advanced to allow the continuance of these efforts, arrangements were

made to enable the poor to attend lectures during the winter in Fetter Lane and Albion chapels, in school-rooms and other apartments.

ENLARGED ZEAL IN BEHALF OF THE WEST INDIES.

The Committee of the British and Foreign Bible Society gratefully acknowledge the manifestation of this zeal. They say, A few words, uttered at the last anniversary, have issued in sending forth nearly 100,000 New Testaments with the book of Psalms—in a contribution of between £15,000 and £16,000—in numberless expressions of good-will to

once enslaved Negro, which being accompanied by substantial acts of love, are well calculated to stimulate and soothe the Negro mind—in quickening a desire for religious instruction—in the promotion of a spirit of dutiful obedience. Who can survey these things, and not gratefully ascribe praise to God? The Committee also rejoice to be informed of the munificent subscriptions from the Societies for Promoting Christian Knowledge, for the Propagation of the Gospel and the Conversion of the Negroes—the exertions of the numerous large Missionary Institutions, the London Missionary Society, the Wesleyan and the Baptist—the aid afforded by Government—the whole combined, being a contribution of little less than £100,000 in one single year for the purposes of religion. Who can survey these things without giving glory to God?

ERRORS AND SUPERSTITIONS OF THE SYRIAN CHURCH.

Rev. J. W. Woodcock, of the Missionary Station at Cotayam, India, says, that the Malabar of this church maintains that Mount Ararat was hidden, by God, from the knowledge of men—affirms that the original Paradise still exists on earth, but no living man can enter it—that it is the immediate abode of the souls of the dead—and the place to which Christ referred when he said, *To-day shalt thou be with me in paradise*. The Syrians endeavor to defend, at Mass for the Dead, Prayers to the Virgin, the Merits of Saints, &c., by arguments better than this—"What the Sahib says no doubt is right." One morning, Mr. W. entering the church, saw a great number of women and children making a noise more befitting a bazaar than a house of worship. He stumbled over cooking utensils, cocoa-nut shells, plain skins, mats, cloths, &c. Inquiring the reason of all this, he was informed, they were keeping a ten days' vow to the Virgin Mary, and during the time, they ate, drank, and slept in the church. Some were disputing and quarrelling, and others repeating their Ave Marias, &c., and crossing themselves. As he walked up the nave of the church, the pulpit being withdrawn, he saw a representation of the Father, Son, and Holy Spirit, crowning and blessing the Virgin Mary. What made it more gross was the eternal, incomprehensible God, the Father, being habited like an old priest, apparently of the Western Church. The wall over the large altar is completely covered with pictures, and in each the Virgin is the chief personage. *O when will the pure Gospel be received by all people!*

JOY IN NEW-ZEALAND AT THE ARRIVAL OF A PRINTING PRESS.

Mr. Wade, superintendent of the press, says, The arrival of the press is hailed by our friends here as a memorable event for New-Zealand. The natives, who assisted in bring-

ing it on shore, shouted and danced on the sand, when told it was *ta puka-puka*—a book press, or a book-making machine. There is an extraordinary demand for books all around. Mr. Colenso, who went out as a printer, says, We found our brethren in health. The natives surrounded us, crying, *Ra pai Mihanere*—very good Missionary—expressing joy and tendering their hands on every side. When Rev. W. Williams told them I was a printer, come to print books for them, they were quite elated. No hero in olden time was ever received by his army with greater eclat. On Jan. 3, 1835, a memorable epoch in the annals of N. Zealand, I was enabled to land the press, when the natives danced, shouted, capered about in the water, giving vent to the wildest effusions of joy. Throughout the island there seems to be a mighty stirring of the people. The chiefs of distant tribes came down to Waimate and this place (Puriri) for books and missionaries—which seems to be the *ne plus ultra* of their ambition. I have seen them bring their store of potatoes for a book.

DEPRAVED CHARACTER OF THE MARQUESANS.

The London Missionary Society have sent two missionaries—Messrs. Rodgerson and Stallworthy, to these islands in the South Pacific. That the inhabitants are exceedingly depraved is testified by almost all persons who have visited them. They are characterized by a fickleness of disposition, a propensity to theft, ferocity, irrepressible desire for firearms, love of sanguinary war, detestable sensuality, addictedness to cannibalism, and inveterate attachment to their national superstition, which constitutes a powerful instrument of Satan in his exercise of tyranny over them. Should the missionaries be allowed to abide and peaceably labor among them, it would conspicuously prove the controlling Providence of God; and should they be instrumental in the eventual establishment of the spiritual reign of Christ in these islands, it would be a signal evidence of the efficacy of that grace which constrains the chief of sinners to submit to his authority.

DONATIONS TO THE W. F. M. SOCIETY.

After the List of Contributions in our last page was in type, the following additional and very acceptable donations were received, viz.:

From a friend of Foreign Missions,	\$1000
John Shackford, Esq., of 1st Presb. Ch.,	
Washington City,	25
John Coyle, Esq., Washington City,	20
George Wood, Esq., do.	1
Mrs. Mary R. Lowrie, do. to constitute	
Rev. Dr. Blythe, President of South	
Hanover College, a Life Member,	30
Miss Susan Childs, Washington City,	10

Amount, \$1086

LIST OF CONTRIBUTIONS,

From Dec. 15, 1835, to Feb. 15, 1836.

<i>Canfield, O., Pres. Church, by Rev. A. O. Patterson,</i>	\$7.00	<i>ton and Wilson, to be named Charles Clinton Beatty,</i>	20.00
<i>Congruity, Pa., Sewing Society, by Rev. S. M'Farran (Nov. 11),</i>	10.00	<i>Uniontown, Pa., by Rev. Dr. Herron, from Nathaniel Ewing, Esq.,</i>	50.00
<i>Crab-Apple cong., O., by Rev. Jacob Coon,</i>	55.00	<i>Wheeling Pres. Ch., Va., con. collection, 128.50; Young Ladies' Missionary Society, 50.00,</i>	178.50
<i>Cross Creek cong., Pa., (Rev. J. Stockton, pastor,) by Mr. Dungan, Sundries in clothing, 39.92.</i>	173.75	<i>Contents of mission-box of Sab. sch. of R. M'Kee, Esq., to support a sch. established in India by Mr. Lowrie,</i>	54.23
<i>East Liberty cong., Pa., additional, to constitute Rev. W. B. M'Ivaine a life director,</i>	20.00	<i>Wheeling, East, from Mr. Davis, contents of the mission-box of the Sab. school,</i>	2.80
<i>Fairview cong., O., 11.81; Stillwater, 8.00, by Rev. S. Cowles,</i>	19.81	<i>Zanesville Pres. Ch., O., by Rev. Jas. Culbertson, mon. coll.,</i>	24.00
<i>Indianapolis Pres. cong., con. colls., by J. M. Ray, Esq., of which \$30 are to constitute Rev. J. W. M'Kennan a life member,</i>	53.88	<hr/>	
<i>Island Creek cong., O., by Mr. S. Hunter, Treas.,</i>	18.00	<i>Moneys received by Mr. Wm. Schillinger, Tr. B. A. C., in September, October, November, and December, 1835.</i>	
<i>Kittanning Pres. cong., Pa., con. coll., 17.10; Sab. school mission box, 2.13; by Rev. J. Painter,</i>	19.23	<i>First Pres. Ch., Cin., mon. con. colls., 4.29; 4.25; 4.93; 5.68,</i>	19.15
<i>Millenium Hope Auxiliary Society, Ala.,</i>	200.00	<i>Lane Seminary cong. and Sab. school,</i>	9.32
<i>Mount Carmel Pres. Church, paid to Cor. Sec. (Oct. 8), by Rev. J. D. Ray,</i>	6.00	<i>Coll. at Synod of Cincinnati,</i>	53.00
<i>Donation of Mr. Ray,</i>	1.00	<i>From Mr. S. Temple, by Rev. S. Steele,</i>	2.50
<i>Mount Prospect cong., Pa., by Dr. J. White,</i>	19.25		83.97
<i>Newark Pres. cong., O., con. coll. by Rev. Wm. Wylie,</i>	16.42	<i>Deduct bal. due 'Tr. per acct. rendered,</i>	1.09
<i>Pittsburgh 1st Pres. Church, mon. con. coll.,</i>	65.37	<i>And the remainder paid to F. M. S. is</i>	\$82.88
<i>Infant school, Liberty st., by Mrs. Davis,</i>	1.97	<hr/>	
<i>2d Pres. Ch., annual coll. for 1835,</i>	196.95	<i>Moneys paid to Rev. Richard Brown, Agent. Stillwater, O., 5.31½; N. Hagerstown, 6.87½; Feed Spring, 8.90; Elizabethtown, Va., 2.12½,</i>	
<i>Fem. Juvenile Mission. Society for schools in India, by Mr. L. Loomis,</i>	6.58		\$27.21½
<i>3d Pres. Ch. Sab. school for the mission in India, by Mr. R. Edwards,</i>	9.37	<hr/>	
<i>Pleasant Valley Young Ladies' Mission. Society, to constitute their pastor, Rev. Robert Dilworth, a life member,</i>	30.00	PAYMENTS FOR THE CHRONICLE.	
<i>Pres. of Miami, O., by Rev. James Coe,</i>	220.00	<i>J. Adair, G. Adams, H. Alexander, Eliza Arnold, J. L. Auld, Miss F. Barker, Dr. G. Barlow, Miss M. Bleeker, J. A. Bowman, Miss J. Buchanan, Wm. Burnet, N. C. Char-</i>	
<i>Rockland Pres. cong., Pa., (Rev. J. Glenn, pastor,)</i>	5.61	<i>tot, J. Coleman, M. Cope, Miss C. Craig, Eliza Cummins, W. Davidson, J. Denton, J. Dobbins, A. Downing, J. & N. Duncan, J. Dunlap, J. Edie, Ely & Hadden, J. C. Freeman, H. C. Frieze, Miss A. Forbes, R. G. Galbraith, G. Gardner, Martha Graham, R. Guthrie, Dr. H. Hannen, J. Hanna, Miss E. Hawthorn, D. Jones, Miss E. Junkin, Mrs. Ann Kerwin, T. Lawson, Miss E. M'Neely, W. M'Combs, J. M'Combs, W. M'Combs, jun., Sarah M'Gowan, T. Miller, Miss M. B. Morgan, Caroline Nooe, J. Paisley, Mrs. R. L. Patterson, J. Patterson, Marg. Peyton, Miss E. Randolph, J. Rogers, Mrs. Steele & Co., Mrs. Lucretia Scott, Evelina Searcy, Miss N. Semple, Miss E. Semple, J. Soule, Mrs. M. Trent, T. Wicks, J. L. Walker, G. Whitcraft, S. M. Wilson, Mrs. Lydia Young—50 cents each.—Mrs. Craig, Mrs. J. Johnson, Mrs. M. Young, Mr. J. Rodgers—\$1 each.—Mr. Caldwell, 31½ cents.</i>	
<i>St. Clairsville, O., from a friend, by Rev. D. Dernelle,</i>	1.00	<i>Amount,</i>	
<i>Sharpsburg cong., Pa., in part to constitute Rev. J. Campbell a life director,</i>	3.50		36.31½
<i>Shelbyville, Tenn., Pres. Ch., by Rev. Geo. Newton,</i>	10.00		
<i>Steubenville, O., by Miss Dennis, from Society of Inquiry on Missions in Steubenville Female Seminary, for educating a heathen boy at Lodiana, under the direction of Messrs. New-</i>			

FOREIGN MISSIONARY CHRONICLE.

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WHOLE No. 37.

BIOGRAPHICAL SKETCHES.

REV. CHRISTIAN WILLIAM GERICKE.

After the decease of the venerable Mr. Swartz, which occurred February 13, 1798, Mr. GERICKE was the principal missionary, in the East Indies, of the Society for Promoting Christian Knowledge. He was stationed at Madras, where he labored with great fidelity; but, feeling a deep interest in the welfare of all the churches which had been planted by Swartz and others in heathen lands, he frequently visited other districts, to establish Christian converts in the faith and practice of the Gospel, and to aid and encourage missionaries, catechists, and teachers, in the good work to which they had been called.

In December, 1799, he set out for Tanjore, with the intention of visiting the churches beyond it. After a long journey, by way of Vellore, Arnec, Cuddalore, Tranquebar, and Negapatam, in all which he found much to do, at Tanjore he prevailed on Mr. Janicke, though ill in health, to accompany him to Ramanadaburam, to open a new church; and thence, to Tutuocorin, Manapar, and several other places, where there were congregations, catechists, chapels, and schools; and afterwards, to Madura; in all places framing regulations to keep the congregations in good order, even in the absence of missionaries. Between Trichinapally and Tanjore, he was assisted by Mr. Kolhoff in devising means to supply the congregations with catechists and schoolmasters—to have chapels built—and to meet the objections raised by the heathen. Mr. G. adverted, with serious and affecting lamentation, to the calamity brought upon the mission of Tranquebar by the bad behavior of a new missionary, who had been sent out by the Mission College at Copenhagen; and remarked, that much good might be done by *faithful and zealous men*. And, indeed, no other should ever enter the missionary field.

Mr. G., October 9, 1800, states, that he had been enabled to surmount great difficulties in rebuilding Cuddalore church, by means of a salary received from government for attending the sick and officiating at the Naval Hospital, where the admiral himself had often attended divine service. February 7, 1801, he expresses his joy to learn that the Society was about providing another missionary, and prays that he might prove to be of truly apostolic character. His advice to Sattenaden, the

country priest, an itinerant teacher, had been attended with a particular blessing. Some hundreds had been instructed and baptized by him. This blessing increased the care of Mr. G. to provide all the places with faithful laborers. During 1800, in the Madras Malabar congregation, 29 children and five adults were baptized, and 143 communicated; and of other nations, 37 children and seven adults were baptized, and 63 communicated.

Under date of January 18, 1803, Mr. Gericke gives the following account of the rapid extension of Christianity in the countries near Cape Comorin; "When, in my journey, I came to the extremity of the peninsula, I found whole villages waiting anxiously for my coming, to be farther instructed. They had got acquainted with our native priest (preacher) in that country, and the catechists and Christians; and had learned from them the catechism, which those, who could write, copied, to learn it themselves. When they heard of my coming, they broke their idols to pieces, and converted their temples into Christian churches; in which I instructed and baptized—in some, 200; in others, 300—formed them into Christian congregations; procured for them catechists and schoolmasters; and induced them to choose, in each place, four elders. These examples awakened the whole country; and the inhabitants of many more villages begged me, when about to depart, to remain two months longer, and do in their villages the good work I had done in those of their neighbors. My situation not allowing this, I recommended them to the native priests and catechists; and since, 2700 people more have been instructed and baptized, and 18 more congregations formed. Among the new converts are several chiefs, all very zealous; one of whom travels about, preaching the Gospel; but some of the heathen—old enemies—have stirred up persecution. The constancy of these people under their sufferings may overcome their enemies, and contribute greatly to the spread of the Gospel.

May 7, 1803, Mr. G. at Vopery writes—It seems, if we had faithful and discreet laborers for the vineyard of the Protestants on this coast, to send wherever a door is opened to us, rapid would be the progress of the Gospel. Though some of our native teachers are not inferior to us in the knowledge of the great

truths of the Gospel, and the manner of communicating them; yet their discourses carry not that weight with them, that is felt when we speak to the natives. They never gain that confidence which is placed in a European when they are convinced that he is actually what he exhorts them to be. Without good missionaries—true disciples of Christ—from home, the work of missions, it seems, would lose its respectability, even though the native teachers were good men: and missionaries, without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the mission the most graceless thing imaginable. It has pleased God to lead us, for several years, through great anxiety with regard to the mission; but we have observed and believe that a kind Providence watches over it, and has always furnished, in due time, such help as was absolutely necessary for its preservation. This keeps our hopes alive and prevents us from losing our energy.

A letter from Rev. Mr. Holzberg, written at Cuddalore, reported the much lamented death of the valuable and excellent Mr. Gericke, at Vellore, on October 2, 1803; observing that the Society had lost a most faithful servant; the mission, a second pillar; and all India, an eminent example of piety and virtue. The Danish missionaries communicated the same afflictive intelligence; saying, By the death of Mr. G., the Vepery mission has lost, not only its shepherd, but also its support; and the situation of the English, Portuguese, and Malabar congregations will be deplorable till another missionary arrive.

For the following account of the death and sketch of the character of Mr. Gericke, we are indebted to the *Christian Observer*, vol. 3, p. 778.

On the 2d October, 1803, Rev. C. W. Gericke departed this life at Vellore, whence he was proceeding to Cuddalore, to re-establish the missions at that place. Soon after his return from his most remarkable journey to the southern countries, the great success of which, in the awakening of several thousand heathens to embrace the religion of Jesus Christ, has already been mentioned, his health was attacked by a fever, of which he recovered; but his increasing and incessant labors did not permit him to enjoy that rest which his age of 61 years, and a weak frame of body, required. He was taken with a disorder in the bowels, which he thought might be removed by a change of air; but, returning from Rayacottah to Vellore, his disorder increased to such a degree, that he was unable to proceed. Thus ended the laborious and pious life of this faithful servant of Christ, after he had served him in India 38 years, with a zeal and sincerity which was exemplary to the public, and edifying to thousands, among Europeans and natives of all ranks and situations. The con-

sternation and grief among all classes, at the death of so valuable a man, was beyond description. His soft, mild, meek, and humble character had made him beloved by persons of distinguished stations, and by every one. His conversation was every where agreeable and instructive, as his long experience and attentive observations furnished him with important materials to entertain the company, wherever he happened to be visiting. He spoke with so much circumspection and wisdom on religious and moral matters, on literature and political subjects, that all who heard him were pleased; and even such as differed from him in matters of religion, had a respect for his exemplary character, and revered his Christian virtues; insomuch that many called him the *primitive Christian*. His public spirit was always active, and he took a great part in any institution for the common benefit. Though the propagation of the Christian Religion was his chief object, and occupied his mind in preference to all other objects, he approved and encouraged, as much as he could, the culture of sciences, in those with whom he was connected; and he even paid a monthly salary to an honest and skilful Bramin, for the benefit of Indian literature. In offering and rendering good services, he took very great pleasure; and he never declined any which he found himself able to perform, even though attended with great difficulties. Many addressed themselves to him in their urgencies, and requested his oral, or written recommendation, mediation, or assistance; which had often cost him much time, great exertions, and not seldom considerable expenses, and loss of money, besides his vast and expensive correspondence. His charity was boundless. Though the various concerns which were intrusted to him, as a man on whose conscientiousness and exactness all could rely, and some generous rewards for his good offices might have made him rich, he observed the utmost frugality, that he might have to give to the needy. To go into a detail, or to mention only the various branches of his abounding charity, were impossible; many of which had come to be disclosed only by accident. Many widows and orphans, helpless, afflicted, and oppressed, bowled, with flowing tears, the loss of their benefactor, father, guardian, advocate, defender, and comforter. To his brethren he was the most tender friend and brother, never assuming as a superior, but always the first and most ready to take upon himself the heaviest burdens, to alleviate, and comfort, and assist his brethren. He was indeed a shining light, whose gentle rays enlightened, warmed, and enlivened. His counsels and advices were maturely premeditated, and he never insisted upon his own opinions, nor was in the least offensive in his paternal admonitions on errors, but rather indulgent, silent, and patient, when the common cause was

not materially injured. He never complained of personal offences; and when his conscience and duty urged him to complain, in order to avert imminent dangers, he did it with the utmost reluctance, and the most affecting anxiety; for his tender heart was full of love towards his neighbor.

This sketch of the life and character of Mr. Gericke is recorded for the instruction and benefit of all, and especially with the hope that all missionaries to the heathen will be disposed to imitate his example, as far as he followed Christ and his faithful apostles, and, with the blessing of God, may become, like him, the happy instruments of turning many from darkness to light.

UNITED BRETHREN.

In the *Missionary Intelligencer* we find some interesting accounts of the missions of this Christian denomination, and the blessed effects of their labors of love on the hearts and lives of the heathen in various parts of the world. We present to our readers the following sketch of the pious exercises of a number of those who were once in Pagan darkness, but, by means of the Gospel, accompanied by the Spirit, had become light in the Lord.

A young Esquimaux brother experienced a remarkable preservation. He was returning from Itterungnek on the ice, which broke in under him. "Being alone" (said he) "I gave myself up for lost; especially as all my attempts to keep myself from sinking were frustrated by the ice breaking around me. I cried to Jesus to have mercy upon and save me; and, after some struggles, found my foot resting upon a rock. I was then enabled to get support from the surrounding ice and lift myself out of the water. I am truly thankful to our Savior for this deliverance, and am resolved anew to live to him."

An old heathen woman said—"I believe I am the worst creature in this place; but I desire to be saved. I, therefore, often get up in the night, look toward heaven, and cry to Jesus, that he would have mercy upon me, and not suffer me to be lost." *An orphan boy* said—"I am a poor orphan, and therefore will have Jesus for my father; and I pray him to accept me as his child; for he died upon the cross also for me." *A young candidate for communion* said—"I hope ever to be thankful that the Lord has had mercy on me. I wish indeed to partake of the Lord's supper; but I know that, unless my whole heart is converted to God, it will avail me nothing."

An old African at New Fulæck, Jamaica, who, a few months before, was quite ignorant and hardened, being asked whether he was faithful in prayer, replied, "O, massa, how can me live without? Savior love me and take away my sin; me try to love him the

same. Me poor thing; me come from Guinea, over salt water; me got no mother, no father; Savior every thing to me; he love me; he crucified for me. Every way me go, me cry upon the Lord Jesus."

Another old African, being asked whether he had good hope that the Savior would receive his soul at death, replied—"Me pray for it; me believe that the good Savior suffered on the cross for me, poor sinner. Me thank God, that he bring me from Guinea country, to hear the good word." To the question whether he did not sometimes feel the devil tempting him, and how he then acted, he replied—"Me down 'pon my knees, 'pon the ground, and me beg—Do, Lord Jesus, no let him pull me from the right road; let me not part from your right hand!"

A Watchman, having stolen away from his post to come to church, at St. John's, was questioned about it, and reproved; when he endeavored to excuse himself by saying; "Am I not an old man? Can I do without my God? The master knows that an old man, as I, cannot do without his God. He will not rebuke me when I say I must go to church. It is not the case now, as it used to be, that the white people stop their negroes from going to church."

A candidate for confirmation, being admitted, expressed his thankfulness and devotion in these simple terms: "I thank my Jesus; I thank my teachers; I thank the whole Spring-Garden congregation. When I am in the church, I see no brother, I see no sister; I see only myself and my Jesus."

Deborah Shipper was a communicant at Gnadenthal, S. Africa. Though blind and extremely poor, she was rich in Christ, and rejoiced in his salvation. Shortly before her end she sent for her friends, and spoke in a very edifying manner, desiring, if she had offended any, that they would forgive her. Being assured of this, she said: "Now there is nothing between me and our Savior; and through his mercy, I can joyfully go to him."

Brander Titus, a young man, who had been dangerously ill, sent for one of the missionaries. The happiness of his soul was visible in his countenance. He said: "I had hoped to depart, and be now in heaven; but I think I am recovering. I have, during my illness, through the mercy of my Savior, felt the assurance that he had forgiven all my sins. I now pray that I may no longer grieve him, and never forget what I have experienced during this illness." In this faith he died very happily.

Johannes Witboy, an old inhabitant, was baptized in 1794, and admitted to the Lord's supper in 1809. When old and feeble, he labored to obtain a livelihood as a herdman with the farmers, who much valued him; always returned home on Sundays and communion

days. When alone in the fields, he was comforted by meditating on the love of Jesus. On his death-bed, his declarations of trust in him were very edifying. His aged wife nursed him with exemplary faithfulness. It was affecting to hear how these two old people comforted each other. When the husband expressed his concern for the future maintenance of his wife, she reminded him that she would soon follow him, and that the Lord would care for her. If he appeared impatient, she reminded him of the sufferings of our Savior, and the bliss to be enjoyed hereafter. They prayed together, and sung edifying hymns, till he fell asleep in Jesus.

Sarah Pussimek expressed herself thus in regard to her spiritual experience: "I feel my

sinfulness; but I pray to the Lord Jesus to give me to feel the power of his blood; for I have no other Savior, none else who can help me. When I was baptized, I thought that now I had been delivered from all indwelling corruption; but, not many months ago, our Savior humbled me in the dust by means of it. Though I am a wretched creature, my teachers nevertheless show love to me, and do not despise me on account of my deficiencies. When I saw how many of my countrymen were baptized during the past winter, I rejoiced in my inmost soul. I now see, that with God all things are possible; for even we poor Greenlanders are enabled to live together in cordial love.

MISSIONARY INTELLIGENCE.

Abridged for the Chronicle from English and American Periodicals.

MISSION TO THE MARQUESANS.

The Marquesans consist of two groups of islands, in the South Pacific Ocean, extending from 7° 51' to 10° 25' south lat., and to 140° 29' W. long. from London. An attempt was made to establish a mission on those islands as early as 1797, when the London Missionary Society sent out the ship *Duff* to the South Seas; and more recent efforts to effect the object were used without success. But after Mr. Darling, missionary at Tahiti, had visited the Marquesas in 1831, and made an encouraging report, the London Society resolved to send out two missionaries. Rev. Messrs Rodgereson and Stallworthy, having been appointed, embarked October 27, 1833, and, accompanied by Mr. Darling, arrived at the Marquesas, October 6, 1834. They were more favorably received by the chiefs than they expected, considering the depraved character of the Islanders.

Mr. Darling, February 27, 1835, writes to the Directors: We rejoice to be able to state, that we are in good health and comfortable; and are living in harmony among ourselves and with the natives. We all live in one house and eat at the same table. For three months, we have had public worship with the natives every Lord's day. I have preached to them upon those subjects which appeared most suited to their circumstances—especially about Jesus Christ and salvation by him, as revealed in the Gospel. It was all new to this people, who have believed in many gods, and that all their great men become gods when they die. Some make inquiries about the living God and Jesus Christ; but we see not yet any marks of a real change. Many, both chiefs and common people, attend the means

of grace; and, we trust, will be brought to embrace the truth. I go about every day to teach and converse with them, and spend part of the Sabbath in catechising those who attend the school. They let us live in peace and safety, and do not steal much from us. We have visited two-thirds of the island (*Tahuata*) and at all places found the people ready to hear the word of God. I addressed them in most of the districts; and the chiefs and people in general said it was very good, and they would embrace the Gospel. We saw no signs of any kind of worship. The place of the gods they say is at the foot of the highest mountains—a most sacred place, to which no one ever approaches. Many are very superstitious about common and sacred things, kinds of food, &c. They think none die a natural death, but that death is always caused by some transgression of the *Tapu* system, or by *Kaha*—sorcery. Most of their ancestors, who were great men, they say, have become gods; but others have gone to *Hawaii*—a place somewhere in the sea. The people of these islands are in a most degraded state. Every thing filthy and vile is practised. I have translated the Gospel of John into Marquesan, am going on with Luke's, and purpose to translate the Acts of the Apostles before I visit my family at Tahiti. We have much need of your prayers and those of all the church of God.

Messrs. Rodgereson and Stallworthy, at Santa Christina, Marquesas, March 3, 1835, say: The natives appear to pay no regard to any superior beings, real or imaginary. We have seen four large and very rude idols; but they are treated with indifference or ridicule. The priests are very few. We have seen only one or two, who are old men, and seem almost to

have outlived their office. While the affairs of life proceed smoothly, and danger is distant, the Marquesan finds it easy to banish every idea of religion from his mind. He submits to no restraints—not even those which a Pagan system might impose; but revels in the unrestrained indulgence of his vicious inclinations. In seasons of distress, he is a subject of foolish and debasing superstition—invites the incantations of the priests, and seeks help from the gods. Idols are not the immediate objects of their hope or fear. Their deities are invisible beings, raised to their present state from among the ancestors of the existing race of men. Yet we have hope respecting them. On reviewing our situation, we have abundant reason to rejoice, that a door is open to us to preach the Gospel to these heathen, and that one of our number can speak to them in their own tongue.

MISSION AT NEW ZEALAND.

Mr. W. Yate, one of the missionaries, says: In the direct object of the mission, much more work offers itself than the missionaries can perform. Scarcely a day passes without their preaching; and many, who live at distant places, earnestly request visits from them, offering to make roads on purpose for them. It was not always so. A short time before, they threw every difficulty in their way. Now, they are not only anxious to receive religious instruction; but they wish the missionaries to make laws for them—consult them as casuists, and seek counsel as to peace and war. They are adopting all the customs of Europeans, and desire the introduction of the rites of the English church as to marriage and other things. Their superstitions are rapidly dying away. The Gospel has been embraced by 300 New-Zealanders, who aim to live consistently with its sacred requirements. I have attended the death-beds of more than 40 natives, and witnessed some of those scenes which are so delightful to Christians; and I cannot express the pleasure which I felt at witnessing the firmness of their faith, the sincerity of their love to Christ, and their joy and triumph in the prospect of dissolution. Such expressions as these have often proceeded from their dying lips: "O when shall I come and appear before God?"—"When shall I go to see Jesus Christ?"—"When shall I have done feeling any sin within me?"—"When shall I have nothing but love in my heart?"—"When shall I be like my Savior?" The native cruelty is diminishing. War is less known. Infanticide is likely to be altogether abolished. In a few years, I witnessed six cases of infanticide—saw mothers break the necks and dash out the brains of their babes; but in the last four years, I have not witnessed

nor heard of one such case, except at the harbors where the natives have been injured by licentious British sailors.

It will be asked, What means have been employed to effect such important changes? They were, first, the preaching of the Gospel—a free and full offer of salvation through the blood of the cross, to all who are willing to receive it, however evil their former characters might have been. Next was the instrumentality of the schools, by which 800 natives have been enabled to read the word of God for themselves; then the Liturgy of the Church—its confessions, praises, and petitions. I journeyed 500 miles from the Bay of Islands—was very cordially received, and my visit proved very interesting. The people desired to receive religious instruction. I spoke of going to England to obtain assistance. As I lay in my tent, I heard some of them say—"We must hold a committee about keeping him here. We must not let him go. *He shall not go.* He shall be our slave—not to fetch wood or draw water for us; no, but our *talking* slave. Yes, he shall be our slave to talk to and teach us. Keep him *we will!*" I was prepared to meet them in the morning—stated the case fairly, and pledged myself to use all my influence to get them two missionaries, to give the instruction which they desired.

A sixth station has been formed on the banks of the Thames—a place where formerly we were not allowed to land; but now we were met by 1500 natives. Some of the chiefs said, they intended to make some speeches. They called first on an old chief, who spoke nearly an hour. He said—"The missionaries are come to blunt the points of our spears—to snap our clubs asunder—to draw the bullets out of our muskets—to bury our bayonets in the ground—to bring this and that tribe together—and make all, all live in peace." A loud shout then burst from the whole assembly—"We will have them! We will have them!" The people were very anxious for an answer. I told them, we would seek direction from God—hold a service, then explain our views and intentions. I gave out a hymn, and with five or six boys, whom I had taken with me, raised a tune. I was astonished to find most of the people knew the words of the hymn and joined in the tune—that when I read the Church service, they united in the confession and the responses, with their voices. This was afterward explained to me. A boy, who had lived with me, had gone among them while on a visit to his relations, and taken with him his prayer and hymn books—had established a school, and taught those who went to sing the tunes which he had learned, and join in portions of the Church service.

MISSION AT SIERRA LEONE, W. AFRICA.

The Church Missionary Society sustains a mission in this Colony. The laborers in this field have sometimes been exercised with mournful feelings on account of the decrease of their numbers by disease and death, and the consequent difficulty of supplying the wants of the people. Yet, through the mercy of God whom they serve, they have not always been dejected; but have, in fact, been much cheered by the evident blessing resting on divine ordinances, the diligence of the people in frequenting the house of God, and their apparent seriousness in listening to the Gospel preached, with the zealous exertions of some to provide a house of worship, and the peaceful end of a few who have left this world of sin and grief.

The following facts are stated as worthy of particular attention.

Restitution Essential to Genuine Repentance.—The communicants in general have walked consistently with their profession. One of them has manifested repentance, and given ample proof of sincerity. He came to Rev. G. A. Kissling in great anguish of mind, and said, with many tears and a faltering voice: "I am a great sinner, a great sinner indeed." Mr. K. inquired why? "I am proud, and guilty of a great crime. I received, ten years ago, some carpenter's tools, and never returned them to the proprietor." Mr. K. said, fraud was certainly a great sin; on which the distress of the penitent increased, and he exclaimed, "What shall I do?" Mr. K. advised him to return the tools immediately. This advice revived his soul, and he acted on it. On returning the articles, he was told, "He was a fool; no one had demanded them of him." He replied, My conscience leaves me no rest while I have them in my house. Take them, that I may have rest. They are not my own." Thus he cheerfully exposed himself to great shame on account of his sin, that he might do justice to the injured and have peace in his own soul.

Happy Influence of a Pious Wife and Mother.—Rev. J. F. Schon states, that he baptized twelve persons. One of them was a woman whom he always observed to be anxious about the salvation of her soul. She was long unwell, and could not leave the house; but patiently bore her illness, as sent from God. She prayed particularly to be restored to health, that she might attend the services in the church; and indeed a few weeks before she was baptized, her prayers were answered; and she appeared very thankful. She maintained prayers regularly in her family. Her husband, not being of the same mind, opposed it at first, to her great grief; but she persevered. When she engaged in prayer with her children and apprentices, her husband absent-

ed himself. But, to her great encouragement, she observed of late, that he knelt down in an adjoining room, while prayers were offered up. This she told Mr. S. with much joy, yet fear of his relapsing. She watches with much care over her children; and though very poor, labors to send them to school decently dressed, and furnished with suitable school books.

Awful Death of a Backslider.—A man had been connected with the church, but was suspended for bad conduct. When taken ill, he was visited by the native teacher, to whom he unfolded his troubled mind. He stated, that since his suspension he had been in the practice of worshipping a serpent—was privy to acts of cruelty in the Colony—active when houses of church-members were set on fire—stole some goats from Mr. Betts at Gloucester—and grossly and continually violated the 7th commandment. With much concern, he added: "Now it is too late for me to repent. God will not hear my prayers any more. All the time I lived in sin, I knew it was wrong. I know the missionaries spoke the truth, and those who follow them are in the right way. At first, I was willing to obey them; but my heart liked country-fashion too much; and now it is too late for me. It is of no use to pray." When told that his sins were certainly very many and great; but God was rich in mercy and ready to forgive, he replied, "I know it is so; I can believe that God will pardon other sinners, who call upon him; but for me there is no hope." In this state he continued till he expired. May his awful death awaken many a careless professor and secure backslider, to "seek the Lord while he may be found," and not to trifle with sin!

MEDITERRANEAN MISSIONS.

Smyrna.—Rev. J. A. Jetter, May 20, 1835, relates many encouraging particulars, favorable to Christian education. The want of effective laborers is lamented. But it is a source of hope, that the natives of their respective countries express earnest desires after the benefits of instruction.

Vourlah.—Mr. J. says: At Vourlah we held the examination of our schools. At the examination of the High School of boys and girls, two Turkish Imams who were present, and who understand not Greek, seeing two girls, five and a half years old, read the Psalter, and answer to the questions on Sacred History and Geography, exclaimed, "The end of the world is come!" And at the infant school, the women shed tears of joy on hearing their children answer so readily to so many questions, on religious and useful subjects, which they themselves knew not. Their progress is remarkable. We have first-rate teachers here. I could see nothing but joy expressed in the countenances of those who were present; and

I cannot doubt, that God intends these schools as instruments of great good to the numerous inhabitants of this town. Magnesia is also an interesting missionary station.

Egypt.—Rev. Messrs. Kruse and Muller presented a report of the Seminary at Cairo, Nov., 1834. They had then 14 pupils, who daily had seven hours of instruction, besides the morning and evening devotions; and some of them made gratifying proficiency in the English and Arabic languages. In January, 1835, in reviewing their labors, they write with much feeling; expressing the belief that the heaven of the kingdom of heaven, which they had been allowed to cast into the hearts of men, was operating day and night, though unnoticed by the human eye; but thinking it probable that they would have to sow and water all their lives in Egypt, without seeing the fruits of their labor on earth; yet rejoicing on account of the *grace given them to preach among the Gentiles the unsearchable riches of Christ*—willing to spend and be spent in the service of Him who loved them while enemies. Mr. Kruse says: At morning prayer the Old and New Testament were read and explained to the pupils, and apparently blessed—that they had been instructed in literal Arabic; in reading the Bible according to Grammar, also in Arithmetic, Geography, Writing, Universal and Church History—had learned by memory many passages of Scripture, a Biblical Catechism, and a Catechism of the Christian Religion; and, at leisure hours, had read Tracts and books printed at Malta.

Alarm on the Entrance of the Plague.—Jan. 25, 1835, they say: This was a month of great confusion here, on account of the plague having appeared. We began to observe quarantine; but opened again, having divine service on the Lord's day as usual, still continuing our precautions. At length, this awful visitation of Providence entered the land with more than usual severity. On May 13, Mr. K. says: The day schools have been shut. Mr. Muller's teacher tried to go on, but was obliged to desist. The Seminary went on well till the 1st instant. Several boys were attacked, and were taken home; but I have not heard of one dying. I was much troubled by applications for medicine, when I knew not the nature of the plague. In April, we had Dr. Dassak's advice. In March, his daughter died first, and he has recently died. I was attacked by a fever, and thought it was the plague; yet I did not fear death. Mr. Lieder arrived in the harbor of Alexandria; but was not permitted to land. In April, from 700 to 800 died every day. The daily mortality of Boulack and Old Cairo together was about 1500. On May 1st, our European maid-servant became ill. I sent for one, a second and third physician; but could obtain none. I gave her medicine; but she died on

the 7th day. She was a very pious person, knowing both the state of her heart, and the Savior on whom she had believed. She called us to her bed—lamented her depravity, and confessed her sins; but concluded with the surest hope and faith in Christ, longing to be with him in glory. She prayed for herself—not for recovery, but that the Lord would take her to himself. She had come over with Mr. Gobat from Germany to assist Mrs. Kruse in providing for the pupils of the seminary, which she did with great delight *for the Lord's sake*. The missionaries, in these trying circumstances, had much divine support and consolation. Mr. Muller, May 4, says: "Oh how precious now are the promises of the Bible to us! Distress teaches us to take heed to the testimonies of the Lord. I have joy unspeakable, that I *know* my Savior, (who sitting on his throne, conducts his people through all the vicissitudes of life, even from the cradle to the grave,) will do all things well respecting us."

CHINESE MISSION.

In the Telegraph we find an extract of a letter from Rev. Mr. Tracy, missionary of the American Board, at Singapore, dated Aug. 5, 1835; in which the writer says:—Last Sabbath eve, brother Parker and myself invited some Chinese, whom we supposed favorable to our mission, to meet for religious conversation, to ascertain whether any of them wished to receive baptism. Ten Chinese were present. Two of them have been pious for some time. The others declared their belief in the only true God, and Jesus, the only Savior; and expressed a wish to receive Christian baptism. Next morning, I found another who did the same. Last evening, we conversed particularly with one of them, a man 40 years old. He first became known to brother Parker as a patient. Perceiving that the Doctor felt solicitous about the issue of his disease, he said; "I am not afraid; I believe in Jesus." Br. P. inquired, who told him about Jesus. He said; "No man told me; I saw that book; I read it, and believed." We found, on inquiry, that he had never seen a whole Bible, or even a New Testament. He is, of course, ignorant on many points, but possesses a good degree of Christian knowledge, considering his circumstances. He seems to be sincere, and we hope he is a child of God. This book was probably given him by some missionary, who went away without knowing whether the seed fell by the way-side or on good ground. This bids us go on, and give the truth of God to the people, and trust that he will cause us or others to see it after many days. This evening we conversed with another candidate for baptism, who had lived with Mr. Tomlin, English missionary, and with Mr. Abeel. He said, when

Mr. A. persuaded him to be a Christian, he would not hear. Afterward, some Chinese near him being seized, chained, and imprisoned, for their crimes, he thought it might be so with him, that it was the safer way to be a Christian *now*, forsaking all his sins; and has since wished to be baptized. He was asked, whether he would not worship the gods of his countrymen, if some one would give him a good salary. He answered, "No; I would rather have only food and clothes, and follow the doctrines of Jesus." Now, my dear brother, if you find people who doubt the usefulness of tracts, point them to that man who "saw the book, and believed;" and if you find those who think that labors among the Chinese are vain, tell them of the fruits of Br. Abeel's labors, which begin to appear after years' waiting.—There is only one fellow-laborer here now, and he will probably leave in less than a month. We have 90 or more patients to attend to every morning, at the dispensary; printing in Chinese, Bugis, and Malay, on hand; two schools to superintend; several children pleading to be received into our family, and instructed; the language to study, &c.—O for help!—work enough, good work, God's blessing attending it too; yet none but myself to do it. Tell young men, *Nations* wait for them; hasten and come in numbers. Some nations have not yet seen the Bible in their language. *Who will come and translate it?* wao? I know enough of Chinese to go through the streets, and preach Jesus, the Savior, from house to house. Had I time, I would do it, but cannot till help comes.—Tell Christians, *keep on praying*—pray mightily in *faith*, and *humility*, and *penitence for neglected duty to the heathen*.

MISSION FIELD IN THE FAR WEST.

A letter from Rev. Saml. Parker to his family is published in the *Homer Eagle*, and dated, "Beyond the Rocky Mountains, Aug. 19, 1835." Mr. Parker says, in substance;—God, in his kind providence, has brought me to this place of rendezvous for a branch of the Am. Fur Company, lat. 42°, on Green river, a branch of the Colorado of the west; the waters of which almost interlock with those of the Platte river. We came to the Rocky Mountains on the 7th—immense mountains of Gneiss Granite without any soil, with a few shrubs of cedar in the crevices; on the 8th saw the perpetual snows, and felt a cold chill from their tops. From the Black Hills westward, the country is very barren, almost without vegetation. Our animals suffered much; and here we find little grass. The geology is interesting—mostly granite, some anthracite coal, grey wacke, iron, indications of fire, but not direct volcanoes. The thermometer has ranged from 76 to 98° at noon; but on the 11th it was at 24°.

After I wrote, at the Black Hills, I became more interested in favor of the Ogallalabs, a community of the Sioux. Some of them came to my tent, where I was reading the Bible. I endeavored, by signs, to tell them it is a revelation from God, and teaches how to worship him—showed them how to read, and sang the hymn, "Watchman, tell us of the night." A few days after, several came and wished me to teach them; which I did; and they signified that they understood me, and wished me to sing again. When I had done so, they took me by the hand, to express their satisfaction. Others came and desired to hear the hymn, and when I had sung it, took me by the hand. It moved my heart, and would have affected the hearts of Christians to the east, to witness the scene. Can they not now be moved to send missionaries to teach these *very interesting people* the way of salvation? Are there no young men who are willing to come? What do Christians of the east know about taking up the cross? They would rather read and talk about missions, and even give, than deny themselves in going to teach the heathen the way of salvation.—I assembled the chiefs and principal men—conversed with them about the establishment of a mission among them. They expressed a desire for it—promised to take good care of the missionaries, and listen to their instructions. They are the best looking, and the neatest Indians, I have ever seen. Who will plead their cause? Who will come?

We saw no more Indians till we came to this place. Here we found many of the Utawes, Shoshones or Snakes, Nez Perces, and Flat Heads. The interpreters, and Capt. Stewart, an English traveler, say, the Methodist missionaries have settled on the Multanmah, and will not return to the Flat Heads. We, therefore, called together the chiefs of the Flat Heads and the Nez Perces, and made inquiry as to their wishes for religious instructors, and what they would do for them. They expressed great joy to see us, and much anxiety that we should go and teach them how to worship God, and the way to be saved. The oldest chief said, he had *heard* of men who were near to God, but now his heart was glad to see them. The first chief of the Nez Perces said, white men had told him about God, which had *entered into his ears*; but he wants to know enough of God to have it *go down into his heart*. These tribes are uniting, and understand the same language. The chiefs and their people are going from this place to their own country, and have promised to do all they can to help me on my way. They are very kind—anticipate all my wants, and are unwilling I should do any thing for myself, I believe because of my office.—Now, will Christians let this field—white to the harvest—remain without laborers? The Macedonian cry is loud, and must be heard in the Far East.

Christians there have heard it; and it is too late to close their ears and be blameless.

AMERICAN BAPTIST MISSIONS IN BURMAH.

Progress of the Missions.—Mr. Bennet, at Maulmein, March 1, 1835, presents a very encouraging view of the progress of the missions since his arrival. He says; darkness then rested on the people; which is still true; but the streaks of light which break through the gloom have been multiplied—the heralds of the cross more than quadrupled—converts increased to more than 600—more than 300,000 tracts have gone forth, to bear the news of salvation—and the spirit of inquiry has so far spread, that the powers of hell cannot eradicate it. Instead of two places, as then, the torch of the Gospel is now held up in 8 places—Siam, Maulmein, Chummerah, Rangoon, Ava, Arracan, and two at Tavoy; and instead of five souls laboring for the spread of the truth, there are 33. Then, there was only one press, with a handful of type; now, there are four, with a good supply. Then the N. Testament was translated; but now it is printed and circulated. Then the O. Testament was not half translated; now it is completed, and one third printed and in circulation. Then the Karens were just beginning to hear the Gospel; now hundreds have been converted and baptized. Then they had no schools, nor written language; now they have both, and are soon to have the N. Testament in their own tongue.

MISSION TO BERBICE, OF THE LONDON SOCIETY.

Rev. J. Howe, of Hanover Chapel, Feb. 6, 1835, writes;—The attendance on divine worship has so much increased that it is necessary to enlarge the chapel. It is truly cheering to see such multitudes of negroes flock to the house of God on Sundays; but more so, to see them anxious about their eternal interests. We have had for three months, almost incessant rain, and the roads are almost impassable, even on horse-back; and yet so strong and pure are their motives, that they surmount every obstacle. A young female, a *cripple*, with one leg, and two crutches, comes 3 miles to sleep every Saturday night at the chapel, that she may be ready for the services of the Sabbath. I was much delighted to see a young Creole, last Sunday morning, leading by the hand an *old blind African* to the house of God. He had led him more than six miles up the coast through deep miry places. Eight of my people last week, were engaged in conveying sugar, rum, &c., cargo of a ship. When they had done their work, the captain, an open-hearted young man, asked them whether they

would prefer a glass of rum each or some good books. They all refused the rum, but begged hard for the books, which he gave them, and he heard many of them read. The practice of taking rum every night on the estates is almost entirely abolished in two instances near the chapel—During 14 months since the chapel was opened, Mr. Howe married 281 couples, baptized 267 adults and 135 children, and received to communion 106.

MISSION IN SOUTH AFRICA.

Rev. J. G. Messer, in a letter dated Uitenhage, Jan. 20, 1835, says:—Our new chapel has been opened. During the last year, 34 adults were baptized; among whom were Hottentots, Caffers, Bechuanas, and Mahometans, who all appear to serve the Lord in sincerity. My church consists of 67 members; and there are 16 more candidates for baptism. The day-school flourishes. It is attended by 100 children; and the Sabbath school, by 70, who make good progress. The intended husband of a young girl, who died suddenly, was much affected. By the grace of God, he began to think seriously of the state of his soul; and the Lord was pleased to change his heart. He was baptized at Bethelsdorp and lives a Christian life. Many members of the Temperance Society have totally abandoned drinking. Others, who did not abide by their promise, were cut off from membership. Drinking is decreasing. Last year, there were 5 canteens in town; this year, there are but two.—Many of the Hottentot youths have more ability to learn than many Europeans in South Africa.

WESLEYAN MISSIONARY SOCIETY, GREAT BRITAIN.

The Committee, designing to procure more efficient instruction for a limited number of missionary candidates, availed themselves of the facilities provided in the new Wesleyan Theological Institution. For this several persons very hostilely assailed them, and labored suddenly to stop all supplies. But they rejoice that the past year of obloquy and strife has proved the brightest on their annals for plentiful subsidies. They discover a rich source of gratification in growing evidences of extensive and indubitable success. They survey the scenes spread before them with sacred surprise. Formidable and apparently insurmountable obstacles are marvellously removed. New fields of missionary labor, *already white unto the harvest*, are thrown open by the hand of Providence. Christian ordinances flourish, where Pagan and savage rites seemed to hold undisputed sway. The holy Scriptures are freely circulated, where nothing but over-spreading darkness and error once prevailed. Schools arise and multiply, in which children,

renouncing the vain conversation of their fathers, make the valleys and mountains resound with *Hosannas to the Son of David*. And the blessed Spirit of God, descending in his quickening and hallowing influence, creates new life, where all was death. Praised be the God of man's salvation! He visits the earth in mercy! His voice is heard and his power is felt. Nations awake from the deep slumbers of ages. Cries of earnest and anxious inquiry

are uttered in all directions; and those cries are answered by the message of reconciliation and peace.—The Lord teaches his servants their weakness, that they may confide in him alone. Their strength is in him. He beckons them forward. He inspires them with vigor not their own; and he waits to crown their prayerful and ceaseless endeavors with blessings unnumbered and eternal.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

A Letter from Rev. John Newton, addressed to the Corresponding Secretary, has been recently received; but it contains no intelligence of later date than that which was communicated in the letter of Rev. James Wilson to his parents, which was published in the last number of the *Missionary Chronicle*. Mr. Newton's letter was written on the river Ganges, above Monghyr, August 10, 1835. He states, that the missionary band, of which he is a member, left Calcutta on the 24th of June—took passage up the river in a pinnace—carried with them a wooden printing press and several fonts of type, which they had purchased at Calcutta; and a small stock of paper, which they procured at the mission paper-mill at Serampore. After noticing the prices of various articles, he says:

"The book-bill is high. Books are enormously dear in this country. A Hindusthane dictionary, for example, costs 50 rupees, (about \$25,) and yet books in Hindusthane, Hinde, and Persian, were essential to our acquiring these languages. We have the satisfaction of knowing that our expenses were much lower than those of any other missionaries. We have had rather a tedious passage thus far, in consequence of being detained by contrary winds: but, with slight exceptions, we have had good health, and have been greatly blessed. We have stopped at all the missionary stations, and have found the warmest friends both in the missionaries and others. It grieves us to think that brother Lowrie will probably have to return to America. But the Lord knows best. Much love from the whole company to yourself and family, and the Committee."

REV. JOHN C. LOWRIE.

Advices, dated about Sept. 1, 1835, state that the health of Mr. Lowrie was declining; and that he purposed, after the arrival of Messrs. Wilson and Newton at Lodiana, to return, as soon as it would be practicable, to the United States.

THE LAST REINFORCEMENT.

It is stated in the *Presbyterian*, that the ship Charles Wharton, in which our missionaries sailed for India in November last, was spoken to on the 28th December, in sight of Pernambuco, at which time all were well. Pernambuco is situated on the eastern shore of Brazil, South America, about the 8th degree of south latitude.

MISSION TO THE WESTERN INDIANS.

Extract of a Letter from Rev. Joseph Kerr, to the Corresponding Secretary, dated Wean Mission House, Feb. 1, 1836.

"DEAR BROTHER SWIFT:

About two weeks ago, I returned from a visit to Iowa. My stay there was short, in consequence of detention at the rivers—two of which lie in the way, and, in the winter season, are generally very difficult to cross, on account of floating ice. My visit, though short, was pleasant. We conversed about our several prospects; and, before I left, we united in celebrating the Lord's supper. Mrs. Ballard's health is better than it was some time since. She is, for the most part, comfortable; though unable to endure much fatigue. She seems resigned and happy under any allotment of Providence. On account of her lonely situation and delicate health, I think it desirable that she should have a female associate.

I must now tell you of a visitation of Providence over which we have mourned, and yet rejoiced—the death of an interesting young

man, named *Thomas*, a full Wean, aged probably 25 years. His decease was the first thing told me at my return from Iowa. This was unexpected and painful intelligence; and I cannot now think of him but with the tenderest feelings. He was entirely well when I left home—was taken sick the next morning (Tuesday) and his disease ran its course so rapidly that on Wednesday night he was a corpse. Thomas had endeared himself to us all by his upright and affectionate deportment, and the unyielding stand he took on the side of religion. Our hopes were raised high in relation to this young man. About six months ago, we noticed him taking an interest in religious instruction; and, for about three months, he was truly an evangelist. Whenever he went among his people, he talked about Jesus. A circumstance of this kind, which occurred two months since, is fresh in my recollection. Thomas lived four miles from the station. He came in the afternoon, tarried a short time, and then took his leave; saying: "I must go to the town and talk to my friends about Jesus." He had a large measure of native energy, and was fearless in urging duty upon his fellow Indians. Unasked, he rose on several occasions after the regular exercises of the meeting were closed, and made impressive appeals to the people. It was evident on those occasions that a subject of no ordinary magnitude weighed upon his mind. He would rise with a full soul, and kindle into animation as he advanced. And certainly, with one exception, I never saw so full a display of natural eloquence as he sometimes gave us. He seemed to have had a premonition, that what he had to do, he must do with his might. Dear fellow! he is gone, and I am now again reminded of him by the notes of a tune, lying at my side, which Mrs. Kerr had drawn off for him, and which he often sung during the last two weeks of his life. I cannot but hope he has gone to join the song of the redeemed in heaven. *Enough this*, should the result of all our labors terminate here, yea, more than enough, to compensate for all the time and labor expended.

Other Indians around us have died. The work of death has been going on for ages. One after another from the land of pagan darkness has taken the adventurous leap into the unseen world; and it has occurred to me, that of all these crowds of disembodied spirits gone from this nation, the soul of Thomas may be the first ever welcomed to the climes of bliss. And, if there be "joy in heaven over one sinner that repenteth," will not an additional thrill of joyous emotion be felt when the first among the elect of God from a pagan tribe actually enters heaven? To God alone the praise of his salvation is due. *Not unto us; not unto us.* Thomas, no doubt, had obscure views of some points of divine truth; but

knew enough, we trust, for the salvation of his soul. He seemed to give that kind of evidence of genuine piety which was exhibited by the disciples of our Lord—a disposition to obey the will of their Master so far as it was made known to them. Yet they only saw as "through a glass darkly." Next to Kemassa, the interpreter, Thomas promised more from influence among this people than any other Indian, and seemed qualified to be of great service to us. But, we trust, the Lord has taken him to himself; and blessed be his name!"

Further particulars, in relation to the character and decease of this interesting Indian youth, are contained in the following

Extract of a Letter from Mrs. Mary Ann Kerr to her Parents in Allegheny, dated Jan. 27, 1836.

Thomas, brother of Kemassa's wife, died and was buried while Mr. Kerr was at Iowa. His death was very sudden. On Monday morning, he complained of pain in his head and about his heart, with sickness of stomach and vomiting. We heard nothing of it till Wednesday evening, when Kemassa came for some medicine and a few candles. He told us, that Thomas was very sick, and that his extremities were cold up to the knees and elbows. We thought he could not live; but Mr. Bradley put up some medicine and blisters, and went with Kemassa in great haste; but he was dead before they arrived. We feel this an afflictive dispensation of Providence. We had hoped, this young man would be a great help to us in bringing his people over on the Lord's side. He was a member of the class, always attended the meetings, and sometimes led in prayer, which was offered with great apparent earnestness. He frequently addressed his people at meetings with a great deal of animation, and seemed to throw his whole soul into the subject. He was naturally an eloquent speaker, and the people listened with much attention and interest to his talks. Wherever he went, he talked about *Jesus*, tried to influence all his friends to listen to the good Book, and exhorted those who had joined the class to hold fast the good way. He seemed to have an earnest desire that all his friends should go in the road to heaven.

The last Sabbath he was at meeting, I gave him some tunes which I had drawn off, at his request. I had written, "Salvation, O the joyful sound," under one tune, and he wished me to write words under others; yet he could not think of leaving them with me, and proposed coming back in a few days. He asked me to draw off the tune which brother Byington taught us, and which we sung to one of the Indian hymns. I spent all the next Wednesday afternoon in making several copies of that tune; but as he died the evening of that day, I had not the pleasure of giving them to him.

I trust, he has gone, to join in the loftier strains of the redeemed in Heaven. We all have a comfortable hope that he was indeed a subject of renewing grace. He certainly gave very good evidence of a change of heart. One day Mr. Kerr asked him, how he felt when he first began to pray. He answered, "*his heart went about all the time*," waving his hand, and did so a good while, until one day when he was out praying alone, his "heart got all still," and after that he felt happy. It was truly affecting to see him the last Sabbath but one on which he was at meeting, go round and shake hands with every individual in the room, exhorting all to hold fast the good way. His heart was so full that it was with apparent difficulty that he refrained from tears. This he did just as he was finishing an animated address to his friends.

Exactly one week from the day of his death, Mary Ann, Kemassa's oldest daughter, was taken in the same way. On the next day her father came for Mr. Bradley; saying, she was delirious, as Thomas had been most of the time, and her extremities were cold. Mr. B. went immediately; and after bathing in warm water and using friction, put a blister on each ankle and wrist, and gave her a dose of calomel, but had very little hope of her recovery. He visited her again on Saturday, and said she was yet alive, but could not live many hours. Mr. Kerr came home that evening, and he and I went to see her early on Sabbath morning, but found evidence of her speedy dissolution. She expired about sun-set, and was buried on Monday, near their house: for her mother wanted her buried where she could frequently see her grave. Thomas was buried near the little enclosure. We had religious services, in both instances, at the grave. Mr. Bradley staid all night at Kemassa's when Thomas died, and says, he never saw a more orderly wake. Kemassa asked him to pray; which he did, after talking to them awhile: Then Kemassa gave a long and serious talk to his friends who were present, and led in prayer. The whole conversation was on the subject of religion. Mr. B. was asked to pray again in the morning. Kemassa's wife appeared to be much troubled when Mary Ann was taken—began to think their house was not a good place to live, that the devil had got into the spring; entertaining such superstitious notions as are common among the Indians.

I trust, good will come out of these afflictive providences, though they appear dark and mysterious—especially the removal of Thomas; that the Lord will bring light out of darkness, and render these dark dispensations a blessing to this benighted people. He knows what is best, and will do right in all things.—O that he would shine into the dark minds of these heathen, and give them grace to submit to his will!

MEDITERRANEAN MISSION.

The Executive Committee of the Western Foreign Missionary Society, as early as July, 1833, formed and expressed in their minutes the design of establishing a mission at some eligible position in the Mediterranean, as soon as suitable missionaries should be obtained. This purpose has never been abandoned. The city of Trieste was, for a time, contemplated as a place of commencement, and an advantageous post of observation, in consequence in part of the Committee's having received an offer of missionary consecration in special reference to that location. Considerable time was required for inquiry as to the disposition of the Austrian government to tolerate Protestant missionaries, under any form, within its dominions; and the result of information, thus far obtained, is to render such an event extremely improbable. The actual and prospective extension of the Society's operations in Northern India have, in the meantime, given increased importance to the formation of such a link in the chain of communication as a mission at some commercial centre in the Mediterranean would eventually constitute. In the providence of God, the way appears now to be opened for carrying out the determination. The Rev. Josiah Brewer, whose name has been frequently mentioned in the Chronicle, and other missionary Journals, both English and American, has labored for nearly ten years, as a missionary in Asia Minor. During the last six years, he has been the superintendent and principal actor in "the American Independent Smyrna Mission, under the patronage of the New Haven Ladies' Greek Association." By them he was chiefly, but not exclusively, sustained in his missionary operations, and his exertions to establish and conduct schools based on Christian principles. From a history of the first four years of this mission, printed at the Harlow press in Smyrna, in the year 1834, it appears that the labors of Mr. Brewer had been extensive and instrumental of much good. The Association continued to be well satisfied of his piety, fidelity, and the course of labor which he pursued. But, in the diminution of their pecuniary resources, they reluctantly consented that his relation should be transferred to some other Society, under whose direction and patronage his labors might be more effective and his usefulness increased.

Mr. Brewer, some months ago, transmitted to the Society an offer, in his own and Mrs. Brewer's behalf, to place themselves under the direction of the Board, for the missionary service in the Mediterranean; and, having recently returned on a visit to the United States, he has had an interview with the Committee, and renewed the expression of his willingness to form such a connection. Having received --

tisfactory testimonials as to his ministerial and Christian character, and as to his qualifications for the missionary work, the Committee have unanimously received him under their care and direction, on a plan which promises to be mutually satisfactory; and he is expected, about the middle of this month, (April,) to return to his family and the field of his former labors at Smyrna, with such additional fellow laborers as may be in readiness to accompany him at that time. And as Mr. *Thomas Brown*, previously appointed as a missionary printer, to be connected with our mission to Northern India, did not reach Philadelphia in time to sail with our last reinforcement, and there is now no prospect of his obtaining a passage for Calcutta, to reach it in time to join them before they leave that city, it was deemed advisable to change his destination, and connect him with Mr. Brewer in the Mediterranean Mission; the Committee having received an additional printer for Northern India, to go out in the fall. It was also determined that measures should be taken to purchase a printing press and apparatus, for the use of the mission in the Mediterranean, to be employed in printing portions of the Scriptures, religious tracts, and school books, adapted to the wants of the diversified population of that interesting region where the apostles and evangelists originally promulgated the Gospel of peace; where stood, and flourished for a season, the *seven churches* to which the Lord himself, by his beloved apostle John in banishment on the isle of Patmos, addressed his *seven epistles*, which are recorded in the Apocalypse for the admonition of all succeeding generations. Such, at present, is the moral and religious state of the people who inhabit that region and other countries in which the apostles labored—Lyca, Pisidia, Pamphylia, Cilicia, Cappadocia, Pontus, Galatia, Bythinia, &c.—that they greatly need the re-publication of the Gospel in its simplicity and purity, “with the Holy Ghost sent down from heaven.”

The interesting region in and around the Mediterranean contains, it is true, a number of missionaries, sent out by different societies; but there is a necessity of a great increase of

their number, and of the means and facilities which they should possess for promoting education and diffusing the light of evangelical truth. In this view of the subject, we trust all the friends of the Society will see the propriety of our attempting to fulfil some part in the spiritual renovation of Western Asia and Northern Africa; and will remember, that the enlargement of our efforts must, of course, demand an increase of the resources which are placed at the disposal of the Board.

As the present Board and Executive Committee are, agreeably to the provisions of the constitution proposed by the General Assembly and accepted by the Synod, to resign the management of its affairs in a short time, the Committee have not judged it best even to sketch out a general plan for conducting its missions in that field, or to do much more than provide for the continuance of operations which Mr. Brewer has commenced. There are, however, other individuals, known to the Committee, who hold themselves in readiness to embark in that mission as soon as the arrangements of the new Board are made; and it is the expectation of the Committee, that, besides the little band who are to go out with Mr. Brewer, another company will be sent during the year, if the views of the future Directors of the Society shall accord with theirs.

It may be proper, in the mean time, to commend the object of providing a *printing press*, &c., for that station to the liberality of such of the churches as Mr. Brewer may find it convenient to visit, for this purpose, during his stay in the United States. Indeed, we entertain the hope, that the interesting facts and statements which he is now communicating may, in no small degree, tend to enlist a powerful feeling in behalf of that undertaking. From actual experience, and daily observation for years, Mr. Brewer is well qualified to become a witness to the churches, as to the spiritual wants of our fellow men in Asia Minor, and, also, as to those considerations which should encourage us to attempt the restoration of the kingdom of Christ to those lands from which its light once shone so brightly.

MISCELLANEOUS INTELLIGENCE.

ORIGIN, CHARACTER AND CONDITION OF THE GIPSIES.—A letter from Balbec, published in the N. Y. Observer, gives a description of this vagabond and degraded people, who came to Europe about 400 years ago, then supposed to be pilgrims returned from the Holy Land. But minute researches seem to prove, that they came from the East of Asia; left the banks of the Indus at the conquests of Tamerlane in 1398—spread into Europe through

Persia, Moldavia, and Walachia, and reached the southern extremities of Spain and Portugal. Their language affords numerous analogies with the Sanscrit, and the languages of Bengal and Malabar. Bishop Heber relates, that he found on the banks of the Ganges a camp of Gipsies who spoke the Hindostanee as their mother tongue. The number in Europe is not known. Some think they are about 100,000; others raise the number to 700,000. The

truth probably lies between these estimates.

The Gipsies have an olive complexion, black eyes and hair, very white teeth, a small but well proportioned figure, a countenance indicating frivolity, malice and cruelty. They have no houses. Where the climate allows, they live in the woods and deserts, and carry their tents with them. In winter, they resort to caves, or dig cellars to protect them from the cold. The men are musicians, dancers, street-comedians, in Germany; the women, dancers, musicians, and fortune-tellers. A few exercise useful trades. Their clothing is miserable. Till the age of ten years, the children go almost entirely naked; their wear old and filthy rags. Their food is bad. They live on onions and garlic, like the orientals, and love to eat the flesh of animals that have died of disease. Brandy is their favorite drink, and they use tobacco freely.

Their moral condition presents the most repulsive and hideous features. They are extremely degraded. The intercourse between the sexes is unrestrained, like that of animals. They are instinctively cruel, take a horrid pleasure in torture; and teach their children early to lie, cheat, and rob. Their deep degradation has led to the opinion, that they formed in India the depressed caste of parias.—They have no religion. Among the Turks, they practice the forms of Mohamedanism; in Spain, observe ceremonies of Catholicism; but know nothing of spiritual things. They allow their children to be baptized repeatedly in different places, to gain money; thus profaning a Christian ordinance. Such is the extraordinary people who have engaged the attention of the philosopher, the researches of the learned, and the pen of the novelist. But what has the religious and civilized community of Europe done, during four centuries, for these hordes of Gipsies? Little, it must be confessed, and often more hurt than good. Christians have not felt that they had an important duty to perform toward this degraded race. At first, the strangers were hospitably received in Europe; but as soon as their lies and infamous conduct were exposed, they were greatly persecuted—hunted and tracked in the woods like wild beasts, hung, beheaded, or burnt without trial, and attempts made to exterminate them by fire and sword. Force was repelled by force, and the gipsies took revenge by assassinations and incendiarism.—As learning was diffused and manners softened in Europe, the governments employed milder means to change their habits. They were numerous in Austria; and in 1768, the empress, Maria Theresa, issued a law requiring them to choose fixed habitations apply themselves to trade, clothe their children, and send them to school; but, unhappily, they would not obey her kind injunctions, and se-

verer measures of the government did not succeed.

EFFORTS FOR THE BENEFIT OF THE GIPSIES.—Only within a few years have Christians turned their attention seriously to their conversion. The Missionary Institution at Bremen sent, in 1828, a pious active man, Mr. Blankenburg, to the village of Frederickslohra, in Prussia, which is inhabited by 20 Protestant and 60 R. Catholic families; where among the latter, live about 300 Gipsies. A single room is occupied by four families; and the naked ground serves them at once for a chair, bed, and table. It is hoped that his efforts for their spiritual benefit will be succeeded by the blessing of Heaven.

We learn from the Missionary Register for October 1835, that a benevolent lady had opened a Refuge for Gipsy Orphans in the beautiful Valley of Shepscombe. Great numbers of this wandering, singular tribe have long frequented the sequestered vales and woods of that "English Switzerland," in a deplorable state, bodily and spiritual, arising from ignorance and sin. This misery was most conspicuous among numerous orphans; and for them especially the sympathy of the lady was awakened. She has engaged a pious and judicious governess; and though the Refuge has been open little more than a year, 36 female children have been admitted, from 6 to 18 years of age, and from 16 counties of England. They are lodged, boarded, clothed; and carefully instructed in reading, knitting, sewing, and household work. The divine blessing has evidently descended on this interesting establishment. The expenses are defrayed by subscriptions of friends and the profits on sales of some useful publications. A supply of 50 Bibles and Testaments were expected from the B. F. B. Society. The lady constantly visits the Gipsy Encampments, and finds many who are very desirous of Bibles. A few can read; others say, they can get persons to read to them.—One encampment contained ten in a family. She asked the man:—"Can you read?" "No."—"Your wife?" "No."—"Any of the children?" "No."—"Have you a Bible, or any other book?" "No." But he said; "I carry something very good about me." While he opened his pocket-book, very carefully taking it out, she feared it was a charm; but was surprised to see a *hand-bill* of the Tract Society, "Art thou a sinner—a great sinner? does conscience fly in thy face and tell thee so? Then, *I have a message from God unto thee.*" With feelings of pleasure, she read the hand-bill; and they listened with serious attention; and thus the Gospel was proclaimed, and these poor wandering Gipsies urged to flee from the wrath to come. In an encampment of 20 souls, without a Bible, a book, or a living teacher, a *hand-bill*, which

one could read, was the only guide, to direct them to the Savior.

JEHOVAH THE ONLY PROPER OBJECT OF RELIGIOUS WORSHIP.—Rev. B. Schmid, at Mayaveram, India, says: I proceeded to the idol car, which was being drawn in a street near the river. The people who drew it had gone to their dinner. To attract the attention of those who passed, I asked a man whether the idol was still in the car, or in the small house. He replied, "Still in the car." "What does he do there?" "He rests himself." But I inquired, "Is there not a being that makes plants, trees, beasts, and men, grow by day and night, without interruption—who keeps sun, moon, and stars in their places, and makes them regularly move by night and day—who enables you and us all to walk, work, lie down, rise again, whenever he pleases? Can you think that this Being is ever weary? Must you not ascribe to him the origin of the world, and the order and regularity in which all visible things continue from year to year? Must we not ascribe to his power and omni-

presence the preservation of our lives? Do you not recognise in him and in him alone, your Father and your Lord? Does not your understanding view it most probable, that if you ask him for any good thing, he hears you, and can grant your request? You have enjoyed many good things, though you did not know nor do his will. He has revealed his will to holy men of old, who wrote it down, and the book is in our possession. If you read it, and pray to him, he will give you infinitely greater spiritual happiness than you have ever yet enjoyed. But what can your idol do for you, which, you say, is often weary? I took out of my pocket a tract, and read it to him and 20 people who had assembled. I gave it to him at his request; exhorting him, when he read it, to ask the light of the Great God. Mr. S. says, The demand for tracts and books became so great, that the people endeavored to tear them out of his hands. Thus the good seed of evangelical truth is scattered, and may yet, under the influence of the Holy Spirit, yield a rich and abundant harvest.

SYNOPSIS OF RELIGIOUS INTELLIGENCE.

The American Board propose to enlarge their missions during the present year, and desire to send out 107 missionaries, and 90 male assistant missionaries, including 29 physicians, 50 teachers, 11 printers and binders—to be employed in the fields of West Africa, European Turkey, Syria, Persia, Afghanistan, Thibet, Singapore, Siam, China, Indian Archipelago, Sandwich Islands; and among the Rajpoots, Mahrattas, Tamul People, and North American Indians. The Board, to meet the demand, have appointed 25 missionaries, and 8 assistant missionaries; viz.: 6 physicians, one teacher, and one printer; and they very forcibly address the Christian public upon the importance of supplying the deficiency.

A Call from India.—A letter, (says the N. H. Observer,) has been received at Andover Seminary, signed by 13 English missionaries in Bengal, earnestly requesting that missionaries would go out from this country, and preach the Gospel to the heathen in India. When American missionaries first went out, they were not allowed to stay in British India. Now the Macedonian cry is, "Come over and help us." A crisis is rapidly forming in India. Numerous Hindus are relaxing their hold on the religion of their fathers, and are in danger of swerving into Atheism. The only remedy is the Gospel of Christ. Who will go and preach the Gospel in India?

Bangor Seminary.—From the catalogue of the current year it appears, that the number of students of theology is 45—in the senior class is 7; the middle, 16; junior, 21; resident,

1. The institution is well endowed. It has two professors, Rev. Enoch Pond and Leonard Woods, jun., who are said to stand high in the esteem of the Christian community; and it will soon have another.

The Princeton Theological Seminary is suffering for want of pecuniary support; but, in other respects, it is prosperous. In the catalogue for 1835 and '36, are the names of two resident licentiates; 28 students in the first class; 52, in the second; 48, in the third—total, 130.

The Theological Institute of Connecticut, located at East Windsor, has 26 students, who are pursuing studies preparatory to the ministry. Its faculty consists of three professors—Rev. Dr. Bennet Tyler, president and professor of Christian theology; Rev. Jonathan Cogswell, professor of Ecclesiastical History; Rev. William Thompson, professor of Biblical Literature.

Moral Necessities of Louisiana.—A correspondent of the New Orleans Observer, speaking of Louisiana says: We are incomparably more destitute of Protestant religious and literary institutions, than any other state in the Union. We have fewer Protestant preachers, churches, and schools, than any other state. Many a little village in the North contains a greater number of Protestant preachers, than there are Presbyterian and Episcopal preachers in our entire state. Along the western bank of the Mississippi, through the whole extent of the state—400 miles—presenting an almost continuous settlement of respectable

planters and several villages, there is not a single Protestant church. We have annually sent abroad thousands of dollars for the benefit of other states. What have we done for Louisiana? So far from having resources to build up the institutions of other states, we must look abroad for aid to build up our own. This plain statement of facts demands the special attention of wealthy Christians in the North.

Calvin's Commentary on the Epistle to the Romans, translated by Francis Sibson, Trinity College, Dublin, has been recently published by J. Whetham, Philadelphia, in a neat style, with a good likeness of the Reformer. It is believed that the translation has been faithfully executed, and that the work will be read with attention and interest.

NEW PUBLICATION.

We have before us a new work, entitled "MONTHLY CONCERT, with Facts and Reflections, suited to awaken a Zeal for the Conversion of the World. By HARVEY NEWCOMB, Pittsburgh: Published by Luke Loomis, No. 79 Market Street.

This work is recommended by the Pastors of the First, Second, and Third Presbyterian Churches of Pittsburgh, the Pastor of the First Presbyterian Church of Allegheny, and the Editor of the Pittsburgh Conference Journal. The subjects considered by the author are the following.

1. THE MONTHLY CONCERT—or union of Christians every where in prayer for the blessing of God upon the efforts of the church for the conversion of the world. He shows what preparation is necessary on the part of the people and the minister, and how to render the meetings interesting.

2. ENTIRE CONSECRATION TO GOD—giving his glory and spiritual kingdom the highest place in our affections and lives, according to his command; "Whatsoever you do, do all to the glory of God." This is the duty of all—missionaries—ministers of the Gospel—all Christians, whether farmers, mechanics, merchants, lawyers, or physicians; who ought to devote their powers, talents, wealth, and influence, to his glory.

3. THE CONDITION AND PROSPECTS OF THE HEATHEN—which Christians ought to know, that they may be induced to send them the Gospel. Their state may be learned from the published researches, journals, and letters of missionaries. More than 200 millions of men are Budhists, who worship imaginary beings, the spirits of deceased ancestors, and numberless idols. Above 50 millions worship the Grand Lama—a deified human being. More than 400 millions worship the deity under three forms—Brahma, Vishnu, and Siva. Their religious rites evince extreme degradation and cruelty. They are ignorant about a

future state. Many believe in the transmigration of souls, and a mere animal future existence. Their moral depravity exceeds the conception of those who have not witnessed it. Their miseries are very great, arising from despotic governments—religious customs, self-torture, suttees, &c.—the want of natural affection—cruel wars—indifference to each other's woes—sense of insecurity—unrestrained passions—deep degradation of females.—Their prospects for eternity, dying in their sins; are hopeless; for they know not the Savior.

4. MISCELLANEOUS MATTERS—containing the following particulars: Extent of heathenism—600,000,000 perish every thirty years—20,000,000, every year—54,794, every day—2,283, every hour—38, every minute—the Gospel the only remedy for heathenism.—What is doing for the heathen?—What ought to be done for the heathen?—Can 30,000 missionaries be furnished?—Can the church support 30,000 missionaries?—A Bible for every family in the world—Tracts for the heathen—Systematic giving—Auxiliary societies—How to begin the year.—A missionary map accompanies some copies of the work, and shows, by different colors, the different degrees of moral light or darkness which pervade the nations of the earth.

I have given only an imperfect sketch of the work of Mr. Newcomb. But it is hoped that those who love Christ, and desire to do his will in reference to the heathen, will procure and read it for themselves; and that, while they are gratified with its contents, their zeal in his cause will be kindled, and their prayers become more importunate for a copious effusion of his life-giving Spirit "UPON ALL FLESH."

A. J.

FOREIGN MISSIONARY CHRONICLE.

The readers of the Chronicle are aware, that *Three Volumes* of this work have been published, and the *Fourth Volume* is in progress. Considering the quantity of matter which is furnished by the use of a small type, it must be admitted that the subscription price is exceedingly low. The attention of a considerable number of subscribers in making regular annual payments is gratefully acknowledged; and the failure of others, it is believed, is to be attributed rather to the difficulty of remitting small sums than any indisposition to make payment. Such are respectfully requested to avail themselves of the opportunity which will be presented of transmitting whatever is due by the delegates who will be appointed by the different Presbyteries of our church to attend the meeting of the General Assembly in Pittsburgh, in May next.

List of Contributions in our next number.

FOREIGN MISSIONARY CHRONICLE.

VOL. IV....No. 5.

PITTSBURGH, MAY, 1836.

WHOLE No. 38.

BIOGRAPHICAL SKETCHES.

TSCHOOP, A CHRISTIAN INDIAN.

Tschoop, of the Mahikander Tribe of Indians in North America, it is believed, was truly converted to Christ before the middle of the last century, by the instrumentality of Rev. Henry Rauch; and labored with much fidelity, self-denial, and steadfastness, as an Assistant in the Mission of the United Brethren. The following memorial of his conversion, character, experience, and decease, is derived from Loskiel's History of the Mission.

When *Tschoop* was introduced to Mr. Rauch, he readily answered in the affirmative the question put to him by the latter, whether he wished for a teacher, to instruct him in the way of salvation; and said he desired to know better things than he did, but knew not how or where to find them. The Indians were all poor and wicked; but it might be profitable to have a teacher dwelling with them. Mr. Rauch repaired to the Indian Town, *Shekomeko*, where *Tschoop* and his friend *Shabash* resided, and preached the Gospel with simplicity and fervor. But his testimony was generally treated with scorn and contempt. *Tschoop*, the greatest drunkard among them, was the first whose heart was awakened through the grace of Jesus Christ. He asked the Missionary, what effects the blood of the Son of God, slain on the cross, would produce on the heart of man. Mr. R. rejoiced to hear this question asked by a Heathen. The Divine blessing attended his testimony of the love of Jesus; and both *Tschoop* and *Shabash*, ere long, became genuine converts to the Christian faith. In 1741, *Tschoop* dictated to Mr. Rauch the following letter to the Brethren in Pennsylvania, descriptive of his past experience:

"I have been a poor wild Heathen; and, for forty years, as ignorant as a dog. I was the greatest drunkard, and the most willing slave of the devil; and as I knew nothing of our Savior, I served vain idols, which I now wish to see destroyed with fire. Of this I have repented with many tears. When I heard that Jesus was also the Savior of the

Heathen, and that I ought to give Him my heart, I felt a drawing within me toward Him; but my nearest relations, my wife and children, were my enemies; and my greatest enemy was my wife's mother: she told me, that I was worse than a dog, if I no more believed in her idol; but, my eyes being opened, I understood that what she said was altogether folly, for I knew that she had received her idol from her grandmother. It is made of leather, and decorated with wampum; and she, being the oldest person in the house, made us worship it; which we have done, till our Teacher came, and told us of the Lamb of God, who shed His blood, and died for us ignorant people. I was astonished at this doctrine; and, as often as I heard it preached, my heart grew warm. I even dreamed often, that our Teacher stood before me, and preached to me. Now I feel and believe, that our Savior alone can help me by the power of His blood, and no other. I believe that He is my God and my Savior, who died on the cross for me, a sinner. I wish to be baptized, and frequently long for it most ardently. I am lame, and cannot travel in winter; but, in April or May, I will come to you. The enemy has frequently tried to make me unfaithful; but what I loved before, I consider more and more as dung. I am, your poor wild *Tschoop*."

He was baptized at *Shekomeko*, April 16, 1742, and received the name of *John*. This man, who formerly more resembled a wild bear than a human being, was now transformed into a lamb; and all, who beheld him, were amazed at so striking a proof of the efficacy of the Word of the Lord. His neighboring savages were astonished, and many came 25 or 30 miles to hear the Missionary, and converse with the Indian converts; of whom none were so remarkable as *John* for the gift of speaking on religious subjects in a plain, intelligent, and convincing manner. In a letter addressed about this time to *Zinzerdorf*, he concludes a description of the uneasiness and anxiety of his heart, occasioned by his former abominable course of life, with these words:

"But now, I am happy; for I know that our Savior has done much for me. I am now as much humbled, as I was sorrowful. As soon

as I felt that I loved Him, I wished for Brethren, who loved Him also. Therefore, I love my Br. Rauch, and you, and all my Brethren here, and all Brethren every where; even those whom I shall never see in this world. All, who love, the Lord Jesus, I love and salute. I rejoice more and more, because our Savior makes others likewise happy, and not me only. I am always glad when our Brethren make known to us His Word: it is sweet to my taste; and I attend closely, that I may be as the Bible directs—and it is easy. There are men, who say the Bible is a hard book; but I have not come so far, as to find it hard: it is all sweet and easy. I therefore wait patiently, till I come to the hard part: as yet I only know that it is easy and sweet; and can add nothing more, except that I feel the power of our Savior's blood."

At a conference held with the Indian Assistants by the venerable Bishop Spangenberg, Tschoop gave the following narrative of his conversion:

"Brethren! I have been a Heathen, and have grown old among the Heathen: therefore, I know how Heathen think. Once a preacher came, and began to explain to us that there was a God. We answered—"Dost thou think us so ignorant, as not to know that?—Go back to the place from whence thou camest." Again, another preacher came, and began to teach us, and to say—"You must not steal, nor lie, nor get drunk," &c. We answered—"Thou fool, dost thou think that we don't know that? Learn first thyself, and then teach the people to whom thou belongest to leave off these things. For who steals, or lies, or who is more drunken, than thine own people?" And thus we dismissed him. After some time, Br. Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows:—"I come to you, in the name of the Lord of Heaven and Earth. He sends to let you know, that He will make you happy, and deliver you from the misery in which you lie at present. To this end, He became a man—gave His life a ransom for man—and shed His blood for him," &c. When he had finished his discourse, he lay down upon a board, fatigued by his journey, and fell into a sound sleep. I then thought—What kind of man is this? There he lies and sleeps. I might kill him, and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words; they constantly recur'd to my mind. Even when I was asleep, I dreamed of that blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's

words to the other Indians. Thus, through the grace of God, an awakening took place among us. I say, therefore, Brethren, preach Christ our Savior, and His sufferings and death, if you would have your words to gain entrance among the Heathen."

This remarkable man was called into eternal rest, at Gnadenhutten, in 1746, by means of the small-pox. Shortly before his last illness, he visited Bishop Spangenberg, and addressed him thus:

"I have something to say to you. I have examined my heart closely: I know that what I say is true. Seeing so many of our Indians depart this life, I put the question to myself, Whether I could resign my life to the Lord, and be assured that He would receive my soul. The answer was, Yes; for I am the Lord's, and shall go and be with Him forever."

During his illness, the believing Indians went often, and stood weeping round his bed. Even then, he spoke with power and energy of the truth of the Gospel; and in all things approved himself, to his latest breath, as a Minister of God. His pains were mitigated by the consideration of the great sufferings of Jesus Christ; and his departure to Him was gentle and placid, like that of a faithful servant entering into the joy of his Lord.

The following testimony to his character, and his services as an Assistant in the Mission, is borne by the Missionaries.

"As a Heathen, he had distinguished himself by his sinful practices; and, as his vices became the more seductive on account of his natural wit and humor, so, as a Christian, he became a most powerful and persuasive witness of our Savior among his nation. His gifts were sanctified by the grace of God; and employed in such a manner, as to be the means of blessing, both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian Oratory; his discourses were full of animation; and his words penetrated like fire, into the hearts of his hearers. His soul found a rich pasture in the Gospel; and, whether at home or on a journey, he could not forbear speaking of the salvation purchased for us by the sufferings of Jesus; never hesitating a moment, whether his auditors were Christians or Heathens. In short, he appeared chosen by God, to be a witness to His people; and was four years active in this service. Nor was he less respected as a Chief among the Indians, no affairs of state being transacted without his advice and consent."

MISSIONARY INTELLIGENCE.

SELECTED AND CONDENSED FOR THE CHRONICLE.

LONDON CITY MISSION

A Society has been recently formed in London for the support of *paid lay Agents*, whose whole time is employed in visiting the poor in that city, conversing with them upon the great things that belong to their peace, instructing them in the precious contents of the Bible, distributing religious tracts, and influencing them to attend the public worship of God. This Society was formed through the agency of Mr. David Nasmith, and 15 agents are now employed.

At the first public meeting of the Society, Mr. Nasmith stated, that 32,957 souls annually pass from London to the bar of God—a great portion of whom are from the ranks of those who never frequent the house of God, and the command is, "Go ye out quickly and compel them to come in." It was said, there were not men to carry out the work; but God had given the command, and there was ability to execute it. In Dublin they had found 30 laborers, whom they deemed qualified. Two, who offered themselves, though they had finished their theological studies, were rejected as incompetent, from having *too little knowledge of the Bible*. One of these, who was afterwards received, expressed gratitude for their fidelity, and the conviction that his labor of 3 months in the instruction of the poor from the Bible was the means of preparing him for usefulness in a congregation.

The Hon. and Rev. Mr. Noel stated the reasons which induced him to support the institution; advocating the employment of *paid agents*, because the work would never be done by mere voluntary efforts; and the employment of *laymen*, because plain pious men were adequate to much of the duties to be performed, and educated clergymen could not be obtained, nor means furnished for their support; and the employment of persons of *different denominations*, because so many souls were perishing, and every one, qualified and willing to labor, should be engaged in the work; and it tended to fulfil the prayer of Christ, "That they all may be one."

A letter from Mr. Noel, to the Bishop of London, on the state of the *Metropolis*, shows that the population is, 1,517,941; of whom at least 536,850 live in the neglect of all public acknowledgment of God—500,000 are Sabbath-breakers! of whom 10,000 are devoted to play: above 20,000 are addicted to beggary: 30,000 are living by stealth and fraud: 23,000 are annually picked up drunk in the streets: above 100,000 are habitual gin-drinkers: and probably, 100,000 more have yielded themselves up to systematic and abandoned profligacy. Such a population, as Dr. Chalmers

argues, can never be reached but by *aggressive efforts*. Such an institution as the above, and the Tract Visitation adopted in N. York, and other parts of the United States, seem the best method of effecting the object. The American Tract Magazine says each of the *paid Agents* in N. York has from 50 to 100 voluntary Christian laborers co-operating with him.

JEWS' SOCIETY OF LONDON.

In the 27th report, the Committee state with satisfaction that the funds at their disposal have increased; and they are encouraged to enter more vigorously on those fields of labor among God's ancient people which are *already white unto the harvest*. They are grateful for the kind counsel and assistance of friends, but especially *thank God and take courage*.

The missionaries of the Society in London are prosecuting their work among the Jews in England, by public preaching and discussions, and by private conversation—are engaged in revising the Society's editions of the Scriptures, and of the Hebrew Translation of the Liturgy, and attending the public meetings of Auxiliaries in the country. Rev. J. C. Reichardt also superintends the Operative Jewish Converts' Institution, which has proved an important Auxiliary. The *Schools* for Jewish children continue to prosper, containing 31 boys and 32 girls; of whom 12 have been admitted during the year. Several have been apprenticed or put out to service. The Committee keep a watchful eye over those who have left the schools. Of 72 *Boys*, who have left within 13 years, all except 8, have conducted themselves in a creditable manner; and none have relapsed into Judaism. Several exhibit evidence of genuine piety. The *Girls* are superintended by a very efficient committee of Ladies, who feel a lively interest in the schools—provide for the girls suitable situations in Christian families, and direct and counsel them after they have left the schools.

Publications.—The Psalms, with Hebrew and Jewish in opposite pages, have been published at Warsaw. The important work is in progress of printing the Syriac New Testament in Hebrew characters, for the Chasidim and Cabalistic Jews, who are numerous in Poland, Constantinople, and the East. A portion of the Liturgy of the United Church is published, containing the Morning and Evening Prayers, the Athanasian Creed, Litany, Thanksgivings, &c.

Conferences in London with Jews.—These were continued during the winter of 1834-5. At first, few Jews attended, and they seemed not inclined to speak. But the number increased; and some appeared to advocate Juda-

ism, and object to Christianity. They advanced various arguments. One attacked the authenticity and genuineness of the Gospel. Another adopted the Socinian line of argumentation, denying that the doctrines of the Trinity and the Deity of Christ are taught in the New Testament. A third attempted to show that the New Testament was invented by persons not understanding Hebrew; and misled by the Septuagint Version. These objections required distinct answers; and afforded Christians an opportunity of exhibiting the great variety and power of the evidences of Christianity. The Committee, convinced that the Gospel is the power of God unto salvation, rejoice that, at these conferences, all the leading and saving truths of this Gospel have been faithfully and without compromise proclaimed to many Jews, who would not otherwise, perhaps, have ever heard them. The conferences closed in a most friendly spirit on both sides, and many Christians have been led to feel a deeper interest in the spiritual welfare of Israel.

The Missionaries and Missionary Agents of the Society, beside school-masters, school-mistresses, and others in the service, are 38; of whom 12 are converted Jews.

The Jewish Missionary Field is large. There is a pressing call for a large and liberal diffusion of the Word of God among his ancient people: there are openings for Jewish Schools: there is a great want of Tracts, and other suitable publications, in Hebrew and other languages, to meet the inquiring spirit of the Jews: and there is a demand for Missionary Laborers, to occupy important posts in the extensive field. This is peculiarly the time for active exertion among the Jews. Their history, condition, and prospects are exciting increased attention in the world. Great changes are taking place in their minds; and the eyes of Christians are opening more and more to the great purposes of Jehovah respecting this wonderful people, as revealed in the Scriptures.

THE TEN LOST TRIBES OF ISRAEL.

At present, when the attention of Christians is called to the necessity of missionary exertions for the conversion of the Jews, recent intelligence, received through a German paper of Leipsic, of the Ten Lost Tribes, will lead to interesting inquiries. For several years, merchants from Tiflis, Persia, and Armenia, have visited the fair at Leipsic; and lately two traders from Bucharia have come with shawls, there manufactured of the finest wool of the goats of Thibet and Cashmere, by Jewish families, who form a third part of the population. In Bucharia, formerly the capital of Loydiana, the Jews have been very numerous ever since the Babylonian captivity; and are

there as remarkable for their industry and manufactures, as they are in England for their monied transactions. We find in no geography any account of this body of Jews. But as the fact of their existence can no longer be doubted, the next points of inquiry are, whence have they proceeded, and how have they come to establish themselves in a region so remote from their own country? These questions, it is thought, can be answered only by supposing them to be the descendants of the Ten Lost Tribes, concerning the fate of whom theologians, historians, and antiquarians, have been alike puzzled. From Sacred History (2d Kings, chap. 17) it appears that the king of Assyria carried away the Ten Tribes, and placed them in Helah and Habor by the river Gosan, and in the city of the Medes. Bucharia was unknown to the ancients; and it is generally admitted that Gosan is the same as the Ganges, which rises in those very countries in which the Jews mentioned in the Leipsic account reside—the great plain of Central Asia, forming 4 principal sides, viz. Little Bucharia, Thibet, Mongalin, and Mantebous; containing a surface of 150,000 square miles, and 28,000,000 inhabitants. The plain is supported on all sides by mountains of granite. In the interior are rivers of little declivity. In the southern chains are countries, rich, populous, and civilized—Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents, towns, and camps, transported to suit the wants of pasturage. The Bucharians trade in all Asia, and the Thibetians advantageously cultivate the earth. Such is the country which the newly discovered Israelites are said to inhabit in great numbers.

The preceding statement is confirmed by that of a Mr. Sargon, who, in 1822 communicated to England an account of persons resident in Bombay, Cinnamora, &c., evidently of Jewish race; calling themselves Beni Israel, bearing Jewish names with Persian terminations. To obtain a knowledge of their condition, Mr. Sargon took a mission to Cinnamora; and learned that the Beni Israel were numerous in the countries between Cochin and Bombay, the north of Persia, Tartary, and Cashmere—the very countries in which they exist according to the German paper. It is probable that those who reside in the west of the Indian peninsula had originally proceeded from Bucharia. In reference to their moral and religious character, Mr. Sargon states the following things. They resemble the natives in dress and manners. They have Hebrew names. Some of them read Hebrew, and have a faint tradition of the cause of their Exodus from Egypt. Their common language is the Hindoo. They keep and worship idols, and use idolatrous ceremonies intermixed with

Hebrew. They circumcise their children. They observe the Kipper, or great expiation-day of the Hebrews; but not the Sabbath or fast days. They call themselves *Gorah Jehudi*, or White Jews; and term the Black Jews, *Collah Jehudi*. They acknowledge the Arabian Jews as their brethren, but not the European Jews. They use, on all occasions, the usual Jewish prayer, "Hear, O Israel, the Lord our God is one Lord." They have no Priest or Levite among them; but have a *kasi* (reader) who performs prayers and conducts their religious ceremonies. They expect the Messiah, and rejoice in the belief that he will soon appear—that they will see their God at Jerusalem—worship him only, and be despised no more. The Jews of Judah and Benjamin exceed five millions. Add these to the many other millions in different eastern countries, and what immense power would be brought into action, were the spirit of nationality once roused to unite them in claiming the land which was given them as "a heritage for ever," and to which, in every other clime, their fondest hopes and dearest aspirations never cease to turn!

ACCESS TO THIBET AND CHINA THROUGH BURMAH.

From the Missionary Register we learn that the way is opening, through Burmah, for the distribution of the Scriptures and religious tracts, and the establishment of Christian missions in Thibet and China. Mr. Kincaid, in his Journal at Ava, Feb. 3, 1835, says: I visited *Meday*—a considerable village, and Chinese mart, six miles above Ummerapoor. Large caravans come in from the province of *Yunnan* during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. The most prominent trait in the expression of their countenance is dullness, combined with self-satisfaction. They have nothing of that lofty, consequential air that marks the Burman character, yet appear equally proud and self-satisfied.

I found many Chinese able to speak Burman, though not fluently. Their spoken language seems entirely different from that spoken at Canton and the eastern provinces, though their written language is the same throughout the empire. I ascertained that they carry on a considerable trade with *Lassa*, the capital of the *Thibetians*. The distance to some of the nearest towns in China is probably not more than 200 miles, as a caravan makes the journey in 20 days. *Bomau*, the most northern city of Burmah, is said to be but 2 or 3 day's journey from Yunnan.

It will be a day of triumph to the church of God when her sons shall be permitted to make

their way up the Irawaddy into Thibet and China, and in both proclaim the redemption of Christ. Prayerful dependence on the promises of God will no doubt be succeeded by permission to occupy these hitherto inaccessible countries. As the way is now open in Burmah for preaching and printing the word of life, it is quite certain, if we will only occupy Ava faithfully a few years, we should be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds and securing the confidence of government men; and, at the same time, let the Gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava, or Ummerapoor, learning the Chinese language, and two of our best Burman assistants be directed to travel incessantly between Ava and Bomau preaching the gospel and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions, that have never been trodden by the messengers of peace, might soon lift up their hands to God.

The American Baptist Board propose establishing a mission at *Sudiya* among the *Shans*, a very numerous people, extending over the country which connects Burmah, Siam, and China, whose dialects differ little from the Burmese and Siamese. In view of this contemplated mission, and the prospect through it of access to China, Mr. Judson greatly rejoices, saying, "My heart leaps for joy, and swells with gratitude and praise to God, when I think of brother Jones at Bankok, in the southern extremity of the continent; and brother Brown at Sudiya in Assam, on the frontiers of China—immensely distant points—and of all the interesting stations—Ava, Rangoon, Kyook-Phyoo, Maulmein, and Tavoy; and the churches and schools which are springing up in every station throughout the Karen wilderness. Happy lot, to live in these days! O happy lot to be allowed to bear a part in the glorious work of bringing an apostate world to the feet of Jesus! glory, glory be to God!"

MISSIONS IN ASIA MINOR.

In the Cincinnati Journal we find a letter from Rev. Benj. Schneider, dated at Broosa, Asia Minor, Nov. 13, 1835, of which we have prepared the following abstract, for the perusal of our readers.

Broosa is situated in the ancient Bithynia, at the base of the Asiatic Olympus, 18 miles from the sea of Marmora, and above 100 from Constantinople, by land. It is said to have been founded by Hannibal, the famous Carthaginian general. Previously to the taking of Constan-

tinople in 1453, it was, for 130 years, the capital of the Ottoman empire. Here rest the sleeping ashes of kings and great men of former days. Orchan, son of Osman, reposes amid 23 graves of his wives and children, and his father occupies a large, costly mausoleum. Bajazet lies entombed in a stately sepulchre beside a beautiful mosque, both erected by himself. The city abounds with the tombs of Turkish saints, at which bigoted Mohammedans, as they pass, address prayers either to the saints, or to God through them as intercessors. The inhabitants say, there are as many mosques in Broosa as there are days in the year. This estimate may be too high; yet the false prophet has many followers and his religion a firm hold in this place.

The city is about three miles in length, and seven miles in circumference. Its buildings are beautifully diversified with gardens. It is abundantly supplied with water, gushing from the mountains. Almost every house has a fountain or two. Beneath the city is a charming plain, partly covered with extensive vineyards, mulberry fields and fruitful gardens, with a soil peculiarly rich and productive. Viewed from an eminence, the city with its numerous mosques, hundreds of towering minarets, its khans, verdant gardens, delightful plain, clothed with grapes and fruits, presents a scene of loveliness scarcely exceeded in the Turkish empire. It is celebrated for its salubrious mineral baths, resorted to by numerous invalids. The population is variously estimated from 60 to 120 thousand; chiefly Mohammedans, but some Greeks, Jews, and Roman Catholics. The Greeks have 3 churches; the Armenians, only one. The Greeks have a peculiar passion for building churches. They have a Hellenic school in which the principal study is ancient Greek, and another on the Lancasterian plan. The Armenians have two or three schools; but the children are taught little, except the prayers and forms of their church. The Mohammedans also have schools; but in them the Koran and treatises on the Mussulman faith are chiefly studied. Such education tends to contract rather than liberalize the mind, and is the means of riveting the chains of superstition.

The Greeks and Armenians are nominally Christians, and profess to take the Bible for their guide; though, like the Scribes and Pharisees, they make the command of God of no effect by their traditions. Their religion is a round of ceremonies which touch not the heart. They are punctilious in observing external rites; but of spiritual, heart religion they have no right perception. In their estimation, to be a good Christian is to observe their numerous fasts from 140 to 150 in a year, which are merely abstinence from animal food; to adore saints and the Virgin Mary; to make sign of the cross, &c. And regenera-

tion, a cardinal point in the religion of the Bible, they think is the mere external application of water in baptism, by the efficacy of which original sin is washed away. On account of their misunderstanding of the Gospel, gross ignorance, and inveterate prejudices, their moral condition is extremely deplorable. The character of their priesthood, and their whole ecclesiastical system, throw still a deeper gloom over the picture. Here lies the greatest evil. I admit that there are commendable things among these people; but of *vital godliness and the only way of salvation* they seem to be wholly ignorant. We feel the need of the prayers of Christians, that God would, by the influence of his Spirit, show them a more excellent way. On this point I cannot express the strength of my convictions. Could I send my voice to the ears of Christians in America, dazzled and almost overpowered as they are by heavenly light, I would fill them with notes of entreaty not to forget those "sitting in the region and shadow of death."

We have been here a little more than a year. Our time has been mainly occupied in the study of the languages, of which Turkish is the most generally spoken. We were much opposed by the Greek Bishop; but the Lord stood by us. We gradually gained the confidence of the people, and began to distribute books, tracts, Bibles and Testaments. Of the latter we have circulated nearly 1000. We have two Lancasterian schools under our care, and hope to have two more. We have a small class of promising young Greeks, studying the English language; two of whom, we much hope, the Lord will make instruments of great good to their nation. They are much enlightened, and need only the renewing of the Divine Spirit to make them devout and humble Christians.

The prospects of the missions at Constantinople are quite flattering. The missionaries are much encouraged. The Lord gives them tokens of his presence. The interest is confined chiefly to the Armenians. Several months ago, near the city of Tiflis, about 50 Armenians were living joyful in the faith of Jesus Christ, determined to endure all reproach for his sake. I state these facts to encourage Christians to pray for the missions in this region. It is "not by might, nor by power, but by my Spirit, saith the Lord."

WESLEYAN MISSION TO HAYTI.

We learn from Wesleyan journals, that Hayti is becoming a promising missionary field. There is no obstacle from the government. The people are represented as being docile and tractable. Almost the only religion taught on the island consists in a few mummeries of Popery, to which the Haytians appear not much attached. The scale of mor-

als is low. Polygamy, concubinage, and all licentiousness, prevail. Yet there has been some advance in quietness and orderly conduct. There are, at present, in Hayti three missionaries of the Wesleyan Missionary Society—Rev. Messrs. Tindall and Manzie, stationed at Cape Haytien and Port au Plait; and Rev. St. Denis Bauduy, a native preacher, educated in England, and stationed at Port au Prince, where resides also Rev. Mr. Monroe, of the Baptist order.

Mr. Tindall, June 24, 1835, says:—In my last letter, I told you that good was doing; and since, increasing success has attended us. Several have been hopefully converted to God. Their reason for the hope in them is of clear and Scriptural character, and their conduct is such as becomes the Gospel. Several more are earnestly inquiring what they must do to be saved. On the 11th inst. I laid the foundation of the first mission chapel in the island and the republic of Hayti. I am exceedingly anxious to see it completed without charge to the general fund. The subscriptions are now upwards of \$900, Haytien currency; of which \$130 have been contributed by the little flock at Port au Prince; while they are doing liberal things to obtain a chapel for themselves.—Here is a wide field for missionary exertion. Amidst all that is discouraging in appearance, I despair not of success. Except myself, there is no European Protestant preacher on the island, and only one colored one, besides brother Bauduy. What are these among a million of souls? Disease and death prevail in this city. The knell of departed souls falls upon my ear—souls for whom there was none to care, though in awful danger of perishing. Fathers, brethren, *send us help! Send it soon! Send it now!*

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE, IN WESTERN AFRICA.—The reports of the Missionaries and Catechists give evidence that the blessing of God continues to rest on the labors of his servants. A few particulars will be presented for the perusal of our readers.

Mr. E. Collins, the Catechist at Kissey, speaking of the *Sabbath school*, says: I cannot refrain from expressing the gratification I have always felt when I had an opportunity of entering it. This school is established exclusively for adults and liberated African apprentices, and is attended by 414 scholars. It is truly an interesting sight, to witness so large a number of adult Africans assembled, Sunday after Sunday, for the purpose of learning to read the Scriptures; and attending with a regularity, diligence, and self-denial, that would put to the blush many students in civilized countries. Ordinary impediments are not regarded; and young married women, who have

infants with their little ones at their backs, are seen in the group, standing in their classes. What encouragement to a teacher to persevere in his labors!

The *Day School* contains 366 colony-born children—191 boys, and 175 girls, the offspring of liberated Africans; and all, except six, under 15 years of age. Of these, 91 read the Scriptures, 97 read elementary books and cards, and 170 are in the Alphabet class, which contains many very young children. Owing to sickness, the children have not attended well of late. But it is encouraging to find that the people show a desire for the instruction of their little ones; and that the children second the wish of their parents. Many of them are at the door long before the time; and when the bell is rung, they watch its motions and seem delighted. Of the children 200 are formed into an *Infant School*, and taught for an hour and a half daily, according to that system. For the same length of time, 12 of the elder learn spinning. At 12 o'clock, 50 of the girls are instructed in needle work, by the wives of two of the Native assistant-schoolmasters, who also teach the spinning class.

Sunday is no idle day at Kissey. It is fully, and, I trust, profitably employed by those who frequent church. At day-light, the people assemble for morning prayer; at 9 o'clock, the S. School commences; and at half past 10, the bell rings for church. At 2, the people meet again for school, which continues till half past 3. At 5, the evening service commences. In the intervals of worship, the people meet at each other's houses, to converse on the word spoken, when the more intelligent give the sense. Our church is elevated, and presents a commanding view of the village and river. It is cheering from it to witness, on a fine Sunday morning, the people ascending the hill in little companies, bending their way to the house of prayer. It brings to mind the language of David in reference to Jerusalem: *Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.*

Mr. Weeks states a few facts, which show that the natives in Sierra Leone highly value their privileges. He says: We have a Sunday school in each village, under the superintendence of our Society. There are 150 adults and apprentices, on an average, to each. It is gratifying to see many parents patiently submitting to be taught by their own children, who are monitors in the day school; and as soon as any of them are able to read the Parables and Miracles, they are sure to purchase a copy of the Scriptures. Their regular attendance on the means of grace and great reverence for the Sabbath, where the missionaries are laboring, are great cause for thankfulness. It is a rare thing to see an individual following

any worldly business on the Lord's day. The people at Gloucester have built themselves a new frame church. Those at Charlotte attempted to build, but were not able to finish; and seeking aid from the Governor, he said he would like to know what assistance they would give, and promised to aid them. They soon collected £30; each also offered to give a week's labor—an evidence of their desire to see the house of God finished. When the missionaries were obliged to relinquish Hastings, from want of laborers, the inhabitants entreated Mr. Weeks not to leave them. Many wept bitterly; while one most feelingly observed: "Oh, sir! you are leaving us in darkness. We fear we shall soon turn back to our heathenish customs. This trouble is too great." The people entreated, in the most earnest manner, that some one of the religious teachers might be placed among them.

LONDON MISSIONARY SOCIETY.

MAURITIUS, OR THE ISLE OF FRANCE, now belonging to Great Britain, lies in the Indian Ocean, 560 miles east of Madagascar. It is about 350 miles in circumference. Its capital is Port Louis. Its air is salubrious, but the land is not very fertile. Indigo is much cultivated, and produces four or five crops in the year. The free population is estimated at 23,121—the apprentices, at 70,871. There are three Protestant places of worship, and four Roman Catholic; the former attended by 750 persons—the latter, by 1900. There are 4 schools, and 298 scholars. There are two civil and one military chaplain, and one Protestant missionary—Rev. John Le Brun, who makes a *solemn appeal in behalf of the colored and Negro population.*

In addressing a lady, who had left the island in March preceding, Mr. Brun, under deep concern for the spiritual welfare of the colony, invokes her aid in the following manner:

"When enjoying the consolation of true friendship, do not, I pray you, forget those whom you leave behind. Be not like the Officer of the king of Egypt, who, when he was exalted, forgot poor Joseph in his prison and fetters. Remember that you leave, even in this barren place, some who are the servants of your exalted King and Savior. I

hope you will meet with friends, whose hearts and hands will be toward the benighted population of this too-long-neglected Isle; and that soon there will be formed a Committee of Ladies, to supply us with lessons for Infant Schools, and little fancy-works, to be given as rewards; and also Reward Books in French, to be given to the children, to encourage them to apply themselves to their instruction.

It appears to me, that all the good which they do at home is for the West Indies: the poor Mauritius is altogether forgotten. Pray ask them if they have no pity for SEVENTY THOUSAND poor emancipated Negroes. All the good things are for the West: nothing for the East!

The second Civil Chaplain thus addressed the same lady:

"I feel a sad want of a few religious and entertaining books, to form a small Lending Library for Young People, and for the soldiers who are continually applying to me for a loan of some books. I had not an idea of the destitute state of the island in this respect, or I should have come better provided. Such books as I have of my own, I lend; and they are frequently and extensively read. You might, perhaps, get me a few select volumes: they would, I promise, be well taken care of, and well read. The Tract Society gave me a grant of Tracts when I was coming out, which have been very useful, both in the Civil Hospital and in the Prisons, as well as generally. You may use this letter, as a request from a minister situated in one of the darkest parts of the earth.

The lady, to whom these communications were addressed, writes:

"An Orphan Asylum, for the destitute female children of the colored and negro population, would be a very effectual method of introducing that morality, which at present is almost unknown. They live in the most dissolute manner. In nineteen years, Mr. Le Brun, married four couple: at the Episcopal Church, I know of only one marriage in seven years: and, among the Roman Catholics, I should think the ratio the same—I mean among the Negroes—and I should think the colored population very little better. I do not mean the Indian Christians (converted Aborigines), who certainly set the best example in the island."

A subscription has been opened in furtherance of the objects of this appeal.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

The following letters from our missionaries to India express many grateful and affectionate remembrances, and will be read with interest by their brethren in the United States. At the latest date of Mr. Lowrie's letter, it will be seen, that he had not determined to return to his native land, and there is still some ground to hope that, through the mercy of God, he may be able to continue and aid in establishing a permanent mission in Northern India. The notes, which he is preparing, will probably furnish much intelligence respecting the Hills. On October 4, 1835, Messrs. Wilson and Newton had completed their river voyage to Cawnpore, and would proceed by land to Lodiana. Mr. M'Ewen's letter will be satisfactory, as containing a particular statement of the voyage, as far as Pernambuco, of our missionaries who sailed in November last for India.

Extract of a Letter from Rev. John C. Lowrie to the Corresponding Secretary, dated Dehra, four marches eastward from Simla, October 9, 1835.

MY DEAR BROTHER SWIFT:

I feel truly grateful to the good providence of our Lord for a number of letters recently received from the United States. Among them was a general letter from yourself to the members of this mission, dated April 22, 1835. I have forwarded it to brothers Wilson and Newton. I am sure I speak the language of all our little company when I express my best thanks for its various and important suggestions and advices, as well as for the brotherly spirit which it breathes. And letters are reviving and strengthening to our best Christian desires and purposes. I took the liberty of reading some extracts from it to some Christian friends, who were assembled at my house on the evening of the first Monday of last month; to whom they were very interesting and, I trust, profitable. The directions and counsels of that letter will doubtless receive the best consideration of all the members of our mission. At present, however, I do not propose to advert to them particularly. I wish rather to acknowledge your letter to myself, dated last November, but received only during the present week. The delay, which often attends the arrival of letters from our friends in these distant regions, renders them scarcely less interesting; certainly not less affecting to our feelings, nor less valued. I do feel, my dear brother, most deeply sensible of your affectionate Christian interest in my welfare. It is saying but little to mention that I entirely reciprocate all the friendly feelings your letter expresses; but I think you will be gratified to know, (considering the relation I am permitted to sustain towards our Savior's cause,) that such letters do exert a most important influence in supporting my faith, and in aiding me to look forward and to go forward, not only without thought of turning back, but with animation. The recollection of the past, of my former intimate acquaintance with your-

self and your dear family, for instance, often comes with almost overpowering tenderness. I find relief in weeping by myself. Yet such seasons, and they are not infrequent, are always improving in their influence. Connected, as I am most thankful they are, with the assurance furnished by your letters, that I still retain a place in your affections and prayers, they serve to urge me on in the path of duty, that I may still enjoy your regard, and be able to give satisfaction. It is indeed pleasing to think, that one so unworthy as I feel myself to be, should be allowed to be a fellow laborer with so many whom I esteem as "the excellent of the earth;" and still more to look forward in hope to the hour of meeting in a better world, no more to separate for ever. If, dear Brother Swift, there are hours of deep darkness and sorrow in our lives, still, much is very encouraging. Duties are often full of perplexity and difficulty, trials are hard to bear, and too often cause us to become faint and discouraged; sin in our hearts, and as seen in the conduct of all around us, proves a great and ever present hindrance to our exertions, and not less a cause of sorrowful thoughts and feelings. Notwithstanding all, we have much to comfort us, and much to strengthen us in our Christian journey. Next to the daily support and consolation of divine truth and influence directly ministered, I find my own heart encouraged most by intercourse with the people of God, personally or by letter, and by looking forward to the time when I hope to hear the Savior saying, "Well done, good and faithful servant, enter into the joy of thy Lord." I think it is probable, that if a person would actually see the Lord's work prospering in his hands, he would have a deeper and purer source of joy from which to derive present enjoyment. But in this "weary land" we do not thus see the success of efforts made to extend the Gospel. We can only sow in hope, believing that "in due time," we, or some other laborers, in future "shall reap, if we faint not." In an important sense, all faithful laborers in the Lord's vineyard

may hope themselves to reap in due season, but not always in the actual seeing of the work of conversion.

I am preparing some notes to send with this letter, which will, I hope, contain more satisfactory, as well as more full, notices of various things than I could send you in a letter. I only mention, here, therefore, that I am now on a short excursion with a medical friend and his lady, in search of health and information. We are about 50 miles from Simla, and expect to return next week.

The more I see of these Hills and their inhabitants, the more desirable it seems that we should commence missionary labors among them. So far as an opinion can be formed *a priori* on such a subject, I am inclined to think that there would be greater immediate success in preaching the Gospel in these regions than in any other part of India concerning which I have information. The people seem to be unusually simple in their habits, mode of life, and way of thinking. They are evidently a more upright race than the people of the Plains. They are in better worldly circumstances; generally having, however, few very rich, and nearly none absolutely poor. Almost universally they are employed in cultivating the soil. Few are merchants or artisans. They are all Hindus; but seem to know but little or care but little about *caste*. I should think they have generally good minds; but very few indeed are able to read; perhaps not one out of many hundreds. They read the Nagari Hinde, so far as I have observed; but their pronunciation is a good deal different from that of other Hindus, and I fear would be difficult to acquire. The climate is in all respects better than that of the Plains, excepting one. The sun is oppressively hot, as it is there. It is even more oppressive down in the valleys between the mountains. There is, perhaps, at any rate there might be, a much greater variety of agricultural and garden productions of our Middle States in these regions than in the Plains of India. Wheat, barley, Indian corn, buckwheat, and potatoes, are cultivated now with great advantage. Apricots and black currants are abundant. The apples are very inferior, indeed almost worthless; yet, I think, might become an important part of their fruit, if grafting were employed, and some care taken to obtain good scions, or seed, for planting. Peaches do not come to perfection on account of the rains. I wish to give some further attention to this subject: I mean the general subject of promoting the temporal welfare of the people, if missionaries were to take up their residence among them. At present, I think it is likely that much more could be effected in this respect among these Hill people, than in the Plains. There, the inhabitants are too dense, too much attached to customs of immemorial existence, and dwell

in a climate too widely differing from that of the United States to admit of our attempting much in this way for their benefit. There is one respect, at any rate, in which these Hill gentlemen and ladies might make a most agreeable and salutary change in their customs, that is, by employing water more frequently for purposes of ablution, both for themselves and their clothing. I really think the common remark is about correct, that when they put on one garment, they allow it to stay on until it wears off. And it seems also that the hair of the girls is plaited on their betrothment; and it remains plaited, not merely until their marriage, but until death does them separate. The consequences may be easily imagined.

Though difficulties may arise in the prosecution of our work, it is our duty to go forward in the name of the Lord, "making mention of his righteousness, and of his only." This mission has been, I trust, begun, and thus far carried on by the special guidance and grace of God. If he has a work for us to accomplish, he will continue to guide, defend, and bless its operations; if not, why should we wish to go on in the work? I will try to learn the hard lesson still more perfectly, to "cease from man; for wherein is he to be accounted of?"

October 18.—I am now writing at Simla, having returned a day or two ago from the short tour already referred to; which proved a good deal interesting, and I think beneficial to my health also. I may perhaps make another short excursion in a different direction, and will defer sending the *notes* until after I come back. I have not time now to transcribe them, and they would be unintelligible in their present form. One little incident is worth mentioning here. At Dehra we had an interview with the chief of that part of the Hills, there called "the Rana." The poor man is evidently the victim of intemperate habits. However, as he said he could read, I gave him a Hinde Gospel and two or three Tracts; which I imagine were forthwith transferred to his priest—a shrewd sort of a man, whom he keeps in his employment, to attend on a temple near the house of the Rana. I was glad to give these books, as they were received with respect, and there was every probability of their being carefully read. We then proceeded on our journey, and heard no more about the Tracts until we had nearly returned to this place; where we overtook a party of *Jubal* people (the name of that small state is Jubal) on their way also to Simla, being not less than 35 or 40 miles from Dehra. You can judge of our surprise and pleasure at seeing them seated by the road-side, and one of their number reading to the rest, who were attentively listening, out of those same Tracts. We should not make too much of such inci-

dents, nor should we make too little of them. It was gratifying, among other things, to have such proof that any of this people can read in a language into which the Sacred Scriptures and various Tracts are translated. Indeed, I am inclined to think, that of the very few who can read at all, the greater part can read the Hinde in the Nagari character.

I heard, a few days ago, from our beloved brethren Wilson and Newton. Their letter was dated at Cawnpore, October 5. They were then in good health and spirits. It will still be a month or six weeks before I can hope to see them, though I propose to go some distance to meet them. I think it will be a very joyful meeting. How glad we should all be, if yourself and a few other dear friends could meet with us! I expect to make up my mind finally about returning to the United States after we reach Lodiana. The medical men up here still advise that measure; but I wish to consult Dr. McGregor again on the subject, and will feel very grateful for the counsel of our dear brethren. It seems quite desirable that I should remain at least another year, even if I could not stay longer. The Lord enable us, dear Brother Swift, always to keep in mind how soon all our earthly pursuits must also come to a close. May we indeed be faithful unto death, and then we shall receive a crown of life!

Extract of a Letter from Rev. James Wilson to the Cor. Secretary, dated,

Ganges, Midway between Allahabad and Cawnpore, Sept. 23, 1835.

MY EVER DEAR FRIEND:

I have but little to relate which has transpired with us since brother Newton wrote you. But it seems long since I wrote last, and much longer since I heard your voice ascend in prayer for us at that melting hour of separation at Boston. I thought we should have heard from you before this time. Few letters have reached us since we left America. But we live in constant expectation of more. We are winding our tedious way up the river; but the current is strong, the shores rugged, and there has been little wind for some time; we, therefore, advance very slowly. Brother Lowrie informs us, that you expect to send out some brethren, to join us. This is gratifying beyond expression. And, lest I should forget, I will drop a few suggestions respecting their coming, hoping that this may possibly reach before they set out.

I suppose brother Lowrie has informed you, that it is much better for them to embark in the spring, and arrive at Calcutta in the autumn, and make their journey up the river in the cold season. They would then not have to spend a long time in Calcutta, which is expensive, and in other respects is not desir-

able. If they have not sailed when this reaches you, I think it would be highly expedient for you to send with them a supply of such books as Abbott's Young Christian, Corner stone, Hinton's Active Christian, Sprague's Hints on Christian Intercourse, and others of a kindred character, for the purpose of leaving them on their way, as presents to Christian friends. At many places on the river, we are stopping with Christians, who receive us with open arms, and load us with kindness, for which we can make no return. In many cases, it would have been exceedingly pleasant to have had some such little book to leave as a token of affectionate remembrance; when we have felt the exuberance of their kindness. Besides, these families live very much out of the reach of such books, and, in several cases are destitute of the means of grace, except what is drawn from books, and might be greatly helped in making their Christian character shine before the Heathen by the perusal of such books. A good supply of the ablest *Temperance* papers will also be very desirable. They will meet with some warm friends and many decided opponents to the Temperance cause. There is very great need for the influence of the Society to be felt in Christian circles in India.—Our *Ladies* also suggest, that, if there be ladies in the party—as we sincerely hope there will be a full proportion—they be well supplied with needles, thimbles, pins, sewing cotton, silk, thread, and all that belongs to a lady's work-box.

Cawnpore, Oct. 4.—My dear, dear brother Swift: Your communication of April 22 reached us this evening; and, on reading the warm affectionate and brotherly sentiments it breathed, I cannot express the boundings of my heart. It recalls much that is past—much that is tender in the past—more tender because it is *past*. It tells of remembrances in the churches—of *prayers* ascending for us. This is one dear hope to which the heart clings when all around is threatening—and all within is dark. The common ties of *brotherhood* in Christ draw the hearts of fellow members of this dear community at home to prayer for those that tread the distant solitary wastes—the common sympathies of our nature call forth the affections of friends for those they love. But ah! none know—none can know how much such prayer is needed, how much it is valued, till they have traveled far away from Christianity, and felt the withering atmosphere that breathes upon their piety while among a people of “strange speech,” and *stranger* habits; and learning the new scenes of trial that circle around their path in the missionary life.

We received your epistle just before “the hour of prayer.” We read it, and then read a whole epistle written by Paul to a little company of brethren whom he loved, at Thessalo-

nica; then brought them both before the throne of grace. His we loved as the Word of Inspiration, intended for our *edification*, and *exhortation*, and *comfort*. Yours we felt to be the sentiments of a tender brother, also written for our *edification*, *exhortation*, and *comfort*. We tried to draw from it fresh arguments at the mercy-seat, and to draw from the *Fountain* fresh strength to travel on our unbeaten path.

The nearer we draw to the theatre of action, and the more we see the interest of the churches awakened, and their expectation raised, with regard to our mission, we feel more intensely the difficult and responsible circumstances under which it is *ours* to act. We know that high expectations are formed of the results—even the speedy results of our mission, as to the state of the Panjab, as to freedom from prejudices, liberality of sentiment, readiness to accept the Gospel, &c. We know that many a lake, which is smooth and clear on the surface when unagitated, when put into commotion throws up a rank and foul sediment. Just so of the Sikh country. Nothing has yet been done to stir the sediment. In that region, the "strong man armed keepeth his goods" in safety. But let the elements be put in motion that will shake his repose; and he will perhaps show that he is yet far from being ready to surrender. Yet it is our pleasing and solid ground of confidence, that He that is with us is *stronger* than he, and has promised that he will spoil him of his goods. Let the church then *pray much*, rather than *expect much*, as to present results; and then she will be secured against that critical and painful period of *reaction* until her largest hopes be more than realized. We are indeed grateful for the affectionate monitory suggestions contained in your letter; and hope that the Executive Committee, and you as its organ, will never forget thus to contribute your mite to stir up in us "the things that remain and are ready to die." Thus doing, we *know* that you look after us with the interest which parents feel for children in a foreign land. As to your other suggestions respecting the communication of facts, &c., we feel their force, and keep the subject ever in view; though we have not thus far accomplished much in that way. It is not my expectation to transmit any regular Journal of our voyage up the Ganges, as I knew that brother Lowrie had transmitted his Journal; and I felt assured that his searching eye would light upon nearly every thing of interest which I was likely to find in the same track. I, therefore, kept merely an occasional Journal, chiefly for my own after use; and when an incident of novelty or importance occurred, I gave it a place in my letters to various friends in America.

Since our last, we have had no development of information as to the probable expense

of our land journey; and have very little to say relative to our current river passage, other than it has been tedious; but we have been favored with uninterrupted health, and been permitted to pursue our study of the language with little inconvenience, other than the tedium of constant confinement to our crowded pin-nace.

We can now read the Hindustane of Henry Martyn's New Testament with tolerable ease; but when we come to *speak* and converse with the natives, we get forward very clumsily, and apprehend it will require a great deal of practice before we shall be able to speak to the natives with any even tolerable fluency or confidence. We find also a constant change even in the same language, as we pass from one part of the country to another. It is amusing, and also troublesome, to notice the mingling and separations of a hundred dialects as spoken by the natives—the Hindustane and Hind-e, for example—to discover, when a stranger addresses us, whether he speaks one language or the other, we cannot understand him. It is pleasing to notice, that the translation of H. Martyn still retains its standing as a classical work; though it is regarded, as to style, as being above the great mass of Indian readers. It is also exceedingly gratifying to see the ardor of attachment, and even *veneration*, of any who happened to be personally familiar with him. How true it is, that "the memory of the just is blessed!"

If those dear brethren who are to join us have not yet left, please to have them, if possible, much better supplied with many copies of the last reports of the principal benevolent societies than we were. Also, if you could send a few of the recent and most popular American works; particularly, to Rev. W. H. Pearce, Rev. W. S. Mackay, missionary of the Scottish Church, and Rev. James Charles, Chaplain, of the Scottish Church, Calcutta, as a small mark of regard for their uniform and particular kindness, to your missionaries on their first arrival in a strange land, you will greatly gratify some of our strong feelings, which we know not how otherwise to satisfy. Mr. Charles, who stands high as a man of piety, talents, eloquence, and highly cultivated mind, repeatedly and earnestly solicited me, on the arrival of any other missionaries, to introduce at least one of them to him, that he may make his house his home until he leaves the city, or makes some other comfortable arrangement. This I shall take great pleasure in doing, assured that the missionary will be highly favored who enjoys the hospitality and society of such a man. Mr. Mackay received Mrs. W. and myself with much kindness, on our arrival—made his house our pleasant home for some time, and was, during all our stay in Calcutta, a brother indeed. Mr. Pearce did no less for the rest of our company.

Let the brethren, who follow us, have their *medicine chest* well filled, and well put up in America. As the medicines most in use there are principally in demand here; and they are, beyond comparison dearer in Calcutta than in America. The following is a list of the principal medicines which we have had occasion to use in the simple diseases among servants, boatmen, &c. viz. Calomel, Jalap, rhubarb, sulphur, calumbo, prepared chalk, chamomile flowers, æther vitriolic, flaxseed, gum arabic, ipecacuanha, tartar emetic, laudanum, opium, magnesia, Spanish flies, senna, camphor, cremor tartar, castor oil, spirits of turpentine, quinine, basilicon ointment, mercurial ointment. The following are also considered as very important, viz. Dover's powders, ammonia, nitric acid, essence of peppermint, borax, &c. We would be glad, if they can bring such a supply as to be able to spare some for us. Let our brethren be supplied in America with whatever *hardware* they shall wish to use. They will find it very economical, as well as convenient, to bring some small articles of kitchen furniture, such as small Dutch ovens, &c.

In expression of warm and grateful regard to yourself, the Committee, to Mrs. S., and all with whom it is our privilege to be acquainted, each of our company wishes to be associated.

Extract of a Letter from Rev. James M' Ewen, to the Cor. Secretary, dated, December, 1835.

Atlantic Ocean, N. Lat. 3° 42', W. Long. 30° 14', Dec. 16.

MY DEAR BROTHER SWIFT:

With the good hand of our God upon us, we have been brought thus far, not only in safety, but in much comfort. As our Captain intends, if possible, to give us an opportunity to send letters on shore as we pass Pernambuco, (which we expect, Providence favoring us, to reach in a few days,) I gladly employ a portion of my time in preparing one for you.

In giving you and the members of the Society, with our friends in general, a short account of the Lord's dealings with us since we left you, we may adopt the language of the Psalmist, "Surely goodness and mercy have followed us" all the way.

Having passed the Capes of Delaware, the pilot took his leave of us about midday on Saturday, Nov. 21; and the winds, or rather the God who "holds the winds in his fist," favoring us, we were out of sight of land in a few hours. From that time on to the present we have been brought on our way prosperously; so that, in the space of one month we have made the distance of 4000 miles from Philadelphia; and, if the same favor is continued to us, we have the prospect of making a speedy passage to our destined port. O that our hearts may be inclined to praise the Lord for his past

goodness, and cheerfully commit the future into his hands!

For a few days, we all suffered more or less from sea-sickness, with the exception of brothers Winslow and Campbell. However, we have all got over it very well, except sister Jamieson, who has suffered more than any of us, and sister Campbell, who occasionally suffers a good deal. We indulge the hope, that they also will soon be restored to health and the enjoyment of those comforts which are so liberally conferred upon us.

Our accommodations on board the ship are excellent; and the provision that is daily made for the supply of our *bodily wants*, I am afraid, is too liberal for our spiritual welfare. We have not yet been called to exercise any self-denial in that respect. In speaking of the Captain and the ship's crew, it is difficult to find language sufficiently strong to express our feelings of obligation regarding our intercourse with them, and their conduct to us in every respect. The Captain has been not only uniformly kind; but he seems to lay himself out in devising means to promote our comfort; and the officers and sailors, from the highest to the lowest, appear to vie with each other in paying us all the respect and attention in their power. This much we deem it due to them to state. And it is our desire and prayer, that, as they have administered so much to our temporal comfort, we may be instrumental in doing them some spiritual good.

The seamen have all been furnished with Bibles and Tracts, at their own request; and many of them seem to read them with diligence. Most of them appear willing that we should converse with them on the subject of religion; and during divine service on the Sabbath, they exhibit a degree of attention which is truly encouraging. May the Lord bless our feeble, unworthy efforts for their spiritual benefit, and bring some, or all of them, to the knowledge of the truth as it is in Christ! On Sabbath morning, we have sermon on deck, at which time *all* on board attend. At three in the afternoon, we have two Bible classes. One is composed of all the sailors who are not on duty, and is conducted by two of the brethren. The other is composed of all the members of the mission family. We have taken up the Acts of the Apostles as the subject of consideration. On Sabbath evening, we have a conference meeting. We have also prayer meetings on Wednesday and Saturday evenings. These, together with the monthly concerts, and our regular family worship morning and evening, constitute our feeble religious exercises. The Captain attends regularly at all our evening meetings.

Our intercourse with the members of the other mission have been of the most happy kind. I hope we may be mutually benefited by, as we are mutually pleased with, each other.

They spend the greater part of the forenoon in studying the Tamul language with Mr. Winslow. The brethren of our mission employ sometime in reading and studying together a portion of the Greek Testament. The rest of the forenoon we generally devote to the study of Hebrew, and the afternoon, to miscellaneous reading and writing. The ladies have also some arrangements among themselves for their mutual improvement. Such is a brief outline of the plan which we have formed for the employment of our time while on our passage. It is subject indeed to many interruptions; and we all feel more or less of the languor and listlessness which are common on board to those unaccustomed to a seafaring life. We hope, however, to be able to effect something in preparing ourselves for future usefulness, if God, in his adorable providence, shall carry us in safety to our expected field of labor.

If any of our friends at home are desirous to know what our views of a missionary life are now, when we have made some of the sacrifices which it involves, I can assure them, in the name of all my brethren and sisters, that not for one moment have we regretted the steps which we have taken. And I am sure that I speak the sentiments of all when I say, that, with my present views of duty, and of the infinite importance of the work in which we are engaged, and of the unspeakable privilege of being permitted to engage in it, nothing in this world could induce me to turn back.

When once those painful feelings which are uniformly, if not necessarily, connected with the taking leave of dear friends and the comforts of a happy home, have in some degree subsided—when many of those little cares and anxieties, as well as enjoyments, which divided our affections, are removed, we are able to keep our minds more steadily fixed upon the one great object before us: and, when thus contemplated, it assumes such a moral dignity—such a holy grandeur, that all other objects, when compared with it, appear mean; all other privileges seem unworthy of our care, when by giving them up, we may become co-workers together with Christ, and humble instruments in his hand of advancing his glory and promoting his vast designs of love and mercy. All the afflictions or trials, which we may be called to endure in the prosecution of our work, are unworthy to be compared with the glory that shall follow the faithful and diligent performance of its duties. Doubtless, one reason why Christians do not feel more deeply concerned for the world's conversion to God is, because they do not sufficiently make it a subject of solemn thought and reflection. They do not consider *whose* work it is—*whose* glory is involved in it, nor the vast number of those *whose* temporal, spiritual, and eternal interests, are dependent on its accomplishment. Surely,

if the professed followers of the Lord Jesus would reflect more upon these things, they would feel and act differently.

December 25, S. Lat. 3°.—Ten days have elapsed since the preceding was written; and you will see, by the latitude, that we have made very little progress on our course. For several days, we have been detained by light, or beaten about by contrary winds and strong currents. But we are now again favored with a fair breeze which, if it continue, will bring us to Pernambuco in the course of to-morrow or next day. I will, therefore, close my letter and have it in readiness. Nothing new, worthy of notice, has occurred amongst us. We continue to enjoy the same blessings. We now find ourselves in a different hemisphere. In the evenings, our eyes are delighted in beholding some of the southern constellations—not so many, however, as we shall see when we get farther south. The weather is very pleasant, the thermometer generally ranging from 80 to 82°. Our thoughts, to-day, have been a good deal with our friends in America, wondering how they have celebrated their Christmas. We look forward with particular interest to the first Monday of the year, when we hope to join with our friends in Christian lands in observing it as a day of humiliation and prayer for the conversion of the world.

Remember us all in much love to your dear family, and all other friends who may feel interested in us. That God may continue to bless and prosper you in your labors to build up his kingdom is, and ever shall be, the prayer of your brother in the bonds of the Gospel, &c.

MEDITERRANEAN MISSION.

Missionary Meeting in Philadelphia.—We learn from the Presbyterian, that a farewell missionary meeting was held March 22, in the 6th Presbyterian Church. Rev. J. Brewer, and Mr. T. Brown, printer, received instructions previously to their departure for Smyrna. The services were appropriate and interesting. In the absence of the Cor. Secretary of the W. F. M. Society, Rev. Dr. Cuyler addressed the missionaries. Mr. Brewer made some interesting statements respecting the present condition of Smyrna and its vicinity; and, as he spoke from actual observation, the audience listened with much attention. Rev. Francis M'Farland followed him with an address to the congregation. The devotional parts of the services were conducted by Rev. Dr. Green and Rev. Messrs. Winchester and Blythe.—After a similar meeting in Rutgers street Church, New-York, the Missionaries sailed March 31. Mr. Brewer takes out with him two printing presses and a book-binding establishment.

BOARD OF FOREIGN MISSIONS,
To its Friends and Patrons in the Presbyter-
ian Church.

Pittsburgh, April 9, 1836.

DEAR BRETHREN—

The acting Corresponding Secretary of the Board of Foreign Missions of the General Assembly was requested, some weeks ago, by the Executive Committee, to remind those who have been accustomed to contribute to the funds of the *Western Foreign Missionary Society* of the peculiar circumstances under which its operations are at present conducted. The Board, as is pretty generally known, has, for some months past, been destitute of the services of a General Agent; and has been compelled to rely chiefly upon pastors, sessions, and other prominent active friends of the cause, for a presentation of its claims to the people, and the use of needful exertions to replenish its Treasury. As the duties and powers of the existing Board were to cease at the meeting of the next General Assembly; and as it appeared to the Executive Committee especially desirable, that the whole concern should pass into the hands of its new Guardians, unembarrassed by debt, and untrammelled by inconvenient arrangements of any sort, they have studied rather to preserve it in healthful action, and in a state favorable for its transference, than materially to enlarge its sphere of operations, or press its pecuniary claims before the public. It must, however, be manifest to all, that, at a time when the missionary enterprise is continually lengthening its cords, and new enrolments for its service are occurring, there must be an expansion of effort, and consequently an increase of annual expenditure; and for this, as well as the ordinary demand, the churches should make provision. The supreme Judicatory of our church has now put her hand to this great and glorious work; and it should doubtless be the desire and prayer of God's people, that this form of evangelical action may be so entered upon, that, while our whole ecclesiastical community finds a blessed alleviation of existing troubles and divisions in strenuous exertions to enlighten distant and benighted lands, the effect of these exertions may be to give a fresh impulse to the triumphs of the Gospel among the heathen. Leaving it for the future organization to devise and carry out those plans by which the inherent spirit of missionary vitality and action is to be diffused and sustained through the several Synods, Presbyteries, and Congregations of our body, we would now request of pastors, sessions, and churches, by whom congregational collections for the year have not been made, to attend to the same, and avail themselves of the opportunity which the meeting of the General Assembly in this city will afford, to transmit their

annual contributions to the Treasurer. By a punctual attention to this call of the Board, our Brethren will not only assist us to meet existing demands, but be prepared to resign our important trust into the hands of the Assembly under circumstances which will enable them to proceed without delay in those enlargements of existing missions, for which there is the most urgent necessity; while they are furnished with the means of supplying the wants of upwards of thirty *individuals* now under the care and direction of the Board.

Presbyteries, by whom the support of particular missionaries has been assumed, and in reliance on whose engagements the Treasurer is accustomed to make the annual payments, will confer a special favor upon us by having their subscriptions duly collected and paid over, that each particular account may be balanced by the proper officer before the transfer is made.

We would remind all persons concerned, that donations, subscriptions, or congregational collections, intended for the Board of *Foreign Missions*, can be transmitted through any of the Commissioners to the next General Assembly; and we would respectfully request Brethren coming to the Assembly to afford all needful facility for the remission of funds within their respective Presbyteries.

The Committee would take the opportunity also to inform the friends and patrons of the Board, that *two or three* young persons, qualified to become *teachers* in schools established among the Aborigines of our country west of the Mississippi, and who are willing to devote their lives to the missionary service, are now needed for that department, and would be sent out during the course of the present season.

In behalf of the Executive Committee,

E. P. SWIFT, *Cor. Secretary.*

LIST OF CONTRIBUTIONS,

From Feb. 15 to April 15, 1836.

<i>Allegheny, Pa.</i> from Mrs. H. Hale, by Rev. E. P. Swift,	\$10.00
Rev. A. D. Campbell, for outfit of missionaries,	15.00
<i>Arthursville Sab. School</i> , by Mr. D. Wagoner,	3.94
<i>Bainbridge, O. Pres. Ch.</i> by Mr. Riggs,	5.00
<i>Biythe, Rev. J. W. Agent,</i>	160.00
<i>Birmingham Sab. School</i> , by Mr. Wm. Hutchinson,	75
<i>Congruity, Pres. Ch.</i> by Mr. T. W. M'Connell, 21.44; by Rev. S. M'Far-	28.44
ran, 7.00,	
Lowrie Mission Society, in part, to constitute Rev. Wm. K. Marshall a life member,	22.31
<i>Donation</i> , by an unknown friend,	25
<i>Ebenezer cong. Pa.</i> by Rev. W. Hughes, to constitute their late venerable	

pastor, Rev. Joseph W. Henderson, a life director,	50.00	the 4th Pres. Ch. by Z. W. Denham, Esq.	20.00
<i>Evanburgh and Harmonsburgh Fem. Mission. Society</i> , by Rev. D. De-ruelle,	4.00	<i>Washington Pres. Ch. Pa.</i> by Mr. Wm. M'Combs,	45.00
<i>Evansburgh</i> , by Rev. P. Hassinger, Franklin, Tenn. Pres. Ch. mon. con. coll. by Mr. G. Marshall,	2.00	<i>Pres. Sab. School</i> , to support an Indian youth, Elliott M'Connaughy.	5.00
<i>Gravel Run cong. Pa.</i> a box of clothing, valued at 43.73.	9.00	—	
<i>Hamilton</i> , O. from Mr. J. Hindman, by Rev. T. D. Baird,	5.00	<i>Received for the Board</i> by Solomon Allen, Esq. Presbytery of Hudson, for support of Rev. J. Wilson,	16.00
<i>Hopewell Pres. Cong. Pa.</i> by Mr. J. Hood, 13.14; by Rev. T. D. Baird, 6.50,	19.64	<i>Germantown, Pa.</i> from Rev. Dr. W. Neill,	2.00
<i>Kingston, N. J.</i> Sab. School Mission. Society, to constitute Rev. J. C. Backus and J. O. Steadman life members,	60.00	<i>New Brunswick, N. J.</i> to constitute Rev. Dr. S. B. Howe, pastor of Reformed Dutch Ch. a member of the Western Board; by a sincere and attached friend,	20.00
<i>Laurel Hill, Pa.</i> from young men, by Mr. S. Byers,	6.00	<i>Philadelphia 2d Ch.</i> Mrs. Mary Langdon,	5.00
<i>Meadville, Pa.</i> a box of clothing, valued at 62.37½.		<i>Penn Township</i> , by Mr. R. Wallace.	17.50
<i>Miami Presbytery, O.</i> by Rev. James Cos, 200, (of which 90, paid by Mr. John Paul, of N. Carlisle, is to constitute himself, his wife Sarah, and son Archibald S. each a life member,)	200.00	<i>Bridgetown N. J.</i> by Rev. J. H. Kennedy,	38.00
<i>New Geneva, Pa.</i> mon. con. coll. by J. W. Nicholson, Esq. 10; Ladies' Sewing Society, 5.00,	15.00	<i>New Castle Presbytery</i> , for support Rev. J. C. Lowrie, by Rev. J. M. Dickey, Treas.	59.00
<i>Newton, O.</i> Pres. cong. by Rev. W. O. Stratton,	11.00	<i>Lawrenceville, N. J.</i> by S. M. Hamill,	8.00
<i>Pigeon Creek cong.</i> by R. Moore, Esq.	37.97		\$156.50
<i>Pittsburgh, Young Ladies Mission. Society</i> of 1st Pres. Ch. 35, (of which 30 is to constitute Mrs. Herron a life member,)	35.00	<i>Collections by Rev. Andrew Todd, Agent.</i>	
<i>Pittsb. and Alleg. Union prayer meeting coll.</i> taken up in 3d Ch.	32.46	<i>South Hanover, Ind.</i> T. H. Brown,	2.00
<i>Philadelphia</i> , from Mr. R. Creighton, from Mr. John Harned, articles for outfit of missionaries, 8.	10.00	<i>Shelbyville, Ky.</i> Pres. Church, by Rev. J. Huber,	13.25
<i>Princeton, N. J.</i> Nassau Hall For. Mission. Society, by Rev. J. Maclean,	25.44	<i>Nashville, Tenn.</i> Presb. Church, by Wm. Berryhill, Treas. for the benefit of the Aborigines of our country,	150.00
<i>Princeton, Ind.</i> Mission. Society, by Mr. J. Lagow,	20.75	<i>Collection</i> after a missionary sermon, delivered before the Synod of Kentucky,	30.31
<i>Rocky Hill, N. J.</i> Dorcas Society; by Jane Vanderveer, Treas. 31, (30 of which is to constitute Rev. J. B. Pinney a life member,)	31.00		\$195.56.
<i>Shelbyville, Tenn. Pres. Ch.</i> mon. con. coll. by Rev. G. Newton.	10.00	<i>Collections by Mr. S. D. Campbell.</i>	
<i>Shelbyville, Ky. Pres. Ch.</i> by Rev. J. Huber, 20; by Mr. Ligget, 13,	33.00	<i>Pontitoc Miss.</i> by Dr. G. H. Miller, \$2; <i>New Hope Church, Ala.</i> 28.25;	
<i>Two Ridges, O. Pres. Ch.</i> to constitute their pastor, Rev. Thomas Hunt, a life director.	51.50	<i>Helron Church camp meeting</i> , 54.50,	84.75
<i>Uniontown, Pa.</i> by Dr. H. Campbell, mon. con. coll.	44.50		
<i>Unity, Pa.</i> Mr. Chas. M'Laughlin,	1.00		
<i>Washington City</i> , from a member of			

PAYMENTS FOR THE CHRONICLE.

J. Hood and J. H. M'Clelland, Esq. \$1.50 each; Noah Evans, Rev. J. Macmaster, Gil. Marshall, John Sincibaugh and Wm. Young, \$1 each; John D. Baird, Miss S. Barber, Miss E. Brownlee, Miss N. Burney, C. F. Chester, Esq. B. Coe, Esq. Rev. D. Denny, J. N. Ewer, J. Fulton, Major R. N. Garvin, Mrs. E. Green, Mrs. M. Harten, J. W. Hoge, W. Hummer, Rev. J. J. Kell, M. Kell, Dr. W. P. Kennedy, J. Lagow, R. Laird, J. M. Lowrie, D. Maclean, W. N. Mebane, Miss M. Milburn, Wm. Moorhead, A. Poland, Mrs. A. Robertson, Rev. R. Semple, A. Steele, J. H. Wisc, J. White, 50 cents each.

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FOREIGN MISSIONARY CHRONICLE.

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WHOLE No. 39.

BIOGRAPHICAL SKETCHES.

REV. DR. JOHN THEODOSIUS VANDERKEMP.

Dr. Vanderkemp was distinguished both for his natural ability and high literary attainments. He studied in the universities of Leyden and Edinburgh, and was acquainted not only with the learned languages, but also with several of the modern languages of Europe. He first entered the army—served some time under the Prince of Orange, and had every prospect of rising to a high command in the Dutch forces. A quarrel with his superior officer induced him to give up his command, and turn his attention to medicine. Prosperity attended him for many years, and he rose in his medical profession. Domestic comfort surrounded him, and there seemed to be no obstacle to his earthly happiness. But, alas! he was an infidel, and disregarded the authority of God speaking in his word. He might have passed on in his course of worldly honor, and been ruined forever, had not the Lord, by his providence and grace, interposed to save his soul from death, and employ him as an instrument of “turning many to righteousness.” He was visited with heavy affliction. In making an excursion on the water with his family, the boat overset, and his wife and only child were drowned. His own life was mercifully preserved, and he was brought to serious reflection. He found that his infidel principles would not support him in the hour of trial. He turned his attention to the Gospel of Jesus Christ, received him as his Savior from sin and merited destruction, and found “joy and peace in believing.” He devoted the remnant of his life to the service of his Lord and the advancement of his holy kingdom among men. He became an humble missionary of the cross. This man, who possessed a mind of the first order, refined by literature and polished by the fine arts, and moved in the first circles of society, now determined to forego all these advantages, for the purpose of instructing in the knowledge of salvation the exceedingly ignorant, degraded, and depraved native inhabitants of Africa.

Having received a commission from the London Missionary Society, to establish a mission among the Aborigines of South Africa, towards the close of the year 1798, he bade adieu to his friends in Europe, and, accompa-

nied by two other devoted men, embarked on board the *Little Duff* to sail for the place of their destination. While on the voyage, a storm arose, which threatened the destruction of the ship and all on board. Dr. Vanderkemp possessed “the peace of God which passeth all understanding,” cheerfully resigned himself to his will, and encouraged his associates in the mission to “cast all their care upon him.” They were delivered from the perils of the deep, and brought safely to the Cape of Good Hope, where they arrived in March, 1799. They commenced operations as soon as practicable. Their progress was retarded by various obstacles; but, at length, their labors were blessed for leading many to the knowledge of the truth.

In 1800, Dr. Vanderkemp attempted to establish a mission in Cafferland, and, with this view, placed himself under the protection of the Caffer Chief Geika, whom he endeavored to conciliate in favor of the object. In consequence of his imperfect knowledge of the Caffer language, he addressed his instructions chiefly to a number of individuals of Hottentot extraction, resident in Geika’s territory; two of whom became decided converts to Christianity. He intended to strengthen this mission by the aid of Messrs. Read and Vanderlingen; who were coming to join it; but, by providential occurrences, were led to devote their energies to the instruction of the Hottentots within the limits of the colony of Good Hope.

Dr. Vanderkemp, desiring to raise a village and establish a mission for the benefit of the Hottentots residing in the vicinity of Algoa Bay, in 1803, entered into a correspondence on the subject with General Dundas, then Governor of the colony, who approved of the project, and aided in carrying it into effect. The spot selected for the site of the village was called *Bota’s Place*. Considerable progress had been made in the work, and the good effects of the mission had begun to appear in the improved morals of the Hottentots, when the peace of Amiens, concluded in 1802, by restoring the colony to the Dutch, was followed with changes which issued in the removal of the Doctor, with the Hottentots, to another part of the country—a place situated west of Algoa Bay, which was first named by the missionaries, *Bethel Village*, and afterwards *Bethels*.

dorp. The position was selected by the Dutch Governor, M. Jansens, who warmly patronized the mission.

By the blessing of God on the labors of Dr. Vanderkemp, and his colleague, Mr. Read, a number of Hottentots were converted. These were baptized, and afterwards admitted to church fellowship. Some of them were remarkable instances of divine grace; while the progress of those who enjoyed the advantages of the mission-school surpassed expectation. In 1804, 22 were baptized; and in May, 1805, 24—making a total of 46. But certain regulations formed by Dr. Vanderkemp, for the benefit of the Hottentots of the institution, having offended the Boors, or farmers, in the vicinity, they manifested their displeasure in a violent manner against the missionaries. Governor Jansens, fully persuaded that it was groundless, invited Dr. Vanderkemp and Mr. Read to Cape Town; where they, for some time, resided. In the interim, Messrs. Ulbricht, Tromp, and Smit, had charge of the station. In the same year, war having broken out, the colony, by re-conquest, returned under the government of the English. This event was speedily followed by a more direct and effective sanction of the labors of the missionaries; and in March, 1806, Dr. Vanderkemp and Mr. Read returned to Bethelsdorp.

After their return, the mission flourished greatly; so that the number of Hottentots baptized by Dr. Vanderkemp up to January, 1807, amounted to upwards of 60; and Mr. Read reported that the number up to October was 84. In 1808, the grace of God was manifested in additional conversions; while the external concerns of the institution prospered. Between 60 and 70 dwelling-houses were erected, and the population increased to 600 or 700.

The institution appeared to Dr. Vanderkemp to have obtained such a degree of consistence and solidity as to allow him with safety to intrust the management of its concerns to others; while he himself, aided by some of the brethren, should endeavor to convey the Gospel to other countries, which were still destitute. He accordingly projected a

mission to Madagascar, to be attempted after he had visited the country of the Tambookies, or, as an alternative, a tribe of the Caffers, north of Algoa Bay. But the decease of this excellent and venerable missionary, December 15, 1811, frustrated these designs, so far as he was personally concerned. Mr. Read, in his letter to the Directors on the occasion of his death, justly observed, that "to his wisdom, prudence, courage, steadfastness, and zeal, was the institution at Bethelsdorp indebted for its rise, progress, and stability."

In 1800, Dr. Vanderkemp, with other agents of the London Missionary Society, had attempted an establishment on the Keiskomma river; but owing to the disturbed state of the country, they removed to Graaf Reynet, within the colony in 1801; not, however, until they had conciliated many of the Caffers, and prepared the way for future labors. Rev. Messrs. Williams, Read, and others, in 1816, arrived at a place, near Cat river, intended for a missionary station; and the chiefs of the country welcomed them with the greatest kindness. Several of them remembered Dr. Vanderkemp, whom they called *Jankanna*, and for whose memory they entertained a high veneration. One of the chiefs said, "You must not be tired of us, though we are perverse; but often visit us. *Jankanna* is dead, and you are instead of him. *Geika*, the principal chief, appeared to be deeply convinced of his sins. He lamented his neglect of the word formerly preached by *Jankanna*; but said, that God, who would not suffer him to die in his sins, had sent *Jankanna's* son, (for so he and the people styled Mr. Read,) and now, if God would be pleased to strengthen him, he would renounce the world, and give himself wholly to Christ; without whom, he said, all things are nothing.

Thus, "the memory of the just was blessed;" and the good word of God which had been dispensed fifteen years before by this faithful messenger appeared to have a salutary influence on the minds of these heathen, even five years after the dispenser had finished his course and entered into the joys of his Lord.

MISCELLANEOUS RELIGIOUS INTELLIGENCE.

OCEANIC SKETCHES.

This is a work recently published by *Thomas Nightingale*, Esq., of England. The author had no ostensible or premeditated connection with the Missionaries in the South Seas. The object of his travels was purely scientific. Yet he bears very favorable testimony to the character of those missionaries,

and the effects of the Gospel on the heathen. He may be considered as an impartial witness. We present some extracts; in the first of which he exhibits the savage state of the Marquesans without the Gospel.

Marquesans.—The Captain and myself landed at Tipia Bay, supposing, by mistake, that the American Missionaries were there, and we might land with perfect safety. Scarcely

had we put our feet on shore, when we were surrounded by a crowd of the most horrible-looking natives, who seemed to have exerted all their art to render themselves hideous. Entirely destitute of clothing, their limbs were tattooed with curious and uncouth figures, the crowns of their heads closely shaven; while their remaining hair, which was very long, hung down in thick shaggy tresses, nearly covering their faces. In a few minutes their numbers were augmented to an alarming extent. Some came armed with spears, and were evidently preparing to convey us up the valley. Our situation was most critical. We were without defensive armor, completely in the power of savages, whose intent of devouring us was too painfully obvious; the whole population being cannibals, and preferring human flesh to any other food. In our state of deep anxiety, becoming every moment more acute, I suggested, as the only expedient for preserving our lives, an attempt to conciliate the natives by voluntarily offering them, as presents, every article we had in our boats, which would shortly have been appropriated without our concurrence. Happily, we had some gaudy-colored handkerchiefs, which greatly pleased them, and were bestowed on some of the most ferocious-looking of the party. Our stores were exhausted, and the promise of returning with a fresh supply, if permitted to go on board, induced them to sanction our departure for the vessel; which was safely anchored the same evening in the adjacent harbor of Newkehevah.

The *Society Islands* no longer retain those practices, so disgraceful to humanity, described by the early navigators. No longer do we behold a concourse of armed men, dragging their conquered victims to sacrifice. No longer is heard, reverberating from hill to hill, the appalling and dissonant sound of the war-conch. The senseless images of wood and stone, worshipped through a series of by-gone years, now lie mouldering in oblivion; while Christianity rears her meek and holy faith upon the ruins of ignorance and falsehood. Who, possessing one sentiment of philanthropy, could gaze, uninfluenced by pleasurable emotions, on a numerous assembly of converted heathens, uniting in prayer and praise to the only true God, listening with rapt attention to the promise of salvation, the words of eternal life, pronounced in the soft harmonious language of their own native isles; or could withhold his tribute of praise from the supporters of an institution productive of such glorious results; or refuse to commend still more warmly, the indefatigable zeal and ceaseless exertions of those excellent men who, amidst dangers and hardships, have hitherto dispensed, and are yet laboring to spread more widely, the light of truth and knowledge throughout these remote territories—objects which the

translation of the Bible into the Tahitian language, and the formation of schools for the instruction of both sexes, tend greatly to facilitate?

Huahine.—Of Mr. Barff and his labors, Mr. Nightingale speaks in terms of the highest commendation. He records the death-bed scene of a pious chief with considerable feeling. He says: I attended the death-bed of a young chief who was expiring from the effects of a mortification in the leg, his wife and family having strenuously objected to amputation. The sick couch was surrounded by several natives, earnestly engaged in prayer. When this was finished, Mr. Barff informed the sufferer that life was fast ebbing to its close. He appeared perfectly resigned, extending his arm to all around him, and exclaimed in the laconic style peculiar to the South Sea Islanders: "If it is ordained, be it so;" while a smile of Christian triumph, beaming with hopes of an inheritance beyond the grave, that would eclipse even the brightness of his own ocean isle, flitted like a meteor across the features of the dying man. A scene like this would have done honor to a land where the precepts of the Gospel have been for centuries inculcated.

Rorotonga, one of the Harvey Group.—Mr. Nightingale says: On Sunday after I arrived, I accompanied Mr. and Mrs. Buzacott to church, where Mr. Barff preached in Tahitian, from Isaiah 60:12, to a congregation of at least 3000 persons—all, to my great surprise, habited in black cloth, made from the paper mulberry tree. Upon inquiring the reason of this unusual and dismal attire, I was informed by Mr. Buzacott, that, on the recent death of his little girl, the king and chiefs requested that they and their people might be permitted to wear mourning; as they did not wish to appear in their ordinary gay habiliments, while the family of their missionary was in affliction. Such an instance of delicate respect might vainly be sought for among nations boasting more refinement. That it should be found here may well excite astonishment, when it is remembered that these very people, ten years ago, were cannibals, and addicted to every kind of vice.

RELIGIOUS TRACT SOCIETY OF LONDON AND THE CONTINENT.

The 36th Report of this Society supplies the following notices:

France.—The last advices from the Paris Society, state that the issues for the year will amount to nearly 500,000 publications. The total from its commencement have been 3,500,000. A society has been formed at Lyons, and the Committee have placed at its disposal 10,000 tracts, in English, Italian,

and Spanish. Several friends at Toulouse, extensively engaged in mercantile pursuits, devote much time to the spread of evangelical truth. A correspondent says—Through the blessing of God, they are evidently doing great things. They have rendered Toulouse a central point for the diffusion of Christian truth over a great part of France. Their influence is great and wide; and they most zealously use it to promote every good work. They, with some friends, manage a society for printing and disposing of religious books at very low prices. A friend, proceeding to the south of France, received a grant of French Tracts; which were distributed publicly, and received with avidity; it is believed that their general distribution through France, through the divine blessing, would be of incalculable benefit. In that country there is yet the grossest darkness, and thousands are "perishing for lack of knowledge." In the villages and towns, there is generally, though not universally, an extreme desire for Tracts. The Roman Catholics are evidently rallying; and, that they may not make the Religious Tracts subservient to their purpose, it is earnestly suggested, that, without entering into open controversy, every Tract published in French should have a clear and decided reference to the Christian duty of searching the Scriptures—to the doctrine of justification by faith—or to the mediation and intercession of Christ *alone*; that thus the strong holds of superstition may be undermined. The committee have placed French publications, to the value of £20, with the Geneva Evangelical Society, for circulation by the colporteurs. Those indefatigable men circulate, besides great numbers of the Bible, 10,000 evangelical Tracts, every year; and that *by sale*, which shows the estimation set on them by the people. The priests are very angry. The burning system they forget not. It is far more easy to burn a book, than refute the truth it contains. The press must be efficiently employed, to counteract the fierceness and audacity of the priests in withdrawing and burning the word of God. The grants made to France, during the year, have amounted to £100.

Belgium.—A new society has been formed at Brussels, with the most pleasing prospects. They have printed a Flemish Tract, calculated to do much good. A considerable number of converted Roman Catholics have desired to become both subscribers and distributors to the society.

Switzerland.—The society at *Basle* have received from Hamburg 18,157 Tracts; which have been chiefly distributed, and a fresh supply of 6600 has arrived. Besides, the society have printed 11,000 of their stereotype Tracts. Rev. D. Morlet, at *Berne*, has reported the proceedings of the Evangelical Society. Tracts have been distributed with facility, and

penetrated the extremities of Switzerland. They have been sold by colporteurs in the Catholic Cantons; and been generally well received and read with avidity. Many were distributed in the Federal Camp, stationed at Thun, the preceding year. The circulation of German Tracts at Zurich, last year, had led sinners to listen attentively to the preaching of the Gospel. At *Geneva*, the Evangelical Society, in nine months, have issued 3000 copies of Tracts; which have been distributed on public roads—in private dwellings—on board steamboats which ply on the lake—in Sunday schools—and at watering places. They are also useful to the Theological students; enforcing their addresses delivered to their rustic audiences on the Sabbath.

Germany and Prussia.—The Evangelical Hymn Book has considerable circulation. Of a Tract on Reading the Scriptures 20,000 copies have been printed. "Andrew Dunn," translated into German, has produced a good impression on some minds. A copy was given to a peasant in a Catholic village, where the priest and people were in a state of high excitement; and he, having examined it a little, exclaimed: "This is just what we want! This book is come in right time for us!" clapping his hands for joy. A friend urges the increased circulation of Tracts in Germany—particularly in Bavaria. He remarks—Of 70,000 Tracts which have been distributed, perhaps 1000, through the influence of Roman Catholics, have been burnt or torn to pieces. But, now, the desire to read Tracts is so great, as to render large additional supplies immediately necessary. The champions of infidelity, also, are making all possible efforts to prevent the spread of true religion; and many, who claim to have embraced the great doctrines of the Gospel, entertain erroneous sentiments on many points; as, transubstantiation, future punishment, holidays, confessions, and especially the Sabbath. The Tract, "Sabbath Occupations," has occasioned much opposition. A Tract, "Future Punishment Endless," and the broad sheet "Ten Commandments," retaining the second, it is expected will give offence. Holidays, through all Germany, are more observed than the Sabbath.

Denmark.—The society's grants have enabled friends at Copenhagen to circulate many useful publications. These efforts are the more necessary at the present time, because many of the people are dissatisfied with the unscriptural statements which they hear from many of the pastors. They often edify themselves at home with their books of Scriptural Religion; such as Luther's Postils, Short Sermons, and their old Evangelical Hymns.

Iceland.—Rev. J. Johnson has translated three new Tracts into Icelandic; and 4000 copies have been printed at the expense of the Parent Society.

Norway.—The society at Drøntheim has printed 24 Tracts. Upwards of 4000 Tracts have been sent to Christiansand, Christiania, and Bergen, for distribution among the crews of English vessels which visit those ports.

Sweden.—The Stockholm Evangelical Society has been re-organized. Rev. George Scott is preparing for the press a new translation into Swedish of Doddridge's *Rise and Progress*. He has widely circulated the Tracts formerly granted him, and been supplied with 4500 more Swedish Tracts, and stereotype plates of two new Tracts printed in England. He has circulated 22,000 hand-bills.

Poland.—The Poles have great anxiety for Christian books. The committee having learned that Arndt's work, entitled "True Christianity," with his "Book of Prayers," had been printed in Polish, paid £20 to assist in its circulation. Rev. Mr. Wermelskirch remarks, Had you been with me on my late tour to Cracow and through Upper Silesia, and heard the requests of poor pious people, begging most earnestly for *their Arndt*—the book which had for so many years been the food which nourished the souls of their ancestors during Popish tyranny; or could you read their heart-rending letters, asking if the printing had not yet been begun—you could not withhold your help from such petitioners. They desire not to have the work gratis; but will pay what is in their power.

Russia.—Twenty-one Tracts and Children's Books have been printed in Russ, Finnish, and Mongolian; and two Tracts in Swedish. The progressive increase in the sales of Tracts and books, proves that religious publications are extensively sought after in the Russian capital. Upward of 80,000 publications have been sent from the depot in St. Petersburg to various parts of the empire, for gratuitous circulation; and the Lord of the harvest has followed them with his divine blessing. Dr. Pinkerton mentions, that from the year 1813 up to his departure from Russia, the Princess Sophia Westchersky had published 93 different Tracts, among which were some of the most valuable publications of the Religious Tract Society, amounting to upward of 400,000 copies on religious and moral subjects, forming together eight volumes octavo—which were gratuitously distributed, or sold at low prices.

MAMA, ONCE A PAGAN PROPHET, AFTERWARD A CHRISTIAN CHIEF.

The following extract from the journal of *Tyerman and Bennet* contains striking evidence of the powerful influence of satan over a Pagan, devoted to his service; and exhibits

something resembling the demoniac possessions which prevailed in the days of our Lord. Yet the Son of God can liberate such vassals of the prince of darkness, and bring them into the glorious liberty of his people.

"Two chiefs visited us. One of these, named *Mama*, is a man of great influence in Eimeo, and formerly was a prophet of Oro. He assured us, that though he sometimes feigned his fits of inspiration, to deceive the credulous multitude; yet, at other times, they came upon him involuntarily and irresistibly. Something seemed to rush through his whole frame, and overpower his spirit, in a manner which he could not describe. Then he frothed at the mouth, gnashed his teeth, and distorted his limbs with such violence that it required five or six strong men to hold him. At these times his words were deemed oracles; and whatever he advised respecting state affairs, or other matters, was implicitly observed by king and chiefs. However loth any person might be to admit the reality of satanic possession, in these days, all who have witnessed the fearful exhibitions of idblaters while affecting preternatural influences, or conversed with such as have themselves been actually, or in imagination, under those influences—and who, after they have become Christians (when no doubt of their sincerity could be entertained), have declared ingenuously how far they have wilfully imposed upon others, or how far, (judging by their present feelings and convictions,) they have been themselves deceived by fanatic excitement, so as to have become the passive instruments of him whose business it is to 'deceive the nations;' would feel it very difficult to invalidate the pretension, though there is by no means sufficient evidence absolutely to establish it. Our visitor says, that he never feels any thing of the kind now, nor has he ever been tempted in like manner since he embraced Christianity. These desperate impostors often threatened to kill the missionaries, whom, nevertheless, they dreaded as much as they hated. Often they could not bear the sight of these good men, and ran to hide themselves at their approach. The preservation of the lives of our missionaries in such a country for twenty years—always exposed and defenceless as they were, yet boldly rebuking sin, and inculcating righteousness—conduct calculated to rouse the vengeance of a wicked people, without fear of God or respect for men before their eyes—may surely be regarded as a proof of the divine care of 'the good Shepherd,' who sent forth his immediate disciples as 'sheep among wolves,' with this maxim for their conduct—'Be ye wise as serpents, and harmless as doves;' and this assurance for their comfort amidst trials—'The very hairs of your head are all numbered.' " *Matt.* 10:16, 30.

HANS NEILSON HAUGE, THE NORWEGIAN EVANGELIST.

At the beginning of the present century, the character of the Norwegian clergy was similar to that of the German Protestant clergy of the same period. The young pastors generally were decided Rationalists; while the elder, more orthodox, had so little of the spirit of Christianity, as to oppose but a feeble barrier to scepticism. The people occupied a sort of neutral ground. At that time first appeared *Hans Neilson Hauge*, as a public teacher in Norway—a man of true piety, ardent zeal, and popular talents. He was born near Frederickstadt, April 3, 1771. He was son of a *bonde*, or small farmer, but very intelligent and pious. From his earliest youth, he was deeply impressed with religion—especially with the ideas of death and eternity, which often, in sleep, presented fearful images to his mind. About his 12th year, those dreams ceased to distress him when he prayed before retiring to rest; and from that time, this formed one of his most regular duties. He began to entertain exalted ideas concerning the duties of Christians. These appear to have been awakened by what he learned of the holy lives of the first Christians, their sufferings for the truth's sake, and their zeal in its propagation. To this may be traced the first germs of that resolution which, in later life, he formed and executed under the influence of what he considered a special call from God to go forth and preach a purer faith and holier living among his countrymen. About the end of 1795, while working in the field, and singing—

"Jesus, thy sweet communion to taste," &c.

he was lifted up beyond himself. When he came to himself, the first things he felt were sorrow for his neglect of God's service, and a contempt for worldly objects. From that time, he felt an entire change of mind—burning love to God and man, anxiety that all others should partake of the grace imparted to himself, a desire to read the Scriptures, and for

light to understand the gracious Gospel of salvation by Christ, regeneration by his Spirit, and holiness, to prepare for eternal life. He prayed that God would manifest to him what he should do; and felt satisfied that his prayer was answered, and that he was called of God to preach the Gospel of Christ and call men to repentance. He then began to exhort in his own neighborhood, gradually widening the sphere of his exertions, till he had made tours through almost every part of Norway, and was surprised at the success which attended his labors. He wrote, as well as preached; and his works were bought and read with avidity in Denmark, as well as Norway; and his followers, called *Haugianer*, greatly increased. The doctrines he taught were those of the established Lutheran church; but he insisted on more godliness, more application of faith to the life; and he inveighed against the clergy, who were generally negligent of their duty. Many enemies sprung up among the irreligious laity and remiss clergy; and he suffered insults, annoyances, and persecutions, without number. But he persevered; and became known by his preaching or writings in every corner of the land. He had many assistants; and an effect was produced from one end of Norway to the other. But in 1804, he was thrown into prison—his property confiscated—his works delivered up, and all itinerant preaching stopped. For nine years, the process lasted, during which he was kept in confinement. After enduring very great sufferings in health, estate, &c., he lived in retirement constantly corresponding with his friends and followers; and died March 24, 1824. His writings have still a great influence. The *Haugianer* in Norway are estimated at 20,000, and are increasing. They are in communion with the established church; but hold meetings for prayer and exhortations on Sabbath evenings. They are exemplary in their conduct; and among them the Scriptures and other religious books are widely circulated, and much sought after.

MISSIONARY INTELLIGENCE.

SELECTED AND CONDENSED FOR THE CHRONICLE.

SIBERIAN MISSIONS.

Siberia, or Asiatic Russia, extends from European Russia to the Pacific Ocean, about 4000 miles; and from the Arctic Ocean on the north to the borders of Chinese and Independent Tartary on the south, about 1800 miles—an immense country, with only 7,000,000 inhabitants; who are of various tribes, and differ from each other in language, manners, and religion. *Siberia* is valuable to

Russia for its mines and furs; and it serves as a place of banishment for delinquents. The southern regions are rich and fertile. Winter reigns nine months of the year in the north. Agriculture has made little advance. The people generally are enveloped in thick moral darkness, and greatly need the instruction of missionaries; and some attempts have been made to teach them the way of life. Missions have been established at *Schelingisk*, *Knodon*, and *Ona*, by the London Society. Rev. Wil-

liam Swan is missionary at Knodon. A native teacher attached to that mission, named Shagdur, active, zealous, and faithful, recently performed a journey among the Buriat people for their spiritual benefit. The following extracts from his journal will be perused with interest:

"Having by the protection and grace of our Lord Jesus Christ, accomplished a journey amongst my countrymen, who live east of the Yerona Lake, for the purpose of communicating to them the knowledge of the Gospel, it is my desire, before my glorious Savior, to prepare these brief notes. In the course of my journey I met with few open opposers of Christ and his Gospel, and many willingly listened to the word. I had for my companion a boy, who joined the school about a year ago, and we returned after an absence of 26 nights, having distributed many books, and held many conversations with persons of various descriptions. Thus I, although as one dead, yet my life being hid with Christ in God, to whom all power belongs, have been permitted to speak to my brethren in his name. . . .

With a person who joined us while travelling, we had much conversation about salvation through Christ; he asked for a book, and was very grateful when he received it. While with him a young man came running after us—he had been told that we were distributing books, and was so anxious to have one that he followed us on foot a considerable distance; he begged in the most earnest manner, and had his request gladly complied with. . . . On arriving in the neighborhood of some tents, the people soon gathered round us: when they heard what our doctrine was, they were astonished, and in order to make themselves acquainted with the contents of our books, they went to our cart and brought them without asking leave. Some then manifested their opposition, and a dispute was the consequence, threatening at last to be quite a storm. At this my soul retired into Christ my refuge, and I sat down and prayed that nothing might be allowed to hinder the spread of the good news of a Savior. . . . While at the Yerona Lake, I conversed frequently with an old man who was sick; he knew himself to be a sinner, and was anxious to be informed how his soul could be saved. After I talked with him, he said, 'And must I too believe in Christ?' Before leaving I gave him a book; on receiving which, he asked if he should worship it; and also, how the one God I had spoken of to him should be worshipped? I told him the book should not be worshipped; but that he should believe on him who sent it to us, repent of his sins with his whole heart, and keep in the way of holiness. . . .

Having heard that there was a Tungusian family not far from the place where we were, I went to see them. The master of the house was not at home. His wife was a woman advanced in years. Conversing with her about God, she said, 'We have no books, no religion. That there is a God, we believe, but where he is we know not; nor how we should worship him.' I then explained to her the way of salvation. On hearing that the soul was immortal, she was greatly astonished. When I showed her a book, she said, 'What! must I worship this?' 'No you must worship the Lord of this book, namely, Christ the Savior. You must pray to him every day.' 'I shall,' said she; and placed the book on her forehead, as a token of her respect. I left the book with her for her own good, and the benefit of any friends and visitors who could read it. . . .

At a place where we slept one night I gave a book to a young man who requested it, but I forgot that I had put a five rouble bank-note between the leaves. I was greatly pleased, therefore, when the young man, having found the note, brought it to me. Afterwards I overheard some of the people saying to him, he had done foolishly, and should have kept it; but he said, 'No, it would have been sin not to restore it'. Hearing this, I gave thanks to God for such an instance of the power of conscience. . . . In one place we found an old woman lying ill—all the neighbors had departed and left her quite alone. I felt much for her, and conversed awhile with her. In this manner we visited many, who were despised and forsaken by their friends, but to such we were glad to make known the Gospel. We remembered that when the Lord Jesus Christ was on earth he entered into the houses of the poor and rich, and our hope was, that he would bless us in attempting to follow the divine example."

MISSIONS TO SOUTHERN INDIA.

In the Charleston Observer is published a letter from Rev. James R. Eckard; of which the following is an abstract:

Madura (Madras Presidency), Nov. 7, 1835.
REV. AND DEAR SIR—Your letter of March 9, 1835, was received about a month ago. It had pleased the Lord to take to himself one of our small number, Mrs. L. B. Todd, who died of Indian dysentery, Sept. 11. After her death, Mr. Todd, my only colleague, proceeded to Ceylon on important business. He has since returned with a reinforcement, Rev. Messrs. Hall and Lawrence, with Mr. Poor, of the Ceylon Mission. One month before you wrote, I left Ceylon, to join Mr. Todd, in this place.

Madura is an ancient and venerated city, once the capital of a kingdom which originated 1000 years before the Christian era. It is 20 miles inland from the Coromandel coast. Many populous villages lie around. The Hindoos esteem it one of the holiest cities in Southern India. A wonderful and magnifi-

cent temple attracts hither crowds of devotees. A large palace partly in ruins; various structures of amazing extent and finish; the massive, though mouldering bulwarks, which gird in the town, still attest the power and pride of the monarchs who once were here enthroned.

Awful Hindoo Depravity.

I cannot venture to delineate heathenism in its evil features. Some of the atrocious abominations of the Hindoo religion may not even be alluded to in my letter. Were we in private conversation, I could not distinctly tell you things which are at times to be seen as a part of heathenism. In some places it is open in the most disgusting forms; but generally it presents an aspect of childish show and glare. Illuminations, gorgeous processions, garlands of flowers, and barbarian music, seem to be all. Idolatry is like the glittering veil before the hideous face of the impostor of eastern Persia, outwardly not displeasing; but one glance behind it reveals a sight too monstrous and foul for any human eye, except that of a worshipper of demons, to endure. Those things, which in Christian lands form the depths of infamous iniquity, constitute here a part of the religion of Pagans. *Scenes, which in America and Europe are transacted only in silence and shame, and considered the peculiar province of the lowest debauchery* HAVE HERE THE SANCTION OF THE PRIESTHOOD! Statues and images, which would not be endured in a den of American ruffians, are here visible in some of the temples of the Hindoos. Every form of lust, falsehood, pride, cruelty, avarice, and vengeance, mark the character of the gods. Worshipping various incarnations of sin through the medium of the most impure rites, it is not wonderful that the heathen world should have become that which Paul has depicted in Romans 1: 21—32. This terrible picture of accumulated depravity does not in the least transcend the reality as it exists in India.

The Condition of the Heathen is not utterly hopeless.

Is it inquired, "Can these dry bones live?" yes: thanks to God for his unspeakable power and goodness, some do live. Where sin abounded, grace has much more abounded. At Ceylon, Tanjore, Tranquebar, Palamcottah, there have been, and are now, a goodly number, who were once such as I have described; but who are washed and sanctified. Few indeed comparatively, but sufficient to show what God can do. Some are already "before the throne, clothed in white robes with palms in their hands;" and others are doubtless of those whose "names are written in the Lamb's book of life." Besides the hopeful conversion of some hundreds in Southern India, much preparatory work has been done in many places.

This is an important consideration. In estimating missionary work, we are to inquire not only how much actual good has been done, but also how much actual evil has been done away. When Henry Martyn established missionary schools at Dinapore, in 1807, he did not venture to introduce Christian books. The people would not bear it. He labored in hope of giving Christian lessons at a future day. When we established our schools at Madura, in 1835, we did not hesitate to use the New Testament as a school book, to constrain the attendance of our scholars at public worship on Sundays, and openly to avow that our aim was their conversion. All bore this very well, except the Brahmins. Why did the missionaries succeed better at Madura than the holy, zealous Martyn at Dinapore? Doubtless it arose from the change produced in Madura by the surrounding missions, though none are nearer than 90 miles. Missions, more or less successful, exist all around us. An influence mighty, though invisible, except in its results, has been wafted hither. Deeply embosomed as we are in the domains of satan, we can see that distant missions, concurring with political events, have struck him, even on his throne, a blow which he feels. Madura is not now what she once was. Her ramparts of stone, amazing pagoda, royal edifices, remain; but the veneration and sanctity which dwelt within have nearly departed.

In Southern India much good has been done, considering the insufficient agency employed; yet very much remains undone. At Tanjore, 100 miles N. E. of us, are 20 or 30 thousand nominal Christians, descendants of those converted by the instrumentality of the German and Danish missionaries of the last century. At Palamcottah, 100 miles south of us, Christians number more than 11,000, brought to embrace the Gospel by means of the labors of Mr. Rhenius and his German colleagues.

MISSION TO SOUTH TRAVANCORE, INDIA.

Travancore is a very populous country, on the S. W. coast of Hindoostan, extending from Cape Comorin, about 150 miles, to Cochín. The religious denominations are Christians, Jews, Mohammedans, and Hindoos; who worship according to their different creeds, without greatly molesting each other. The London Missionary Society commenced a mission in South Travancore in 1805; which has undergone changes; but it appears at present to be in a prosperous condition. The London Missionary Chronicle says. The labors of the native readers continue, under the divine blessing, to be attended with highly beneficial results both to themselves and to those among whom they impart instruction. They are persevering, ardent and sincere in their endeavors to propagate the gospel, and fully sustain their claims

on the support and patronage of the friends of missions.

Messrs. Mead and Miller, missionaries in Neyoor, speaking of the readers, observe—These readers have usually one or two young men employed under them as assistants, who, as well as the readers, keep diaries, which are delivered in once a fortnight, when they come to the Mission House for theological instruction. The number of readers and assistants at present engaged is 46. They are distributed through the districts of Eraniel, Calcollam, and Velabancodoo, and reach to Trevanderam, the capital, which is about 30 miles from Neyoor. There are about 60 out-stations, at each of which there is a congregation and school. It is desirable to place a native reader at each of these stations, and to increase the allowance for readers. We have several applications for them in new and promising fields of labor. There are some young men at the seminary, who promise to become efficient instruments in propagating the Gospel, under the blessing of God, if pecuniary means are afforded. The present is a most favorable period in the history of this mission. Public opposition and persecution have nearly ceased; and the benefit of diffusing useful knowledge, and improving the moral condition of the inhabitants, has been recognized by some of the principal people of the country, and a society formed for these purposes under the patronage of the Rajah and the British resident.

Several families, during the last year, have renounced idolatry in the immediate vicinity of Neyoor, viz. at Kanodoo and Puthoor. An idol temple at Kanodoo is abandoned, and will soon be removed. Schools have been commenced at both these villages. At Saynamvilly, three miles from Neyoor, our prospects are progressively encouraging. Some of the people are growing in knowledge, piety, and zeal; and lately, interesting families from among the heathen have joined us. The attendance on the Sabbath has increased; and at the daily evening prayer from 50 to 60 persons now attend. At Davyodoo, ten miles west of Neyoor, the congregation is increasing, and a good spirit of hearing prevails in the neighborhood. The day school contains 70 scholars. An evening school has been commenced. The place of worship has been enlarged; but it is still too small. Funds for erecting a new chapel are being raised.

From these circumstances, you will perceive that the labors of the readers and others engaged in the mission are not in vain in the Lord. Education in Travancore has been generally neglected; and we are endeavoring to supply the deficiency by the instruction of youth. But, in the mean time, the adult population must "perish for lack of knowledge," unless the Scriptures are read, and the Gospel preached to them by the agents of the society.

Attention is generally given to the Gospel; congregations have been raised, and are increasing in numbers: but they cannot be kept together, and instructed in the doctrines and duties of Christianity, without a number of native assistants. The society, we hope, will continue to assist us. The people, who have newly abandoned their idolatrous worship, require the native teachers to be with them day and night; particularly in times of sickness, to prevent the offering of sacrifices to the devil, by their relatives and connections, who flock round them on such occasions, and endeavor to induce them to return to their former superstitions. Besides, we have many places still in the south of Travancore, where the Gospel has never been heard. It is principally among the people of one tribe only that we have obtained an entrance. Others are beginning to inquire; and the signs of the times are inviting us to sow the seed of the kingdom.

MISSION TO SALEM, WESTERN INDIA.

Salem contains 60,000 inhabitants. The mission commenced there, by the London Miss. Society, in 1827, has been successful. Rev. G. Walton, Jan. 1, 1835, says: On Dec. 28 last, I administered baptism to three families. Two of the adults, Rossee and Mary his wife, had been in my service about eleven years. I had longed, prayed, and labored for their conversion: and I rejoice that, by the grace of God, they have become new creatures in Christ Jesus. May they and those baptized with them, through the power of the Holy Spirit, die daily unto sin, and live unto righteousness! Another is Appow Lucas and his family. He was the head-servant of the late Rev. H. Crish, through whose instrumentality he was first led to look to Jesus for mercy and deliverance from the wrath to come. May their faith in him be strengthened, and may they be kept faithful unto death! The third individual, who, with his wife, was baptized, was a Roman Catholic; and had been employed for many years as a catechist by the Romish priest, at a village 40 miles from Salem. A copy of the Gospels having fallen into his hand, by the blessing of God, attending its perusal, he was led to see his dangerous condition, and that Christ alone could save him. His mind being enlightened, he no longer depended for salvation on the virgin Mary, or the saints; but renounced image worship as highly provoking to God. He was much persecuted by the priest and people with whom he had been connected. Finding all their promises, threatenings, and persecutions, proved ineffectual, they excommunicated him, and had him expelled from the village. He has continued diligent in his inquiries after the truth. His professions of love to the Savior and attachment to his cause appear sincere; and his conduct is consistent. The same traits having been found

in his wife, the right hand of fellowship was given to them; and they are now members of the church at this station.

UNITED BRETHREN—MISSION TO JAMAICA.

The following extract of a letter is from a respectable merchant of New York, a member of the Moravian church in Fulton street, now residing in Jamaica for his health:

"New Fulnee, Dec. 22, 1835.

"Among the innumerable tokens of my Savior's goodness to me of late, his directing my steps hither I place among the chief. Could you only, my dear brother, yourself be a witness to the scenes and events about us! What a missionary's life and labors are, I never before had a conception of—they are incessant, in season and out of season, in fair and tempestuous weather, by day and by night, ever continued and never finished. The poor negroes, of all ages and both sexes, as an hour becomes their own, hasten with eager steps to his door, conscious that it is ever open, and himself ever ready to impart instructions or administer comfort. Thus, at almost all hours of the day, but particularly from 4 o'clock P. M. when their labor ceases until ten at night, groups of these precious souls are seen bending their way, over cliff and dale, to the mission premises. No distance, or weather, or darkness of the night, deters; neither precipitous roads, covered with sharp flinty stone and rock, which must often pierce their feet, (for they have no shoes,) can repress their desire to gain a word of instruction. When they break up and retire, particularly now, when the children meet to practice anthems for Christmas, they make vocal the mountains and valleys with the praises of their Redeemer's love. It is truly affecting. Oh! that our dear congregation, every member, all who love Zion, could see and witness these wonderful doings of the Lord! how would their warmest emotions be excited! how the anxious wish thrill through every fibre of their heart to do something in this glorious cause! And more, far more so, when they farther learn that hundreds, perhaps thousands, panting to participate in these blessings, are prevented for want of wherewith to hide their nakedness. My fellow members and brethren in the Lord Jesus, pity these poor outcasts for whom Christ died! Thirty or forty cents will buy a decent cover or shirt, and enable the children to attend, and hear, and learn to read the word of life. My dear brother, the wants of this people cry to Heaven. Could they be rung in the ears of our rich luxurious city? Oh! that some appeal at least could be made, that would reach the case and respond to the cries and necessities of the occasion!"

NOTE. In the Island of Jamaica there were,

at the close of 1834, under the care of the United Brethren, at 8 mission stations, 7182 negroes, of which number 1698 were children. Since that time, the number has increased, particularly of children attending the mission schools.

The station of New Fulnee was commenced in 1830, and it is in the parish of St. Elizabeth's Lacovia District, on the estate of Matthew Farquharson, Esq., a member of the colonial legislature, and a firm friend of the mission. Rev. Jacob Zora is the missionary. The church is built in a most romantic and delightful situation, among the mountains, 700 feet above the surrounding country. The Ladies' Missionary Society of the United Brethren's Church, in this city, contribute \$100 a year to this mission. The Sabbath school of the same congregation has been moved by the above letter to contribute a liberal sum to be sent out to purchase garments for those poor little children, in the interior of Jamaica, who are anxious to go to school, but cannot, because they have no clothes.

MISSION TO TREBIZOND.

Rev. Thomas P. Johnson, missionary of the Am. Board, is located in this city. It was once the capital of a kingdom of a Byzantine prince. It is situated on the Black Sea in Asiatic Turkey in 41° 3' N. lat. Its population is estimated from 15 to 20 thousand. It contains 18 mosques, 8 khans, and 10 Greek churches. The following is an abstract of a letter from Mr. Johnson, dated Trebizond, July 3, 1835, published in the Southern Religious Telegraph.

Mode of Traffic.

The secular concerns of our missionary stations occupy much of our time, and sometimes give us much trouble. It is true, we have not to devise the ways and means for our support; but, in honest truth, the office of collector in America is less perplexing than that of distributor here. This is owing to the entire absence of honesty and truth among the people, and the irregularity of their mode of transacting business. Generally the seller asks nearly double the price of the article, always something more than he expects to get. Thus, time is lost, falsehoods are exchanged, and good feelings between the buyer and seller sacrificed. I brought with me a quantity of Greek and Armenian New Testaments for distribution, and have been pleased to see an unexpected demand for them. Almost all have been taken, and I have ordered more. But I have found a great trial of patience in their distribution. Though I sold them at one-eighth of the price, no one took a book without great effort to induce me to take less. I frequently yielded, to get rid of their importunity; but

this only added to my trouble. Sometimes they told me that I was covetous, and making a great speculation; when they themselves purchased to sell at three or four times the price they gave. Quite a number of copies of the blessed word of God, however, have gone out among the people; and I therein rejoice and will rejoice; though a cry has been raised against them, and most of the tracts have been gathered by the priests, to be examined, whether they contain any thing prejudicial to their church.

Turkish Hostility to Europeans.

I met with much opposition in commencing a station, owing principally to the hostility of the Turks to Europeans, and their determination, if possible, to prevent their gaining a footing here. I contracted for three houses successively; but was obliged to relinquish them on account of the unwillingness of the several neighborhoods to have me live among them. The last owner was dragged before the Pasha, and thrown into prison for his audacity in renting me his house. The house which I have now obtained is much better and more conveniently situated than either of the former. Thus far, the Lord has overruled their opposition for good, and we have abundant encouragement to trust in him, and do good. I, with my family, have enjoyed the quiet possession of our home for one month.

The Condition of the People Deplorable.

There is a large nominally Christian population in this place and the surrounding country, who call aloud for our sympathies, to say nothing of the poor deluded adherents of the impostor. To the first class we have sufficient means of access to encourage the effort to restore them the pure Gospel. But upon the latter we seem to have very little hold. Yet I hope the day is not far remote when even they may be "turned from darkness to light." But our first work is evidently among those who already bear the Christian name. What can be done among them remains to be seen. I have proposed some plans of operation, and hope God will bless them, in answer to the prayers of his church. As he has removed many difficulties out of the way, and given us a dwelling among the people, I feel persuaded he means to visit them in mercy, and that "right early." Trebizond is within the limits of the ancient Pontus, throughout which once there were scattered "strangers, elect according to the foreknowledge of God." Among all that bear the Christian name, dispersed now throughout the same region, I fear not one such could be found. The work is to be commenced entirely anew. O how much we need the faith of those who first preached the Gospel here when idolatry reigned! I am persuaded the difficulties in the way are not so great as they were then; and why do we not

witness similar results from our efforts? So far as instruments are concerned, it must be ascribed to the want of that earnestness which characterized the first preaching of the Gospel. When shall we see a like spirit manifested again by the friends of Christ?

MISSION TO BANGKOK, SIAM.

This mission of the Am. Board consists of Rev. Messrs. Johnson and Robinson, and Dr. Bradley, with their wives. Bangkok is supposed to contain half a million of inhabitants, of whom 400,000 are Chinese. Mr. Robinson, in a letter dated July 30, 1835, says—We were told by many, before we came here, that we should be robbed—have our houses burned, &c.; but the Lord has hitherto sustained us in peace. The people about us are famed for crimes that cannot be named. The consequences are robberies, revellings, murders, &c. A few nights ago, a man was murdered only a few yards from our house. Yet the Lord has not suffered a hair of our head to be injured. He has given us favor in the sight of this people, and they have treated us with respect, and often kindness. The prejudices against us as foreigners are fast wearing away, and their confidence is daily increasing. Their eagerness for tracts has continued. We have distributed many of those we received from Malacca, and have, this year, well supplied the junks. In the bazar, they have been very eagerly received; and sometimes, so great was the crowd, that we were obliged to retreat and leave the books. Whole boxes might thus be daily given; but we are convinced by experience that this is not the best way. We found many were wanted merely for the paper, and were mortified to see them used as wrappers for cigars, flying in the air as kites, &c. Therefore, we have been more sparing in their distribution, giving them only to those who are able and promise to read them. Mr. Johnson has had a flourishing school among the Chinese. Among the Siamese it will be more difficult to establish schools; as the males go to the *vats* for education, and the females, they think, need none. We ventured, after consulting the brethren at Singapore, to have one of the presses and the Siamese type sent here. Many are waiting to see its operation. We earnestly request a number of missionaries immediately. The field is great, now open, and white to the harvest. Nearly a million of souls are within half an hour's walk of us, who are crowding the road to perdition; and on the east, the north, and the west, are hundreds of millions more in the same condition; the languages of whom can be acquired here. Light is spreading in this place. Many know something of the way of salvation through Jesus; but alas! the human heart is here, as every where, "enmity against God." This mission

has since been opposed by the government, and its members, in various ways, have drunk of the cup of affliction: but the Lord has sustained them, and granted them rich consolation.

MISSION TO CAPE PALMAS, WEST AFRICA.

Advices have been received from this mission of the Am. Board of as late date as Dec. 25, 1836. Mr. Wilson says—The burden of our former complaint was sickness; but now we have to speak of losses sustained by theft. When we came, we were simple enough to believe that the interest the natives felt in our objects, and the personal influence over them which we hoped to gain, would effectually shield us from their depredations. But we have learned a different lesson. They hold our effects as good game as those of any others; indeed they have seemed to manifest a decided preference for ours. It is difficult for any one, ignorant of their character, to form an idea of their expertness in pilfering. It baffles all vigilance—bids defiance to all precaution. Day or night, present or absent—wherever a native is, your property is in danger. Dr. Hall, a few days since, in "palaver" with them, strikingly remarked—"If America man no look sharp, countryman steal his chair from under him." I complained to the king and headmen; but obtained no redress. I shall endeavor hereafter to protect our effects by stronger bolts and locks; but hope not to see any material change in their character, until the principles of the Gospel begin to operate upon their hearts. Human laws are of little use, unless there is virtue among the people. As to the prospects of the mission, Mr. Wilson says—"Both myself and wife are as cheerful and happy in Africa as we ever were in America; and we enjoy the cheering conviction that we are laying the foundation of a superstructure, which, under the hands of others, and with the blessing of Almighty God, will prove the glory of West Africa.

ENGLISH WESLEYAN MISSIONARY SOCIETY.

In *Zion's Herald* we find a sketch of the missions of this Society, derived from a statement of Rev. Mr. Lord, of England.

The *West India Island* mission was established 50 years since. It was commenced by N. Gilbert, a local preacher, who had been converted under Mr. Wesley's preaching. Slaves were awakened in great numbers. Dr. Coke, with two young men, had embarked for another place; but contrary winds compelled the captain to put in at Antigua. The missionaries finding the door open, entered; others have been added, and their present number is 80. The word is heard with good attention.

The *East India* mission was originated by Dr. Coke; who, though then 65 years of age, devoted himself personally to the work; saying, "I had rather be landed penniless and naked on Ceylon's shore, than live in splendor and luxury in England." He pressed the subject before the British Conference; who, at length appointed seven young men to the East Indies, and Dr. Coke the superintendent. Just before they arrived, the Doctor died. When they landed at Ceylon, they were without funds. They prayed to God, as their only resource, and found hope in the promise—"Call upon me in time of trouble, and I will deliver thee." An English resident merchant, who had heard Dr. C. preach in England, and had learned also his death, offered them whatever pecuniary assistance they might desire, and said he would take drafts on the missionary treasury. Thus they were relieved—immediately commenced their work. They learned the language; and now the whole Scriptures are read in the native tongue; and the members of the society are about 1000, among whom are some priests. One important medium of access to the understandings of the people is *day schools*. Of 40,000 scholars taught in the missionary schools not one has been known to relapse into idolatry. The heathen festivals are attended now only by the aged, the ignorant, and the superstitious. One neighborhood, determined to destroy their idols, marched in procession to their temple, and bravely cut down the little ones around them. They approached the only one remaining—the great presiding deity, whom they and their fathers worshipped. They paused and trembled. Each looked at his neighbor; but none dared to commence. Finally, one raised his voice, and, in thunder, cried out—"Jesus help! Jesus help! Jesus help!" His axe was lifted—the idol fell—the people rushed to his assistance, and, in a few minutes, it was shivered to 1000 pieces.

West Africa.—The first mission in Africa was established at Sierra Leone—an unhealthy place, where few live more than two years. Yet so warm is the missionary feeling, that when it is announced that one has fallen, another is ready speedily to supply his place. On one such occasion, sixteen immediately proposed to go.

South Africa.—In 1817, Mr. Shaw went to Cape Town; but could not succeed. His appointment was to that place, and he feared the committee would not sustain him in the interior. His wife, full of the missionary spirit, said, "I have a little property in England, which shall be used in that exigency." They set out, and, having travelled nearly 400 miles, espied a Hottentot riding toward them. He stopped them, and said, he had been deputed to go to Cape Town for a Christian missionary. They joyfully went with him. In the course of his labors, many embraced the Gospel, and

the whole village was civilized. The people built their houses, erected barns, ploughed their fields, and reaped their harvests.

Friendly Islands.—When a mission was first established in this group, it met much opposition. One missionary was murdered, and two others were compelled to flee for their lives. Yet the obstacles were ultimately overcome. Many were converted. Among them was a chief, who issued his proclamation, that, on a certain day, all the idols should be brought to one place and burned. When the day came, the gods were there, promiscuously thrown together. Before the execution, the chief stood up above the people, to make a speech—not to the people, but to the idols. "*Now (said he) if you are gods, you can run away. Run, then, or you shall be burned up.*" Not choosing to run, they were burned. This mission has been highly prosperous. Thousands have been hopefully converted. On those islands are 600 native class-leaders, and 40 local preachers.

MISSION TO SINGAPORE.

From the Missionary Herald we learn that, Mr. Tracy and his associates have continued their labor of preaching and distributing books, on the land and in the junks. At the funeral of a rich Chinese, when 8000, or 10,000 people were assembled, they disposed of 15,000 copies. Mr. T. had begun to pray and address the people in the Chinese language. Under date of May 19, 1835, he remarks—The printing press has been constantly occupied since the arrival of Mr. Jones, in printing the Gospel of Matthew, and one or two tracts in Siamese, and Mr. Moor's book. Several Chinese printers are now employed in making books. They have printed and bound 1000 copies of the "Sacred Sleeve Gem," and 3000

of "Dialogues between two Friends," and several other tracts. The blocks are cut in China, and sent here. The printing proceeds at the rate of more than 2000 leaves a day. A Chinese school was commenced, Feb. 17, in the Chinese part of Singapore, by a man possessing some knowledge of Christianity. The boys now number 25, and make pleasing progress in their studies. When I look at the crowd of native vessels always here, and constantly coming and going between this port and various islands and countries around, all filled with fellow-men, who need the bread of life themselves, and are willing to carry it to their friends, and spread its influence far and wide, I feel unwilling to have the immediate manufacture and circulation of books regarded as an object of inferior importance. The Malays, who formerly refused our books, now receive them with readiness, and frequently with intense eagerness. Under date of Oct. 28, Mr. T. says—We have two schools, containing 40 Chinese boys. We hold religious meetings with the Chinese—a duty which gives us much pleasure. There are probably 200 native vessels within sight of where I sit, not 20 of which I have been able to visit, to give them of the bread of life, though they are anxious to receive it. This evening I went out and distributed 40 books and tracts. As I approached a Borneo prow, the people hailed me, pleading for books. Before I came along side, it was lined with men, their hands stretched out to receive them. Before giving, I began to talk a little, but could not keep the books in my hands, except by force. The boat was soon filled with men, who jumped into it from the prow, and seized every Malay book I had with me, except one, which lay concealed. When we approach the Bugis, they crowd round us by scores and hundreds, asking for books.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO THE IOWAS.

Extract of a Letter from Mr. Aurey Ballard to the Cor. Secretary, dated February 5, 1836.

REV. AND DEAR SIR:

Through the mercy of God, we are all as well as usual. Mrs. Ballard has been afflicted considerably, this winter, with a liver complaint; but, being now better, she hopes she will be able to resume the business of teaching her school in the spring. We expect to have three schools in the ensuing season. Miss Henderson will be with us after the close of her school at Westport. We want several

schools, in different places, for the instruction of the Indian children. It is probable Mr. Sheppard will attend two schools, about two miles distant from each other. The children are very wild, and I expect will not be easily reclaimed. The most effectual plan, I think, would be to take a few into our family. The little girl, that we have with us, is improving very fast. She is beginning to read in the New Testament—understands most of what is said in the family—and seems in a good degree weaned from Indian habits. We can probably get as many in the spring as we may think proper to take. As we have no interpreter, it seems important to bring some forward in education as fast as possible. We are

using our endeavors to learn their language. To this Mrs. B. has devoted considerable time.

We are able to tell the Indians something about the Savior; and we read to them all in the books printed in the language of the Ottos; to which they listen with apparent interest. But their intemperate habits are so strong, and the whiskey-dealers using such efforts to keep them in their present degraded condition, that our enterprise would appear hopeless were it not that *the Lord reigneth*, and, through his strength afforded us, we can do all things. It is a great consolation, that he *will* hear and answer prayer.

The custom of the Indians is to go out on the winter hunt about the first of October—stay out three months—then collect near this place, or some where on the river bottom within eight or ten miles, and spend the remainder of the winter in drinking and feasting, until they eat up their meat and perhaps sell half their horses for whiskey; and, consequently, almost starve through the summer. But the father of *Maria*—the little Indian girl above mentioned—has resolved that he will break off from his intemperate habits. He lives near us. I assist him in providing his wood, and try to encourage him to withstand the temptations to which he is exposed. To-day, one came with a keg of whiskey, and urged him and his family to drink: but they said, "No; we do not drink." He called them fools; but they utterly refused. He has since been to one of the trading-houses, and to the Indian camps, where he was urged to drink; but he was again enabled to withstand the evil influence, and came home perfectly sober. Yesterday, he said to another Indian in our hearing, "The Iowas are bad; and I and my family mean to be Americans, and pray to God." The good Lord enable him to keep his resolution—bring him to Jesus, and finally to heaven!—We beg your prayers for us, for them and the nation.

Extract of a Letter from Mr. Elishu M. Shepard, to the Cor. Secretary, dated Iowa Mission, Feb. 14, 1836.

DEAR BROTHER SWIFT:

One Sabbath after another is passing away, and we are all on the shores of time. Mrs. Ballard's health is feeble; but she was able to-day to partake in the exercises of our prayer meeting. Although no Indians attend it, except occasionally, we convene to implore the blessing of God upon ourselves, this nation, and all who dwell on the earth. Though few and far from home, we trust that God is with us and grants his blessing. For one, I feel the want of the outward means of grace in this wilderness. But think not that I am murmuring. No; I am not. Had I a thousand lives to give, if my wicked heart deceive me not, I would gladly devote them to the cause of mis-

sions. My only difficulty is my want of sufficiency for the great and responsible work. But I am encouraged by the thought, that the grace of the Lord is sufficient for me. I feel, more than ever before, the want of education. One of our divines said, "*one* educated man in the missionary field is worth *five* uneducated men." He might justly have said—"worth *twenty*." Yet I read, that "in a great house" there are vessels of dishonor, as well as honor; and only desire grace to do my duty in my sphere of action. On my return to the Station from the Indian winter hunt, you will expect some account of my sojourning and proceedings among them.

Feb. 25.—My writing has been delayed by the illness of Mrs. Ballard. I went to Westport for Dr. Chute; who has been here since yesterday, and gives encouragement to expect her restoration. This evening the family are as well as usual.

When I returned from the hunt, my clothes were nearly worn out, and it required some time to make others, to supply their place. The poor Indians have recently had a drunken frolic. This was very discouraging. But the Lord is good. Some evenings since, a few of the principal men called a council, and made a law that no one should bring whiskey into the nation; and if any did, it should be immediately destroyed. For this purpose an officer was appointed—a large club provided, and he authorized to break every keg and other vessel containing the liquid poison. Accordingly, in a little time, two men who had travelled two days for whiskey, and returned, were subjected to the penalty of the law. The officer, prompt in doing his duty, knocked in the heads of three kegs, and *away went the liquor*. This law is to continue two months; and we hope it may do great good; as they will have time to reflect upon the subject, and give us an opportunity to converse with them. Before the close of that time, they will not have the means of procuring liquor, and before fall we hope to succeed in convincing them of the great evil of drinking.

March 6.—You will perhaps think it strange that my letter is so long on hand. But my time is much occupied; as the Indians are all encamped, at present, within three miles of us, and I have been teaching whenever it was practicable; and expect to do so every day, except the Sabbath, if Providence permit. It is very laborious; as I have to walk to the lodges, and then go from one to another, to teach them. In no other way can I have access to them, and there are four times as many as I can attend to. They complain of my not visiting them. But this is impossible; and I must here repeat the Macedonian cry, *Come over and help us!*—I appeal to young men, who are able to "bear the burden and heat of the day." Come, engage in the work of the Lord, with true devo-

tion to his service, assured of a gracious reward. He is immensely good, and kind are all his ways. But expect not a full reward in this life. Come, prepared for every trial. You will often find need to say, "Lord, increase our faith!" and seek grace to act according to the injunction, "in your patience, possess your souls." Alas! the Iowas are extremely ignorant; and many seem to think it a favor done to us to attend upon our instructions.

Monday evening, March 7.—This is the evening our beloved friends in Christian, and Missionaries in heathen lands, meet at a throne of grace, to implore the blessing of God upon all the heathen world. We have endeavored to join them, and though far from home and in a Pagan land, the Lord is present by his Spirit and grace. You cannot conceive what courage it inspires when, on these occasions, we reflect how many are at once earnestly addressing the throne of grace on our behalf; for we believe the Lord will answer their prayers, and, at a time not far distant, give the poor Iowas to his Son as a part of his inheritance. I have been at my daily employment of visiting the Indian camps, reading, talking, and teaching. Though I set out early, and continued to the going down of the sun, it was in my power to teach only a part of those who were willing to receive instruction; and some to whom I gave instruction could receive only very short lessons. I have some hymns and short prayers, written by brother Merrill, which I am in the habit of reading among this people; together with the account of the creation. This morning, when I had been teaching in the old priest's tent, he supposed I was about to leave him without reading, and begged me to stay and read. I opened my book and began reading about the creation. He interrupted me, saying: "Yes, that is very good. That I remember. The prayer I want; and I wish all my children to know it." This, dear brother, was said in such a manner as almost overpowered me, and left no doubt on my mind of the sincerity of the speaker. I journeyed along from tent to tent; gathering the little groups around; teaching and reading to those who were providentially present. On my return, I passed a great religious *washee*, or dance. It was the Buffalo dance, and, of course, all the men were buffaloes! They were beameared with red paint, making a frightful appearance; and their noise and gestures were not less so. Some had hay or prairie grass round their heads, forming horns; and in the right hand each one held a stick perhaps two feet long, covered nearly all over with small hoops tied to it with short strings, so as to rattle. In the left is another of the same length, but no hoops. There is a path made round the fire, and the men sit out side the path in a circle, and the women behind them. They then commence

blowing a kind of whistle, or *fife*, on which however, no tune is played. They have some old keg, over which a deer-skin is drawn. This is beaten very regularly, and each man jerks his stick-head in unison for some time until one of the old men gets up, or at least half way, bellowing and snorting, like the buffalo. None must talk. All is done by motion. He is soon followed by others; and each one goes on the sticks and his feet with his head down, hooking and pawing around. When he wants a partner, he goes and hooks one up with his artificial horns; and she commences in the same manner to jump around with all her might. I should not have been thus tedious; but this, in their view, is worshipping God! But it is, in reality, gross Pagan darkness, which must be dispelled by the light of the glorious Gospel of Christ.

March 9.—I have visited fourteen lodges to-day, and taught forty children, besides reading to a number of adults; and I believe they begin to think it is good to know how to read. They are surprised at my knowing so much about their language, until I show them how I can write it on paper and read it over until I retain it. When reading to-day to a large number about the greatness of the population of the earth, they were perfectly astonished, and said, "That is *Iowa*; that is *Iowa*! How did he get it?" When I informed them, they expressed a desire that their children might be taught to read, and be able to attain the knowledge of such things as are useful to the Whites.

PRINCETON MISSIONARY SOCIETY.

We are pleased to learn by a letter from Mr. *James W. Hoge*, of Princeton, Gibson Co. Indiana, that a Missionary Society was organized in that place on the 7th of June, 1835. Rev. *H. Patton*, having been requested to address the assembly, performed the duty by delivering, in the Reformed Presbyterian Church, a discourse very appropriate to the occasion, from Romans 10:14, 15; *How can they believe in Him of whom they have not heard, &c.*

After some preliminary remarks, Mr. *James Finney* was called to the chair. A Constitution, previously prepared by members of the Reformed Presbyterian Church, was presented and read; and, after having been so altered as to unite all religious and moral members of the community in the good cause, was adopted. According to the constitution, the funds of the society are to be paid into the Treasury of the Western Foreign Missionary Society; yet considered at the disposal of the majority of the members in reference to their application to specific objects, in forwarding the same cause. The sole object of the society is to promote the great enterprise of foreign

missions, by their pecuniary contributions and their prayers, as the Lord may enable them. The payment of 50 cents or more annually entitles to membership.

The officers chosen were, Mr. *Simon Orr*, President; Mr. *John Lagow*, 1st Vice President; Mr. *Calvin Minnis*, 2d do.; Mr. *Robert Ervin*, Treasurer; Mr. *James W. Hoge*, Secretary.

☞ No intelligence from any of our missionaries to India, of more recent date than that published in the last number of the Chronicle, was received at the mission room when the present number was put to press.

NOTICES.

Pittsburgh, May 9, 1836.

☞ THE GENERAL ASSEMBLY of the Presbyterian Church will meet in the First Presbyterian Church of this city on the 19th inst. at 11 o'clock, when the opening sermon will be delivered by Rev. *Dr. Phillips*.

☞ THE BOARD OF DIRECTORS of the Western Foreign Missionary Society will meet in the Lecture room of the First Presbyterian Church on Tuesday the 24th inst. at 5 o'clock, P. M.

☞ THE ANNIVERSARY of the Western Foreign Missionary Society will be held in the First Presbyterian Church on Thursday evening the 26th inst. when the annual sermon will be delivered by Rev. *James Culbertson*.

☞ Payments for the Foreign Missionary Chronicle will be received in the Mission Room in the rear of said church, during the sessions of the G. Assembly; and other funds, as usual, by the Treasurer at No. 110, Market Street.

LIST OF CONTRIBUTIONS,

From April 15, to May 9, 1836.

<i>Bethlehem church, Pa. by Mr. J. Potter,</i>	13.00
<i>Blairsville Pres. by Rev. R. Johnson, a donation of Rev. Jos. W. Henderson,</i>	25.00
<i>Braddock's Field, Pa. from Mrs. Olver, by Mrs. Swift,</i>	2.00
<i>East Liberty cong. Pa. (Rev. W. M'Ilvaine, pastor,)</i>	38.00
<i>Forks of Wheeling, Va. by Rev. A. O. Patterson,</i>	34.50
<i>Rev. L. F. Leake, by Rev. T. D. Baird,</i>	4.00
<i>Lower Buffalo, Pa. by Rev. A. O. Patterson,</i>	10.74
<i>Mercer co. Pa. from Mr. John J. Dean, executor, bequest of the late James Stinson,</i>	50.00
<i>Mercer co. Mission. Society, from D. G. Porter, Treas. for support of Rev.</i>	

<i>J. R. Campbell, 130.00; (of which 50 is to constitute Rev. Robert Semple a life director,)</i>	130.00
<i>Mingo creek cong. Pa. by Benj. Williams, Esq.,</i>	22.00
<i>Natchez, Miss. Female Mission. Society, by Mrs. Marsh, 365.00, (40 the proceeds of Juvenile Mission. Soc. to educate heathen children,)</i>	365.00
<i>Northfield, O. Mr. Matt. Wilson, Omega's annual contribution,</i>	5.05
<i>Philadelphia, Mr. M'Lin's church, by Mr. Engles,</i>	15.00
<i>7th Pres. ch. clothing, 100.</i>	
<i>Pine Grove, Pa., by Rev. A. M'Cready, Pittsburgh, First Pres. church coll. by J. M. Snowden, Esq., 134.08, (of which 50 is to constitute Rev. Dr. Herron a life director,)</i>	100.00
<i>Second Pres. church, yearly contribution for 1836, by Mr. Walter H. Lowrie, Treas.</i>	27.50
<i>Union Grove, Ill. 2d Pres. church, contribution in part,</i>	134.08
<i>Upper Conococheague, Pa. by A. Speer, Esq.,</i>	303.00
<i>Warren, Pa. 1st Pres. church, by Mr. Miles,</i>	15.00
<i>Washington, Pa. from Henry Williams, Esq., to educate Elliott M'Connaughy, an Indian youth,</i>	30.00
<i>Collections of Rev. Joseph W. Blythe, Agent. April 14, 331.63; April 29, 500,</i>	20.46
<i>Collections of Mr. A. T. Skillman, Ky. New-Hope church, 10; Bethany, 15; Salem, 15; Burlington, from J. M. Preston, Esq. 5,</i>	5.06
<i>Collections of Mr. S. D. Campbell, Ala. Clinton church, 27.25; Marion, 16.15; Mr. Hammond of Claiborne, 5,</i>	831.63
<i>Collections in Ohio. By Rev. C. C. Beatty, Centreville cong. 5.62; a Lady in Cadiz, 10; do. 5; Steubenville, by W. Copeland, treasurer, 129.37; (of which 50 is to constitute Rev. E. T. M'Lean, a life director,)</i>	45.00
<i>By Rev. Arch. Hanna, Unity cong. 6; Evans' Creek, 3.56; Mount Hope, 14.00; Wooster, 15.50,</i>	48.40

PAYMENTS FOR THE CHRONICLE.

K. Ambrose, S. Bowman, Wm. Cooper, Mrs. I. Neal, \$1 each; Miss N. Allison, Dr. Beddinger, Miss E. Brown, Mrs. Burse, J. Campbell, Esq., Miss Marg. Chandler, G. B. Crawford, J. Gordon, J. Hoover, J. Howze, J. Johnson, Wm. Lamb, J. M'Calmont, J. M'Claren, J. M'Naul, R. B. Mershon, W. Newbury, W. Patton, H. F. W. Schulze, D. Smyth, H. Swansey, H. Thompson, Mat. Wilson, Th. Wilson, and E. Zimmerman, 50 cents each.

FOREIGN MISSIONARY CHRONICLE.

VOL. IV....No. 7.

PITTSBURGH, JULY, 1836.

WHOLE No. 40.

ANNIVERSARIES IN NEW YORK.

AMERICAN BIBLE SOCIETY.

The American Bible Society held its 20th anniversary on the 20th of May, 1836. The speakers were R. P. Dunlap, Gov. of Maine; Peter A. Jay, Esq., Rev. Messrs. M'Elroy, Atkinson, Hodgson, Reid, Brown, Skinner, and Cone. The President, Hon. John C. Smith, being absent, the Chair was taken by John Bolton, Esq. Dr. Sharpe read the 40th chapter of Isaiah. Dr. Milner read an excellent address transmitted by the President. John Nitche, Esq. read the Treasurer's report, and Rev. Mr. Bingham, Cor. Sec. read an abstract of the annual report.

The report states, that 24 auxiliaries have been formed during the last year; making the whole 1000. The receipts of the year amount to \$104,899 45; viz. In payment for Bibles and Testaments, \$42,766 75; from bequests, \$9,265 70; for foreign distribution, \$13,389 19; unrestricted contributions, \$25,112 07. The expenditures have been, \$107,910 93—leaving a balance in the treasury (including a former balance) of \$9,265 70. Some of the foreign versions, patronized by the Society, are undergoing careful revisions, that they may correspond with the fundamental principle of the Institution—to circulate the Scriptures “without note or comment,” in the English language, according to “the version in common use.” In regard to foreign languages, the Board, in February last, adopted the following resolution—“Resolved, That, in appropriating money for the translating, printing, or distributing of the Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version; at least so far, that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities.” Plates have been ordered for a new pocket French Bible and Testament; for a pocket English Bible, on a small diamond type; for a German pocket Testament; and a pocket Spanish Testament; and for a large pica Testament, with the book of Psalms appended for aged persons.

The number of Bibles and Testaments issued since the last report is as follows—English Bibles, 63,160—German, 1996—French, 593—Spanish, 169—English Testaments, 150,018—German, 1818—French, 756—Spanish, 213—

Modern Greek, 3,646; Portuguese Bibles and Testaments, 51—Welsh Bibles and Testaments, 66—Arabic, Syriac, Swedish, and Dutch, 58—Italian, Polish, Danish, Gaelic, and Indian; making in all, 221,694 copies, and an aggregate since the formation of the Society of 1,989,430. In addition to \$1000 appropriated last year for printing the Bible for the blind, \$500 have been contributed for that object by the New York Female Bible Society. The work is in press in Boston and will soon be published in full. The Boston Female Bible Society has granted to the Parent Society \$1,718 79. The Pittsburgh Female Bible Society have paid them \$350, to constitute Rev. Messrs. Lowrie, Wilson, and Newton, life members of the American Bible Society. The young men of Providence, R. I., resolved to supply every family in the state with the Bible, and every child under fifteen years of age with the Testament; and have carried the resolution into thorough execution; distributing 1,705 Bibles and 6,540 Testaments, and supplying 1,200 destitute families. The Society in St. Lawrence county, N. Y., has supplied 776 destitute families; circulating more than 4000 Bibles and 12,000 Testaments. Other societies have also been active. Appropriations, amounting to \$45,000, have been made toward printing and circulating the Scriptures in foreign countries—which has been paid chiefly to missionaries of the Protestant Episcopal, Methodist Episcopal, Presbyterian, Baptist, Congregational, and Moravian denominations, for the circulation of the Scriptures in China, Burmah, Siam, Bengal, Northern India, in the Turkish empire, Russia, Germany, France, and Spain. On the whole, the report is most satisfactory.

SEAMEN'S FRIEND SOCIETY.

The anniversary of this Society was held May 9, A. Van Sinderen, Esq., the President, in the Chair. Rev. Dr. De Witt made the introductory prayer. The annual report was read. The receipts during the year were \$13,172 52, and the payments \$13,365 72—balance in the Treasury \$200. The Society has been in operation eight years, and supports the following missions—In Canton, Rev. Edwin Stevens. The Bethel flag has been displayed almost every Sabbath, and the audience collected on deck or in the cabin of some ship has been either American or English. Rev.

David Ely is the Society's chaplain at *Havre*. The assemblies are small; yet there is evidence of good done. Marseilles is an important station, and will be supplied by Mr. Ely when his successor, Rev. Eli N. Sawtell, arrives at *Havre*. Rev. John Diell is the chaplain at *Honolulu*, one of the Sandwich Islands, an important station, at which many American seamen touch. At Lahaina, another of those islands, the Society has established a reading-room for the sailors. At *Smyrna*, Rev. Josiah Brewer has been engaged; at *Rio Janeiro*, Rev. Obadiah M. Johnson. Arrangements are made for sending suitable persons to Calcutta, Batavia, and Singapore. The Society has not been unkind of the calls within our own boundaries. There are Bethel chapels at Eastport, Bath, Portland, Salem, Boston, New Bedford, Mystic, New York, Newark, Philadelphia, Baltimore, Richmond, Charleston, Pensacola, and Mobile. The Society have purchased a lot, for the purpose of erecting a suitable building for officers, &c., and will add to it an extensive boarding house for sailors.

HOME MISSIONARY SOCIETY.

The annual meeting of this Society was held May 11, the President, Hon. Stephen Van Rensselaer, in the Chair. Extracts from the annual report was read by Rev. Dr. Peters. The number of missionaries and agents under the care of the Society is 753, more or less of whom have been employed in 25 states and territories, and in Upper and Lower Canada. To these may be added seventeen pastors and evangelists in France; making the whole number of missionaries supported or aided by the Society, 770. Of the 753 in this country, 575 are settled as pastors, or employed as stated supplies in single congregations; 135 labor in two or three congregations; and 46, including agents, are employed in larger fields. The amount of ministerial labor performed by these the last year is equal to 543 years of an individual. The receipts amounted to \$101,565 15; which, added to a former balance on hand, make an aggregate of \$107,039 09. The disbursements have been \$92,108 94, leaving a balance in the Treasury of \$14,930 15, occasioned by the legacy of Mr. Joseph Burr, \$12,000 of which has been paid to this Society, and \$5000 to the Vermont Missionary Society.

NEW YORK SUNDAY SCHOOL UNION.

The anniversary of this Society was held on the 10th of May. After prayer by Rev. Dr. Broadhead, extracts from the annual report were read by the Secretary, which evidenced the usefulness and general prosperity of the Society. Of 80 schools, 75 had sent in their reports, showing an aggregate of 2083 teachers, and 13,492 scholars. In the libraries of the schools are 23,871 volumes. Many thrill-

ing incidents were related, illustrating the benefit of Sabbath school instruction. Of the teachers, 1636 are members of the churches, and also many of the children. The fruits of the system are in every respect abundant and valuable; and afford ground of encouragement to persevere in the good work with increased energy and zeal.

AMERICAN TRACT SOCIETY.

This society held its 11th anniversary on the 11th May, S. V. S. Wilder, Esq. President, in the chair. The house was crowded with a respectable and attentive audience, exhibiting no signs of impatience during the meeting which continued four hours. Several addresses were delivered. From the report it appeared that \$105,000 were received during the last year, being \$12,000 more than in the preceding year, and more than \$38,000 more than the year preceding. The designated sum of \$35,000 had been received and paid over for foreign and Pagan lands. The number of volumes printed was 248,000, being 141,000 more than in the preceding year; the new publications, 55; the whole number of publications, 827; the copies printed during the year, (including 247,972 volumes,) 4,556,972; since the society's formation, 43,647,590; circulated during the year, (including 160,454 volumes,) 3,298,846; since the society's formation, 39,042,676. The gratuitous distribution amounted to 9,838,860 pages. The total receipts for the year, (with a balance of \$792 18,) \$105,003 59; payments, \$105,003 59. The new auxiliaries are 34; whole number 1180. Tract distribution in New York city has received a double efficiency. A few master spirits, who mourn over the moral desolations of the city, are devoting themselves with unwearied energy, and consecrating their pecuniary means to this object. They have fourteen agents, who devote their undivided energies to this service, and have the co-operation 1000 Christians, male and female, who held, last year, 1073 *neighboring prayer meetings*, which were attended by many who were unaccustomed to visit the sanctuary. In Philadelphia 400 or 500 laborers are engaged in this work with increasing interest. Motives for prosecuting the volume enterprise crowd upon the society with irresistible array. It is deemed important to counteract the influence of 8000 volumes of *fiction* or of *injurious moral tendency*. Almost daily is presented evidence of the influence of the Holy Spirit blessing the volumes of the society. During the year \$35,000 have been remitted to foreign stations: to China, \$4750; Singapore, 2000; Siam, 2500; Burmah, 4000; Orissa, 3050; Ceylon and Continent, 3000; Maharrattas, 1500; Constantinople 1000; Germany, 1500; South Africa, 200; North American Indians, 300; Northern India, 1000;

Sandwich Islands, 1000; Syria, 1000; Nestorians, 300; Smyrna, 1200; Greece, 2250; Russia, 1500; France, 2000; Moravian Brethren, 700.

GENERAL ASSEMBLY'S BOARD OF EDUCATION.

The annual meeting of this Board was held on Sabbath evening the 15th of May. Prayer was offered by Rev. William Chester, general agent. Rev. Mr. M'Farland, the corresponding secretary, successor of Rev. Dr. Breckinridge, addressed the meeting. He referred, with commendations to the patronage which the board had received from many present; and for their encouragement stated, as the result of their bounty, that more than 600 young men had been in course of training during the year, of whom 40 had completed their studies and been licensed to preach the gospel. The efforts of the board have been sustained by a contribution of \$45,000, nearly the whole amount of which had been expended on the benevolent object for which it was given. The 600 young men, of whom he had spoken, comprise only the beneficiaries of the board, and do not constitute more than half the number of those who are preparing for the ministry in the Presbyterian church. An agent states, that in one church which he had visited there were ten or twelve young men who had devoted themselves to the work of God, whose circumstances enable them to obtain the requisite preparation without aid from the board; and that he is acquainted with two or three other churches, each of which contains from six to eight young men of this description. Rev. Wm. S. Plumer, of Virginia, referred to an agency of the board in Virginia and North Carolina, in which states it has 185 promising young men; besides whom there are not less than 150 others springing up, who would soon be in a course of theological training for the field. Rev. Dr. Breckinridge added his testimony to that of Mr. Plumer to the excellent and happy influence of the cause in which the Board is engaged, as connected with the prosperity, purity, and permanency of the Presbyterian church in the United States, and the peace and happiness of our country.

AMERICAN ANTI-SLAVERY SOCIETY.

The third anniversary of this society was held May 10, Arthur Tappan, the president, in the chair. From the annual report it appears, that 328 new societies have been formed during the year; and that the whole number known to the committee is 528. Of these only 254 have reported their number of members, making an aggregate of 27,182. State auxiliaries have been organized in New York and Rhode Island. The Massachusetts state auxiliary has expended during the year \$6000; that of Maine resolved to raise \$2000 for the

coming year; that of Vermont has expended \$464, and voted to raise \$2000 for the coming year; that of Rhode Island pledged itself to raise \$2000 for the first year; that of Ohio, to raise \$10,000. The receipts have been \$25,866 30. With these funds they have issued various publications—Human Rights, A Slavery Record, Emancipator, Slave's Friend, Anti-slavery Magazine, Life of Granville Sharpe, Anti-slavery Record vol. 1, Mrs. Child's Appeal, Slave's Friend vol. 1, Circulars, Prints, &c.—in all 1,095,800 impressions. The society has employed thirteen persons, for longer or shorter periods, as agents or lecturers, the amount of whose service is not less than eight years.

AMERICAN PEACE SOCIETY.

This society met on the 12th of May, S. V. S. Wilder, Esq., in the chair. The following resolutions were adopted: Resolved, 1. That the report just made be accepted, and published under the direction of the Executive Committee—2. That we regard the manner in which our late difficulties with France have been settled, as indicating a change in public sentiment highly auspicious to the cause of peace, and as proving the practicability of some system by which all disputes between civilized and Christian nations, may be adjusted without a resort to the sword, &c.—3. That Christians are sacredly bound to remove the disgrace which has been brought upon their religion by the wars of Christendom—4. That the cause of peace commends itself by numerous and very weighty considerations to the special sympathy, efforts, and prayers of woman; and that we regard the formation of ladies' peace societies, the past year, as peculiarly auspicious, and hope that their example will be extensively followed—5. That ministers of the Gospel be requested to preach to their people on the subject of peace, at least once a year, and, if convenient, on the Sabbath preceding the 5th of December—6. That the churches of every denomination be requested to observe the annual concert of prayer in behalf of peace, holden on or near December 5, and to take up a collection in aid of the American Peace Society—7. That the exigencies of our cause require, for the present year, \$10,000; and that an effort be made, in reliance on God, to raise \$5000 as the lowest sum that will sustain the enlarged plan of operations contemplated by the society, and that the friends of peace be earnestly desired to co-operate in carrying this resolution into effect—8. That we consider efforts in the cause of peace as calculated, with the blessing of God, powerfully to aid in introducing the reign of the Prince of Peace—9. That as union is strength in every good cause, it is the duty of all the friends of peace throughout the world to co-operate in hastening on that blessed period when the nations shall learn war no more.

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ANNIVERSARIES IN PITTSBURGH.

PENNSYLVANIA TEMPERANCE SOCIETY.

The anniversary of this society was held in the 3d Presbyterian Church on the 24th May, Rev. Dr. *Matthew Brown* in the chair. Prayer was offered by Rev. Dr. *William Neill*. Rev. *J. Marsh*, the corresponding secretary, read the annual report; in which it is stated that the principal instruments employed by the society to promote the temperance reformation have been the press, a general agent, and a corresponding secretary. During the year, 250,000 copies in English, 60,000 in German, of the Pennsylvania Temperance Recorder have been circulated in the state. The society has resolved to raise \$5000 annually, for three years, to place a copy of the Temperance Almanac in every English and German family in the state. The auxiliaries of the society are about 500. Three years ago, in Washington county, forty distilleries were in operation; now, there are but two or three. Several drunkards have been reclaimed through the influence of the society, and in one neighborhood seven families have been reformed and brought under the influence of the gospel. A petition, signed by 5000 ladies of Philadelphia, praying for a repeal of the license law, has gone up to the legislature. The following resolutions were passed—That the report be accepted, and printed under the direction of the Executive Committee—That the intimate connection between the temperance reformation and the domestic peace, the commercial prosperity, the political purity, and the religious interests of the nation, demand the affection and patronage of every philanthropist—That it is the duty of all temperance men, as they would advance the great cause, to abstain entirely from all intoxicating liquors, as a beverage. These resolutions were offered and sustained by Rev. Dr. *J. Edwards*, *E. A. Nesbit*, Esq., and Rev. *J. Cleveland*.

GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The anniversary of this board was held in the 1st Presbyterian Church, May 23, Rev. Dr. *F. Herron* in the chair. Prayer was offered by Rev. Dr. *John M'Dowell*. The annual report was read by Rev. Dr. *William A. M'Dowell*, the corresponding secretary. It was stated, that 242 missionaries had been in the employ of the board, of whom 111 were new appointments; that they had labored in eighteen states and two territories. They had been diligent in their important work—had received more than 2000 persons into the communion of the church, one-half on examination, the rest on certificate—300 Sabbath schools had been established, and as many catechetical or Bible classes. Funds had been liberally contributed for temperance, tract, Bible, and Sabbath school purposes. Family

visitation and instruction, concert and weekly prayer meetings, had been encouraged and observed. At the commencement of the fiscal year, there was a balance against the board of \$1200; but funds, by the voluntary offering of the churches, have been collected, amounting to \$30,058. The board have resolved to refuse aid to no feeble congregation, and will, therefore, probably need \$40,000 for the ensuing year. The following resolutions were adopted—That the missionary operations, the single object of which is to give the ministry—God's appointed ordinance for the spiritual instruction and salvation of men—to the destitute, are of paramount importance in the grand enterprise of converting the world to God—"That the cause of domestic missions, connected as it is, with the supply of our numerous vacant and feeble churches, and our own destitute population, with a competent ministry; and connected too, as it obviously is, with the efficiency of all other operations for the spread of the gospel, demands from the churches a more united and efficient support than it has yet received"—"That as we value our free institutions and wish them perpetuated—as we desire that Protestant Christianity should be preserved in its purity in our country—as we would promote the cause of Christian education throughout our land, be instrumental in blessing our country, and saving the souls of men, we are called upon by all the means in our power to urge onward the cause of home missions"—"That as success in any effort for spreading the gospel and saving the souls of men, depends entirely on the co-operating influences of the Holy Spirit—and as the Holy Spirit is promised in answer to the prayers of God's people—it is both the duty and the privilege of Christians to remember this cause in their daily supplications at the throne of grace, and they are earnestly entreated to be importunate with God to help this holy enterprise." The brethren who moved and seconded these resolutions, in their order, are the following: Rev. *S. Scovel* and Rev. *William James*; *E. A. Nesbit*, Esq., and Rev. Dr. *S. L. Graham*, Rev. Dr. *S. Miller* and *Hugh Campbell*, M. D.; Rev. *F. M'Farland* and Rev. *B. F. Spillman*.

WESTERN FOREIGN MISSIONARY SOCIETY.

The anniversary of this society was held in the evening of the 26th of May, Rev. Dr. *Francis Herron* in the chair. Prayer was offered by Rev. Dr. *Samuel Miller*, of Princeton, N. J. The corresponding secretary, Rev. *E. P. Swift*, made a brief but interesting statement of the operations of the society during the last year, and mentioned various circumstances which justify the belief that their missions among the Western Indians, and in Northern

India, are attended with the blessing of Heaven.

On motion of Rev. *Joseph Campbell*, of New Jersey, seconded by Rev. *Sylvester Scovel*, of Ohio, it was resolved, That the encouraging circumstances connected with the missions established by the Western Foreign Missionary Society, especially in the West, and in Northern India, are such as to present to the board the strongest inducements both vigorously to sustain and speedily to enlarge its operations in these respective regions of the globe.

On motion of Rev. Dr. *John Black*, of the Reformed Presbyterian church, Pittsburgh, seconded by Rev. Dr. *William Neill*, of Philadelphia, Pa. Resolved, That in view of the limited number of missionaries furnished as yet by the Presbyterian church, to carry the gospel to the heathen, it is incumbent upon the friends of the society to use special efforts to secure suitable lay-assistants, as well as missionaries, for the hallowed work; and thus to

co-operate with the executive committee in this difficult and arduous part of the work assigned them.

On motion of Rev. *William J. Armstrong*, one of the secretaries of the American Board, seconded by Rev. Mr. *Ramsey*, late a missionary at Bombay, Resolved, That the present aspect of the world is pre-eminently such as to demand of all who love our Lord Jesus Christ in sincerity, the use of more vigorous and efficient exertions to occupy those extended fields, white to the harvest, which are now open; and to accelerate, as far as possible, the great and difficult work of converting the world.

The benediction was pronounced by Rev. Dr. Herron. The exercises were appropriate to the occasion. The resolutions were well sustained by the addresses of the speakers, which commanded the strict and unwearied attention of the audience for the space of three hours.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA.

We are happy in being able to communicate intelligence to the Christian public, relative to this mission, of as late date as January 1, 1836. The Geographical Notes of Rev. *John C. Lowrie*, promised in his letter of October 8, 1835, (see Chronicle pp. 73, 74,) have been received, and are presented to the view of our readers in the subsequent columns. From the letter subjoined we learn, that the health of Mr. Lowrie has not materially changed since the date of the last advices; and he had resolved to continue some time longer in the country, residing during the warm season on the Hills—that the reinforcement, composed of Rev. *James Wilson* and *John Newton*, with their wives, had arrived in Lodiana; and, after consultation, it had been determined to locate a branch of the mission at *Sabathu*. A journal of Mr. Wilson, respecting the passage of said reinforcement from Cawnpore to Lodiana, bearing dates from October 15 to December 8, 1835, addressed to his parents in Ohio, but forwarded to the corresponding secretary, with leave to make extracts, has been received; and such parts as are deemed suitable for publication will appear in future numbers of the Chronicle.

NOTES CONCERNING THE PROTECTED HILL STATES.

BY REV. JOHN C. LOWRIE.

The people, who inhabit the hilly region which lies between the snowy Himalaya mountains and the Plains of India, are divided into numerous small states, under their own chiefs; and, as they have been under the protection of the British power for several years, they are usually called "*The Protected Hill States*." The information concerning them, which the following notes contain, has been collected chiefly from intercourse with various persons, European and Native, and from personal observation during seven months' residence in the hills.

1. As already intimated, the snowy moun-

tains and the level plains of upper India are the two chief *Boundaries* of this region. Between them, and extending in a direction parallel to those mountains, that is, from North West to South East, these hill states are situated. The river Sutlej (Sutlego) forms the dividing line between them and the similar regions belonging to Ranjit Singh, the Ruler of Lahor. In the opposite, or South-Eastern direction, the west branch of the river *Gogra* separates them from the territories of Nepal.

The length of this region is probably between 150 and 200 miles; and the breadth may be stated at from 50 to 70 or 80 miles. Yet this estimate must be regarded as not very definite, since it is modified by the character of the country in particular places. The valley of *Kanamer*, for example, belongs to one of

these states. It is almost entirely surrounded by the regions of snow, and, extends towards Chinese Tartary perhaps not less than 150 miles from the nearest part of the Plains.

2. *The Face of the Country* is extremely irregular and hilly as the name of the chiefdoms implies. Yet the term *hills* can be used to describe these mountainous regions only for the convenience of having some word to distinguish them from the snowy regions, as the peaks and ridges of these lower mountains rise to an elevation of from 2000 to upwards of 6000 feet in height, and not a few 8000, 9000, &c. In many parts of the world such elevations would be accounted lofty mountains; and might be so considered here, were it not that the snowy regions are always seen towering up to such a height, that these mountains seem but hills in comparison with them. These mountains resemble a large number of high, irregular peaks and ridges jumbled together in every kind of confusion, or at any rate, of variety. But frequently, one peak or short ridge perhaps, may be seen rising considerably higher than its neighbors; and often, an irregular ridge may be traced for several miles, leading, in many instances, from one of these high peaks to others. Thus *Iako*, the mountain around the sides of which the Station of *Simla* is built, is about 8000 feet (*Simla* being 500 feet lower,) and from *Iako* a lofty but crooked ridge runs ten or twelve miles eastward to *Mahassu* (*Muhassoo*), a mountain nearly 9000 feet high. In no part of these regions do the mountains run in regular ranges, with level valleys intervening, like our Allegheny Mountains. Indeed between the peaks or the ridges there is seldom any level grounds at all; but their sides decline at varying inclinations from the top to the bottom. The sides are frequently quite abrupt or precipitous, and commonly very irregular. At the bottom, or foot of the mountain in the *Kud* (*Kud*, as it is called) a water channel usually forms the boundary between one mountain and its adjoining neighbor. The northern sides of these mountains are sometimes covered with dense pine forests; but the southern and south-eastern sides are generally destitute of any kind of trees, and present a barren and cheerless aspect, possessing little interest, except where the people have been able to cultivate them. It may be owing to the effects of the rains, during the rainy season (which beat with greatest violence on the south-east sides of the mountains,) that there is so marked a difference between their different sides.

The great defect in the scenery of these mountains is the want of water. There are but few streams; and such as do exist are commonly very small, except during the rains when every valley has its foaming torrent. At other seasons of the year, a person may travel "up and down hill" all the day without seeing

a brook, or even a spring; unless he ascends some of the highest peaks, or descends quite to the bottom of some of the valleys.

3. Concerning the *Snowy Mountains*, it is not necessary to attempt giving any particular descriptions, except as their appearance from these Hill regions seems to deserve some notice in an account of the latter. In clear weather, those stupendous mountains are seen in distinct and interesting view from all the higher parts of the Protected Hill States, that is, from all the places where the view is not obstructed, as it is in the valleys, &c. They may also be seen very distinctly from many places in the Plains of upper India, when the atmosphere is clear, and especially after there has been rain. There is an extremely fine distant view of them from *Lodiana*, although that city cannot be less than from 100 to 150 miles distant from the mountains. From *Simla* the nearer ranges of snow-covered mountains are not distant in a direct line more than 30 or 40 miles probably.

The view of those mountains, as seen from several places in these Hill States, is extremely grand. I have looked at them for hours from the summit of *Hatu*, and also of *Kupar*; the former 10,600 feet high; the latter 11,000 feet. These mountains, themselves covered with snow during several months of the year, are not distant probably more than 15 or 20 miles from the regions of perpetual snow; so that, in a clear day, the view is perfectly well defined, and beyond description imposing. The peaks and ridges, viewed from this side, seem to have nearly all of them a slight inclination to the north-east. They appear much less varied in shape than a person may suppose they would appear if deprived of their snowy covering. The snow, no doubt, conceals many an irregular projection, and many a frightful chasm, and gives an air of uniformity to the outline of the whole. The valleys are generally much filled with snow, which sometimes rises almost to the summits of the ridges, and must be of immense depth. In so near a view, the snow which fills the valleys can often be distinguished from that which rests on the ridges and peaks, by its inclination, and by its more settled or dense appearance. But most of the peaks and ridges are themselves quite covered with snow. They are very irregular: some are formed into long ranges; others shoot up in separate elevations of almost every shape, looking sometimes like immense battlements and towers, and sometimes like lofty piles of vast dilapidated buildings. At a distant view of an afternoon, they look not unlike great masses or embankments of white clouds, brilliantly reflecting the rays of the sun. Sometimes a dark, rugged peak projects above the snow, being probably too vertical to admit of the snow's resting upon it, and affords a striking contrast to the pure and peaceful appear-

ance of the surrounding snow. The difference of their appearance before and after the rains is considerable, as much of the snow becomes melted, leaving the summits, especially of the nearer and lower ranges, more naked and dark. The heights of a number of the most elevated peaks have been carefully ascertained. Not less than seven are upwards of 22,000 feet high; one of which, *Hewalagere*, is about 27,000 feet, and three others about 25,000 feet. These loftiest parts of our globe, though distinctly higher than other parts of the Himalaya ranges, are yet not very prominently so.

The snowy mountains may sometimes be traced from the north-west towards the south-east for several hundred miles. There is something adapted to awaken deeply serious feelings in one's mind, to look at peak after peak stretching away in the distance, and then to invest each successive elevation with the well defined but cold majesty which seems to repose on the nearer mountains. These snow-covered mountains certainly awaken feelings quite different from any I have ever been conscious of when looking at other mountains. These seem too pure for earth; too unchanging for time. A person is ready to look on them as if they were regions commencing another world. They are certainly adapted to elevate the thoughts and feelings to a higher world. They bear their solemn testimony to God's unchanging greatness with a force that mere words could never impress on the mind. The Christian's mind is rendered deeply reverential. It is filled with thoughts and feelings similar to those which the Psalmist felt after surveying the heavens: "Lord, what is man that thou art mindful of him!"

Considering the blinding influence of our depraved nature on the mental perceptions, it is scarcely wonderful, that the poor Hindu should, in all ages, have raised to these snow-covered mountains "an eye of religious veneration." "In the Hindu Pantheon, Himalaya is deified, and described as the father of the Ganges and her sister Ooma; the latter being the spouse of Mahadeva, or Siva, the destroying power." But we may hope, as well as pray, that the glorious light of the Gospel shall soon spread over India. Then the Hindu shall raise his eye to those lofty summits only to aid his mind in elevating its thoughts to the throne of the great Creator, there to render the homage of humility and of adoration.

4. There are few *Rivers* of any note in the Protected Hill regions; though both the *Ganges* and the *Jumna* take their rise in them. The *Sutlej* runs nearly a hundred miles of its course in the country protected by the British, and then forms the boundary, as already mentioned, separating that country from Ranjit Singh's possessions. It is not at all navigable in the Hills. During the greater part of its course among the mountains, the descent of

the water is very great, and the current is extremely rapid and tumultuous. There are several small streams, sometimes called rivers, of which I have seen only one deserving of notice—the *Gire* (Girree.) At probably twenty miles distance from its source, and thence fifty or sixty miles to its junction with the *Jumna*, it is about twenty yards wide, with an average depth of two feet; having a current of from four to six miles an hour. Its water is remarkably clear, and runs over a rocky or pebbly bed, sometimes descending considerable declivities with great noise. A few fish are caught in this stream. Commonly, the streams of water in these hills are quite destitute of fish.

5. Among the *Trees* and *Productions* of these regions, the *pine* is the most common; of which there are five or six species. The larch and the cedar are most frequently met with. The former resembles our American white pine; and the latter, the species which in some places is called "spruce pine." One variety of the pine in the interior bears a small, oblong, and rich fruit, of which most persons are quite fond. It is called *pneora* pine. There is a species of oak; but small in size. On the sides of the higher mountains the maple, birch, horse-chestnut, &c. are seen. The *Rhododendron* is every where common. It grows to the height of the locust or sassafras trees of America, and presents an extremely fine appearance in the months of March and April, when covered over with its large and gorgeous scarlet flowers. The apricot is common, and bears an excellent fruit. Peaches do not come to maturity, in consequence of the rains. The apples are tolerable, though found only in one or two of the valleys. They might become very good, a person would suppose, if proper care were employed in grafting. Black currants are abundant in some parts. In *Kanawer*, one of the valleys, there are several varieties of the grape, which form a good part of the subsistence of the inhabitants, being dried for that purpose. They are not made into wine; though sometimes a strong and very intoxicating liquor is manufactured from them. Walnut trees and wild pears are often seen. Plantains, oranges, mangoes, &c. are found in the valleys near the Plains.

No precious *Metals*, lead, coal, nor salt, have yet been discovered. In a few places iron ore is found. The natives have very small and simple furnaces, in which they make an inferior kind of iron. The most common rock is the mica-slate. On the highest elevations gneiss is the usual species. Quartz is often seen with both the mica and the gneiss. Granite is rarely met with. Other varieties are sometimes found.

The *Soil* seems to be very poor, except near the bottom of the valleys, and in the forests on the sides of the mountains. In the former, it is enriched by the deposits brought down from

the higher ground by the rains. The decay of vegetable matter accounts for the fertility of the ground where there are forests.

The farmers cultivate various kinds of grain; among which are wheat, maize, buckwheat, barley, and several kinds of native grain. Among the latter the *latu* make a very beautiful appearance in the fields when almost ripe. It is a plume-like stalk, containing a great many seeds resembling the seed of hay; which are ground into flour by the natives, the red covering or husks serving as food for the cattle. Some rice is cultivated in the *kads* or valleys. Potatoes have been introduced by the English, and grow very well. The poppy is cultivated in order to make opium; of which considerable quantities are manufactured. Some tobacco is grown! Occasionally patches of cotton may be seen. Large pumpkins, cucumbers, onions, peas, &c. are to be had; but the latter, with carrots, beans, strawberries, are seldom cultivated by the natives.

6. *Animals, &c.* Among the wild animals is a species of leopard. Jackals are common. Foxes are sometimes seen; monkeys more frequently. There are a few snakes, which are seldom seen, however, except during the rains. Lizards, toads, and frogs, seem to be much pleased with this climate, if a person may judge by their numbers. Among the birds, crows, hawks, and kites, are always seen in large numbers in the vicinity of towns and villages, though they are not so very numerous as in other parts of India. The golden eagle may be often observed proudly sailing over the valleys, and above the highest mountain summits. They sometimes measure ten feet from tip to tip of the wings. The cuckoo, swallow, sparrow, jay, and a variety of other small birds, are common during certain months of the year. None are at all remarkable for sweetness of note; though some of them have beautiful plumage. The house-fly, and his enemy the spider, fleas, and some other not more agreeable insects, are too common for a person's comfort sometimes. The bee is quite common, and honey is good, plenty, and cheap.

The farmers commonly have one or two buffaloes; or, if not, small cows instead. The cow is quite a sacred animal. At one place, the natives refused to milk them into our vessels; though it seems difficult to imagine how the holiness of cows could be contaminated by doing so. There are no horses, except such as belong to the *Ranas*, or chiefs. Plowing is always done by bullocks or cows. Mules are sometimes used for the transportation of merchandise. Sheep and goats seem to thrive well. The former all have short horns, both male and female. Fowls might be kept with the greatest of ease, but for the Hindu prejudices of the natives.

7. *Climate.* The degree of heat or of cold depends chiefly on the elevation. In the nar-

row, precipitous valleys it is tolerably hot during the summer. At Simla (75,000 feet) the thermometer, in the house, rose to 80° and 82° last May; but fell to 64° and 66° during the rains. In the latter end of October there were hard frosts on the ground in the mornings. In the winter, there are frequent falls of snow at Simla, which, however, is soon melted.

The rains commence early in June, and continue until the middle or latter end of September. They are very heavy indeed; and are attended sometimes with lightning and thunder, especially about their commencement and termination. The worst feature of the rainy season is the dense fog or mist, which prevails very much for two months. These fogs I have not seen in the Plains. They are very dense. Indeed, they seem to be literally *clouds*, heavily charged with moisture, and often so dense that objects of the largest size cannot be at all seen at the distance of half a dozen yards. They often rise suddenly, and from no conceivable cause of a local nature; and continue sometimes for a few hours; at others, for days, and almost for weeks. They do not usually settle lower down than 6000 feet. At high elevations they remain during all the rains. They are very oppressive to persons of weak lungs, or who are troubled with difficulty of breathing. The heat of the sun is very great throughout the year, not less than in the plains. I have been obliged, on a high peak, to use an umbrella to protect myself from the heat of the sun, when the air and the wind were so cold that it was necessary to wrap myself as comfortably as possible in a winter cloak.

With the exception of the sun's rays, and of the fogs for six weeks or two months on the higher Hills, this climate is considered very much better than that of the Plains for persons coming from colder latitudes. There is something refreshing and bracing in the pure mountain air. A person feels here some of the elasticity of mind which he enjoyed in his own country. He rises in the morning refreshed by his sleep, and not languid, feverish, and spiritless, as (during the hot season at any rate) in the Plains. I believe the climate of these hills is considered favorable to persons whose system has become enfeebled by the heat of the Plains; to those who are recovering from fevers; to persons subject to derangement of the functions of the liver, in cases not constitutional and inveterate. It is probably favorable to most kinds of disease in India. The higher elevations, however, where the fogs prevail, can hardly be salutary to persons subject to rheumatic affections, or laboring under pulmonary complaints.

There are three or four places in the Hills to which English invalids resort for their health; and where some medical men are commonly to be met with, among the other residents, at least during the hot months. Of

these *Simla* and *Mussooree* are the two chief places of resort; the latter station being in the Hills north of Meerat. At each of these stations perhaps from 100 to 150 persons reside for several months during the summer. But few remain during the cold season. It is deemed strange by some, that the stations for invalid soldiers are not established somewhere in this region. The climate would certainly be more pleasant and salutary for them than that of the Plains. There is at *Mussooree* a school for English children, where many branches belonging to a respectable education are taught under the superintendence of a gentleman and his sister. It is well spoken of, and affords advantages not ordinarily met with in India to the families who prefer a residence at that station when they are obliged to go to the Hills. *Sabathu* (Sabathoo), on the route to *Simla*, is the station where one of the political Agents in these Hill States, and where also a medical officer, permanently reside. It is only 4000 feet high, and is not much resorted to by invalids. *Sabathu* is one march (15 miles) from the Plains, and two marches from *Simla*.

8. The entire population in these regions under British protection I have heard estimated at 250,000 persons. There are few towns of any size. *Sabathu* is one of the largest in the Hills; and yet, including the vicinity of eight or ten miles, it does not contain more than 12,000 people. *Rampur*, on the *Sutlej*, contains about 1000 inhabitants. It is the place where the chief *mela*, or fair, in the Hills is held. On that occasion, several days are devoted to buying and selling, to religious duties, &c. It is commonly held in the month of October or November, and is resorted to by some thousands of natives from all parts of the Hill country.

Usually, the Hill people dwell in small villages and hamlets of from half a dozen houses to twenty or thirty. In a single valley, or rather on the sides of the two mountains which form the valley, numerous villages may be seen, generally subject to the same chief, and all accessible without much difficulty, after a person has succeeded in reaching one of them. I have counted between 25 and 30 villages at one view thus situated on the sides of the neighboring mountains; and I should think that a missionary might visit all on one of the sides in the course of a few days, spending several hours at each, to make known the Gospel, and pitching his tent at night at a few miles distance from his camp in the morning. The valley of *Jubal* is said to contain not less than 14,000 people, dwelling thus in villages, the greater part of which are visible at one view from some high peaks in the vicinity. All of these villages might probably be visited by a missionary in a fortnight or three weeks. If a person could speak the language with freedom, and possessed the patient devoted

spirit of *Neff*, he could not desire a finer field for serving his Savior in, and for doing good both to the bodies and souls of his fellow men.

The population of these States must be regarded as very great when the character of their country is considered. Probably not more than one-third of the actual surface of these regions admits of being cultivated. The proportion may be larger on the lower Hills; but it is much smaller on the higher.

9. *Agriculture, &c.*—The Hill people are nearly all employed in cultivating the soil. As there is scarcely any level ground, they are compelled to form the surface of the Hills into irregular terraces. These are usually very small, and are shaped according to the circumstances of their situation. They are seldom more than a few rods broad; often only a few feet; and their length is very various. They are supported by low walls of stones, piled up without any mortar or cement. It is no uncommon thing among the lower Hills near the Plains to see terraces of this kind, reaching from the bottom to the top, say a distance of one or two miles. Often, on the higher Hills these rude terraces extend as far up as the nature of the soil, or the coldness of the climate, admits of cultivation. Rice and other productions of warm climates may be seen at the bottom, while some of the hardier kinds of grain are growing at the top. These little fields on the mountain sides look very beautiful in the spring months. When the green grain is springing up, it requires little aid from fancy to regard the mountains as cut into irregular flights of steps, and covered with nature's newest carpeting.

The implements of agriculture in common use are simple and rude; but the plow is better than the kind of plow used in the plains; and the harrow is not worse. The houses of these people are comfortable for Hindus. They are much more substantial than those of farmers in the plains, being usually built chiefly of small sized stones, with timbers, six or eight inches square, placed along in the walls at distances of two or three feet apart. In the interior of the hills the houses are commonly two stories in height; the upper story having a porch (partly boarded) along the entire front side, from which a door opens into the apartments of the family. The lower story is merely a stable for their buffaloes or cows. The roof is composed of flat stones, sometimes of slates, and projects so far on the front side as to afford a cover to the veranda or porch. It is seldom that these houses have any windows. Chimneys seem to be unknown throughout India in native houses, the fire being kindled and contained in little clay fire-places, and the smoke being allowed to make its escape as best it can. Some of the richer farmers among the hill people have houses so large and well-built, that they would be quite respectable even

in America, having verandas on all sides, and being constructed of stones and timbers which have been carefully hewed and prepared. A good Pahare house for the ordinary class of inhabitants will cost about 100 rupees. In the plains, the corresponding class of people live in houses of clay, which cost 20 or 30 rupees.

10. The *Temples*, or places of religious character, are of various orders of architecture. Most commonly, they are of one rather low story in height, constructed of the same materials as ordinary houses, but having their roofs modelled more like the Chinese roofs, or with a slightly curved inclination from the cone to the eave. Often these temples are made entirely of wood. Sometimes a part of the building is of open structure, showing at one view all the idols and their ornaments. In other instances, there is no opening of any kind, except one small door. Some of the temples are more lofty than these, and have a veranda on all sides at about two-thirds of their height, which, as it is often boarded, gives them a singular appearance. Some few consist of little more than a platform of stone, and four posts or rude pillars which support the roof. Some have a kind of low circular tower, rising above one end.

Their *sites* are often worthy of attention. They are seen from a great distance, on the top of some peak; or at the extremity of some ridge, standing solitary. Others break suddenly on the view of a traveller, as he passes through some forest, standing in its most dense recesses, and surrounded and overshadowed by lofty trees. Near the villages, they stand generally alone, a space being reserved between them and the dwellings of the people. They all seem adapted to exert a cheerless influence on the minds of men, an influence quite in accordance with the spirit of the Hindu system. Yet it must be acknowledged that their situation and appearance are not destitute of impressiveness. The *idols* in these temples are rude sculptures of wood and stone, and are most commonly devoted to the goddess *Kale* (Kalee); though the trident of Siva is sometimes seen over their most holy place. To the former goats are frequently sacrificed. Formerly, it appears from uncontradicted testimony, human victims were offered at her bloody shrine. There is a mountain, very distinctly seen from Simla, called *Shale*, on whose summits in former days there was a famous temple to this goddess. It is commonly believed that human beings were killed for sacrifices at that temple; but no instance has occurred since 1809. Since these regions have come under English control, this practice, as well as that of infanticide, in a great degree, has been abolished. A person cannot but wonder that it should ever have existed among a people so mild, and apparently kind-hearted as these Pahares are. But the depraved heart

of man, when unmodified and unrestrained by divine influence, is susceptible of entertaining and of perpetrating any evil, however heinous in itself, or however horrible in its consequences.

At some temples *incense* is offered in a rude earthen* censer. In ascending a mountain one morning with a Christian friend, we were much struck at seeing the ceremony performed. The person officiating was kneeling a short distance from the idol. In one hand he held a censer with the incense burning, which he waved backwards and forwards; while with the other hand he was ringing a little bell. It was a melancholy sight to see that kind of worship thus paid to a piece of wood, which, in our associations, is hallowed with the solemn temple of the Jews in honor of the only living and true God. I never saw any instance of the kind before; and my companion said it was equally new to him, although he had been fourteen years in various parts of India.

It is very common, in the immediate vicinity of these hill temples, to see a great number of *raga* sticking on the bushes and low trees around. They are of every color and texture, and are usually in the shape of narrow and rather long strips. They seem to have been torn off from the clothes commonly worn by the people; and are said to be intended as *pledges* by worshippers, that they will fulfil the vows which they make. This custom seems to be quite peculiar to these hills; at least I have not heard of any similar usage elsewhere.

11. The *Religion* of these people, as may be inferred from what has been said about their temples, is exclusively the Hindu. There are no Mussulmans, and scarcely any Sikhs among them. They seem to be chiefly of one *caste* of Hindus; or, perhaps it would be more correct to say, that they do not pay much regard to the distinction of caste; so that a person does not see, as in the plains, half a dozen of fire-places, to cook the dinners of half a dozen of people. There are but few brahmins among them; nearly all the people belonging to the class whose distinct duty, according to Hindu notions, is to cultivate the soil.

12. The *language* seems to be principally Hindue. Of the very few that I met with who could read, all read the Hindue in the Davnigare character. An English gentleman, who is an excellent Hindusthane scholar, informed me, that he could scarcely make himself understood by the Pahares, (or hill people,) while a friend of his, who is well acquainted with the Hindue, got along much better in his intercourse with them. Yet their mode of pronunciation is so very singular, that few

* Two of these censers are now in the possession of the American Mission at Lodiana.

Europeans can understand them. There are but very few books of any description among them; and perhaps not one person in every thousand is able to read and write. I never heard of any school of any sort among them, excepting one or two established and entirely supported by English people. Yet there are generally a few persons in each small state, who are able to read, and to keep the few records in writing that the administration of their affairs requires to be thus preserved. As to the alphabet used by those who are able to read, I ought perhaps to add, that I have been told that there are three or four different alphabets, which are made use of in different places.

13. *Character of the People, &c.* In the manners of the hill people there is a frank and independent bearing, which is much more pleasing than the sycophancy and servility towards superiors so common throughout India. They seem to be very ingenuous, or rather unsophisticated, in their mental operations. They might be characterized as a simple-minded people, who are little encumbered with the artificial distinctions of wealth and rank. Their chiefs have commonly but little power; their subjects, territories, and resources, being all, for the most part, very limited. Hence, there is among them the absence both of the polish of address, and of the specious but deceitful ingenuity of mind, which are found among the subjects of more powerful and wealthy native rulers. This absence of artificial usages may be partly owing, also, to the fact, that there are few persons among them of overgrown wealth. On the other hand, there are but few among these Pahares who are absolutely poor, or compelled to beg for their subsistence, the people being commonly in moderate, but comfortable circumstances. In their personal habits and dress they are offensively dirty. When an article of clothing is put on, it seems to be allowed to stay on until it wears off. The girls are betrothed at an early age, and their hair, it is said, is then plaited and remains undressed (it is further added) ever afterwards.

As to morals, they have a much greater regard to truth, and for uprightness in dealing, than is shown by the people of the Plains. Much greater confidence can be reposed in their word, and in their honesty. But they are spoken of as much addicted to licentiousness: yet the female sex does not appear to be so degraded as in the Plains. At any rate, they are not so much secluded, which is some proof of their being held in higher estimation and of their enjoying greater confidence. In one or two sections of the Hills, it is said that polyandry is common. A Christian friend informed me, that he had seen one family, where there were only two women. One was the

aged mother, the other was the wife of ten men!

In their disposition or temper there seems to be a great deal of kindness of feeling, prompting them to take an interest in the sufferings of others, and to render assistance to others when it is not *too* inconvenient to do so—a remark which admits but a very limited application to Hindus generally. These hill people seem to be patient, contented, easily satisfied, and greatly attached, (as all mountain tribes are,) to their own country. Considering their character and circumstances, I am quite disposed to adopt the opinion that there is a greater probability of their conversion to Christianity, if suitable means were employed, than there is in regard to any other people in India, so far as my information extends. A missionary, who would go among them in a kind and quiet manner, who would endeavor to promote their temporal comfort, as well as their spiritual welfare, who would mingle piety among them, and would exemplify before them the peaceful and pure spirit of the Gospel, might hope, if favored with the divine blessing, to secure their warm affection for himself personally, and to see many of them embracing the gospel of the grace of God.

There are no difficulties or obstacles in the way to hinder immediate Christian effort for the conversion of this people. (I make the remark, of course, with reference to my own knowledge, and with a similar limitation, but still with a similar extent of application;) excepting such difficulties as will continue to exist, so far as the people are concerned, until the gospel itself removes them by its holy influence. Under the existing authorities of the country, and among so peaceful a people, every judicious and prudent missionary would enjoy protection and peace; while the climate and its inconveniences will ever remain, of course, in a great degree unchanged. It was remarked previously, however, that the climate and the country are undoubtedly more favorable to the health of Europeans and Americans than the greater part of India and of south eastern Asia.

The first establishment of a mission family might be made at *Sabathu*, which is convenient to the Plains, has the advantage of a resident medical officer, of post office communications, &c. At that place a comfortable house could be either purchased or rented, at a low rate. It would admit of convenient intercourse with the mission station at Lodiana, and from this latter place the books, tracts, &c. which will be requisite in the prosecution of missionary labors, might be easily obtained, and would afford a comfortable retreat for any of the missionaries from the Plains, where health might become impaired. The distance between Lodiana and Sabathu is about 100 miles. After some time, it would be very easy

to select places for a second and a third branch of the Hill mission.

J. C. L.

Lodiana, January 1, 1836.

Extract of a Letter from Rev. John C. Lowrie, to the Corresponding Secretary.

MY DEAR BROTHER SWIFT:

I have had the great satisfaction of receiving your affectionate letter of June 24, within the last year, indeed just after finishing the preceding *Notes*. I cheerfully commit these notes to your disposal, to use them as you may deem them best adapted to promote the great cause of our Savior among the heathen. They were written chiefly for the use of yourself and the Executive Committee. They will have fully repaid me for writing them, if they satisfy your minds, that I did not lose sight of the *missionary* character, while favored of the Lord with intercourse with Christian friends at *Simla* last summer. I need not assure you, that I deeply regretted my not having been able to employ myself in more direct missionary duties. I hope they will tend also to satisfy your minds about the propriety of a conclusion to which Brothers Wilson, Newton, and myself have come, that a part of our expected reinforcement should be established at *Sabathu*. We have considered ourselves justifiable in trying to secure a house, which was offered a short time ago, at very low price at that station; as we trust at least one of the beloved brethren, who are about to join us, will be settled there. I need not, however, write further concerning this matter; as it more properly belongs to a general letter—such as we wish to send as soon as we obtain a little more information on one or two points.

I feel sincerely grateful, dear Brother Swift, to yourself and to the Committee for your affectionate interest in my movements, and for the confidence you express in my desire to do whatever is right or proper in reference to staying in the country or returning to the United States. The fact, that such confidence is reposed makes me feel the more solicitous to act in such a way as to justify it. As you may easily suppose, I have given to that question a great deal of prayer, and of careful consideration. And I have felt thankful for the counsel of the dear brethren, whom I have been permitted recently to see again "face to face;" as well as for that of other Christian friends, and of skilful medical advisers. Without the fullest consent, and even recommendation of the brethren, I believe I should not think that it is my duty to return, even if my convictions were different from theirs. It would be better to remain here with even the certainty of life being shortened, than to decide on any measure which would

not commend itself to the approval of every Christian mind that examined it. I trust that this is my *feeling*, as well as the conviction of my mind. The opinion of medical men is, that there is little, if any, prospect of recovering my health without a sea voyage; as the functions of the liver are now in such a state, that nothing else will cause them to act in a healthy manner. At the same time, they think that, by going early in the warm weather to the hills again, the prospect of recovering my health would not be much diminished by remaining another year, should a sea voyage be then still necessary. To attempt staying in the plains, they say, would be certainly fatal to life before the end of another year. As the disease is constitutional, they are of opinion that I shall always be liable to illness in a warm climate, even if the present derangement were removed. It seems probable, on the whole, that sooner or later a voyage will be necessary. I think it is entirely probable, that if the present inconvenience were removed, I might get along in the hill regions with a very fair prospect of enjoying good health. But the circumstances of the mission, requiring our united counsel; and the prospect of establishing a branch of it in the hills, towards which I might be useful, all seem to be strong reasons for my remaining; which, accordingly, is the decision that we have made. After hearing so much about my want of health, you will be surprised to hear that I am nearly as strong as I ever was. Were it not for the necessity of taking daily medical prescriptions, I might regard myself as almost well. I hope now to resume immediately the study of the native language; and will probably leave this place in a month or two for the hills; as I can do but little here after we have concluded our plans. Your excellent suggestions about the route I feel truly thankful for; but I shall not probably be placed in such circumstances as to be able to make any use of them myself. Perhaps we may be able to collect the information to which they refer.

I have written a great deal about myself. It has been because I wish to satisfy your mind, and the minds of the brethren of the Executive Committee, about the conclusion to which I have come. I suppose that confidence in the Lord, submission, and obedience, may all be manifested by Christians, and sometimes by their walking according to the light they enjoy, even though that light be obscure, no less than by their going unhesitatingly forward in the plain way; or, rather, that it is as much a duty to attend to the slightest intimations of the divine will, as it is to regard the more unequivocal. My humble prayer, I hope, is that the Lord will ever guide me in ways pleasing to him, and will enable me to follow his holy guidance.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

This ecclesiastical body met in the First Presbyterian church, Pittsburgh, May 19, 1836; and was opened with a sermon by Rev. Dr. W. W. Phillips, Moderator of the last Assembly, from Rom. 1:16, 17. "I am not ashamed of the Gospel of Christ," &c. Rev. Dr. John Witherspoon, of South Carolina, was elected Moderator, and Rev. William P. Alrich, Temporary Clerk. Rev. Dr. E. S. Ely, by letter, resigned his office of Stated Clerk of the Assembly. His resignation was accepted, and Rev. Dr. John M'Dowell was elected to that office in his stead. Rev. Dr. A. Peters, Rev. S. G. Winchester, and Mr. Samuel Boyd, were appointed a Committee of Elections; Rev. Dr. Phillips, Messrs. White, Musgrave, Dashiell, J. Leroy Davies, M'Ilhenny, M'Cutchen, B. Ogden, J. Lenox, Dr. Dunlap, and H. Kingsbury, a Committee of Bills and Overtures; Rev. Drs. Hoge and Peters, Messrs. S. S. Davies, F. M'Farland, J. F. Price, George Bishop, S. Boyd, E. A. Nesbit, and R. H. Kilpatrick, a Judiciary Committee; Messrs. C. Woodward, Jon. Leavitt, and J. Bemiss, a Committee of Mileage; Rev. Dr. J. M'Elroy, Ford, Wm. L. Breckinridge, Messrs. L. Holbrook, P. A. Johnson, a Committee of Leave of Absence; Rev. W. L. Breckinridge, W. Jones, W. B. Barton, Messrs. J. M'Curdy, D. Taylor, J. Clement, a Committee on the Narrative of Religion. A Committee for each Synod, to examine, and report on their records, was appointed. The forenoon of Wednesday the 25th of May was devoted to religious exercises—prayer, praise, reading the Scriptures, and exhortation; which were solemn and interesting. Reports were received from the delegates to corresponding bodies—Rev. Joseph Treat, Baxter, Dickinson, Drs. Peters and Spring. Mr. Solomon Allen's report on the sales of the Assembly's Psalms and Hymns was read. It stated that the amount of the nett profits paid over to the Treasurer was \$915—that the sales of the year amounted to \$1975—and that the whole profit on the work has been \$4889, including the payments for the stereotype plates and for books on hand. The report was adopted and ordered to be entered on the minutes. A letter was received from Dr. E. James, corresponding secretary of the New York State Temperance Society, with 500 copies of the Temperance Recorder for May, for the use of the members. Thanks were voted for the donation. The 24th report of the Princeton Seminary was read. It states, that the number of students at the last report was 136—that 8 were received during the summer session, 51 during the winter—present number 124—that Rev. Dr. John Breckinridge had accepted the Professorship to which he had been elected by the last Assembly, and was inaugurated

on the 8th of May. The trustees reported that the Professors' salaries are now fully paid up to May 1, 1836. The endowment of a professorship by the Synod of New Jersey is completed. Upwards of \$3000 have been received and appropriated to aid indigent students; and a lot of ground purchased for \$5000. The report was accepted, and the sum of \$3600 voted for the salaries of professors the current year.

The transfer, by George Fleming, of all his right and title to the copy-right of his edition of the Assembly's Psalms and Hymns to the trustees of the Assembly was agreed to on the terms specified in the transfer; and said Psalms and Hymns were authorized to be used in the churches under the care of the Assembly. On motion, it was resolved, that the next General Assembly meet in the Central Church of Philadelphia. Rev. Dr. Justin Edwards, corresponding secretary of the American Temperance Society addressed the Assembly; and the subject of his communication was committed to Messrs. Hoge, Ford, and Squier. An overture on the subject of preparing a new Digest was committed to Messrs. Winchester, Brainerd, and Culbertson. The report of the Board of Missions was read by the corresponding secretary, Rev. Dr. Wm. A. M'Dowell. The report was accepted, and referred to the board for publication. A report from the trustees of the Assembly was read by the treasurer, Mr. Robert H. Smith; which was accepted, and committed to Messrs. Jessup, Lenox, Dunn, Snowden, and Stewart. The treasurer laid his book on the table for the inspection of the members. Rev. Dr. Joshua L. Wilson, at his own request, was permitted to withdraw his appeal in the case of Rev. Dr. Lyman Beecher. The following named brethren were elected as members of the Board of Missions for four years—Rev. Drs. A. Green, A. Alexander, G. Spring W. W. Phillips, W. D. Snodgrass, E. S. Hunter, Rev. Messrs. E. W. Crane, J. Johnson, G. W. Musgrave, T. Hoge; with Messrs. A. Platt, M. Allen, G. Douglass, G. F. Snowden, A. Symington, R. Smith, *laymen*; Rev. Dr. W. B. Sprague and Rev. H. R. Weed, for three years, in the place of Rev. Drs. W. Nevin and J. Magraw, deceased; and Rev. W. L. Breckinridge, for one year, in the place of Rev. Dr. Ely, resigned. The Pittsburgh Board of Trade tendered to the members of the Assembly the use of their reading room, during their stay in the city; which was accepted with thanks to the Board.

The delegate from the General Conference of Maine presented to the Assembly copies of the minutes of the last meeting of that body. Rev. R. Steel, a delegate to the last meeting of the German Reformed Synod, made a written report; which was read and accepted. On mo-

tion of Rev. Dr. S. Miller, a committee of 30 was appointed on the state of the church. It was composed of the following members—Rev. Messrs. Miller, Skinner, Hoge, Cleave-land, M'Farland, Wharey, Stonerod, Hotchkins, Koontz, Brainerd, Neill, Bergen, Graham, Allen, Lewers, Laheve, Patterson, and Pratt; with Messrs. Edwards, Lenox, White, Jessup, Ewing, Eagleton, Snowden, Morrow, Platt, Wilson, Nesbit, and Stewart, elders.

The committee on mileage reported the amount of the commissioners' fund for the current year to be \$1,066 22—the mileage to be 32,827, which at three and one-fourth cents per mile, amounts to \$1,066 88. The trustees of the Assembly were directed to issue their warrant on the treasury for the payment of this sum.

The Assembly received from the American Board 150 copies of their last annual report.

The Committee on the subject of a new Digest reported favorably to the object, and the following resolutions were adopted—That it is expedient that a new Digest of the highest judicatory of our church be prepared—and that Dr. J. M'Dowell, Messrs. Winchester and Duffield be a committee to prepare it; provided that the expense be not defrayed out of the funds of the Assembly. The Assembly received 100 copies of the minutes of the General Association of Massachusetts; which were distributed among the members.

The following persons were elected as delegates to corresponding bodies—Rev. F. A. Ross, E. N. Kirk, and N. Murray, to attend the General Association of Connecticut; Rev. F. A. Ross, E. N. Kirk, to attend the General Association of Massachusetts; Rev. J. O. Cleave-land, the General Association of New Hampshire and General Convention of Vermont, and Rev. J. Hopkins, his alternate; Rev. N. Murray, the Evangelical Consociation of Rhode Island and the General Conference of Maine; Rev. Dr. M. Tucker and Mr. Samuel Boyd, the General Synod of the Reformed Dutch Church; Rev. Wm. Patton, the General Synod of the German Reformed Church.

A resolution respecting the transfer of the Union Theological Seminary and its funds to the Synods of Virginia and North Carolina, should they deem it expedient, was submitted and referred to a special committee. This committee reported, and the Assembly authorized their Trustees to transfer the funds referred to, according to the desire of said Synod. The committee on the report of the Assembly's Board of Trustees presented a favorable report; and the proceedings of said Board, as detailed in their report, were approved. The Assembly defined the boundary between the Synods of Virginia and Tennessee. The committees on the records of the Synods of Michigan, New Jersey, Ohio, Indiana, Utica, Western Reserve, Missouri, Mississippi, Vir-

ginia, Tennessee, West Tennessee, Kentucky, Genessee, Pittsburgh, and Illinois, reported, and the records were approved. Some other Synods did not produce their records, and the committees on them were discharged.

The following persons were elected as members of the Board of Education for four years: H. R. Weed, S. Eaton, S. G. Winchester, G. W. Musgrave, G. C. Potts, R. Post, Drs. Green, Breckinridge, Neill, M'Elroy, Matthews, Martin, *Ministers*—J. M'Millan, H. Potts, A. Symington, Solomon Allen, *Laymen*; William M. Engles, for two years, in place of Dr. Nevins, deceased.

The following were elected Directors of the Theological Seminary at Princeton, for three years—Drs. Rice, J. M'Dowell, Sprague, Cuyler, Campbell, with G. Potts, E. W. Crane, *Ministers*—B. Strong, S. Bayard, A. White, *Laymen*; and Dr. Green and N. Murray, for two years, in place of Dr. Nevins, dec'd., and Dr. Breckinridge, now a professor.

The following were elected members of the Board of Directors of the Western Theological Seminary—Drs. Herron and Brown, E. P. Swift, J. Stockton, E. M'Curdy, H. R. Weed, W. C. Anderson, *Ministers*—with Hon. R. C. Grier, J. Hannen, J. Wilson, *Elders*, for three years; and Rev. G. Marshall, for two years.

(To be concluded.)

THE TRANSFER

Of the Western Foreign Missionary Society to the General Assembly has not been effected. The particulars of this case, which excited great interest, will be fully stated in the weekly religious prints. It is sufficient for us to say, that many friends of the Society most confidently expected that the Assembly would promptly ratify the contract entered into by their committee of last year with the Synod of Pittsburgh; and that a Board of Directors would be appointed, to conduct the business of foreign missions, under the supervision of the supreme judicatory of our church. But their reasonable anticipations have not been realized. The ratification of the contract and the transfer itself were prevented by the strong and persevering opposition of a large portion of the Assembly, who are favorable only to *voluntary* missionary societies, or those which are not responsible to any particular church on earth. After much animated debate, and considerable delay, a majority of the Assembly, did, by a solemn and deliberate vote, declare to the world that the Presbyterian Church in the United States SHALL NOT, as a church, engage in the important work of sending the Gospel to the heathen; in obedience to the express command of Christ; "Go ye, therefore, and teach all nations." "Go ye into all the world and preach the Gospel to every creature."

The transfer having completely failed, the Western Foreign Missionary Society has, of course, reverted to the Synod of Pittsburgh. The business of missions will, henceforth, be conducted by the Society, as in time past, on its original plan; but, it is hoped, with greatly increased energy and zeal; strengthened and animated by the cheerful co-operation of other Synods, as well as numerous Presbyteries, with their liberal churches, and active individuals. There is ground to believe, that the act of the Assembly in rejecting the transfer will, in the merciful Providence of God, be overruled for good, and actually contribute to "the furtherance of the Gospel" by calling forth to greater extent the energies of the Presbyterian Church in the great work of foreign missions.

LIST OF CONTRIBUTIONS

From May 9, to June 15, 1836.

Alabama—collections by Mr. S. D.

<i>Campbell</i> , agent,	\$225.00
Monies received from Rev. J. H. Gray. From Mesopotamia Missionary Society, J. H. Archibald, treas. 119.00; <i>Ebenezer</i> Missionary Society, A. Steel, treas. 40.00; Synod of Tuscaloosa, 20.62; collection in Mesopotamia church in 1833, 42.00; <i>Carthage</i> church, by Rev. Dr. Cunningham, 25.00,	246.62
<i>Bedford Presbytery</i> , N. Y. from <i>Greenburg</i> church 7.83; <i>Mount Pleasant</i> , 63.93; <i>White Plains</i> , 5.78,	77.54
<i>Blairsville church</i> , Pa. mon. con. coll. by Mr. J. Cunningham,	14.00
<i>Cadix church</i> , O. from J. Hanna, treas. <i>Carlisle</i> , Pa. Youths' Missionary and Bible Society of 2d Pres. church, in part to constitute Rev. D. M'Kinley a life member,	6.00
<i>Carmel church</i> , Miss. by Rev. J. H. Vancourt,	17.00
<i>Cheraw church</i> , S. C. by Rev. Dr. John Witherspoon,	75.00
<i>Cincinnati</i> , O. Synod, by Prof. Scott, 40; R. Boal, Esq. 5; John Nevis, 2,	100.00
<i>Columbia county</i> , Pa. Missionary Society of Derry, by Rev. N. Todd,	47.00
<i>Columbus</i> , O. Dr. J. B. Thompson,	20.00
<i>Connellsville church</i> , Pa. by Dr. Rodgers,	1.00
<i>Concord and Muddy Creek</i> , Pa. by Rev. J. Coulter.	12.00
<i>Connersville</i> , Ind. Mr. Jacob Smeltzer,	5.00
<i>Cross Roads church</i> Pa. by Rev. J. More, Juvenile For. Miss. Society, 4; a member, 1,	4.00
<i>Easton</i> , Pa. from Miss E. Davis,	5.00
<i>Evansburgh and Harmonsburgh</i> Fem. Missionary Society, 14; congs. 3.37½,	17.37
<i>Fairmount cong.</i> Juvenile Missionary Society, by Rev. J. More,	4.00

<i>Fairview church</i> , Pa. by Rev. J. Eaton, 6.14; Rev. Thomas Anderson, 2.50; <i>Conneaut church</i> , 2.62,	11.26
<i>Fayetteville</i> , Tenn. Rev. Eben. M'Ewen,	5.00
<i>Frankford</i> , Pa. Fem. Mission. Society, by Mr. J. Whetham,	27.00
<i>Harrisburgh</i> , Pa. Mr. Rich. T. Leach, by Mrs. R. L. Patterson,	5.00
<i>Hollidaysburg</i> , Pa. by Rev. J. Dunlap, from a church member,	5.00
<i>Honey Creek church</i> , O. to constitute Rev. Wm. Gray a life member,	17.00
<i>Huntingdon Presbytery</i> , Pa. by Rev. David M'Kinney,	150.58
<i>Indianapolis</i> , Ind. by J. M. Ray, Esq. for the support of Mr. Thos. Brown,	47.58
<i>Long Run Pres. church</i> , Pa. by Mr. D. Coon,	19.05
<i>Louisville Pres.</i> , Ky. by Henry E. M'Clelland, Esq.	477.10
First Free church, by Rev. W. L. Breckinridge,	5.00
<i>Mansfield</i> , O. by Rev. J. Roland, 6.50; Pleasant Hill, 7,	13.50
<i>Miami Presbytery</i> , O. by Rev. J. Coe, treas.	280.00
<i>Middletown</i> , Va. by Rev. C. B. Bristol, from K. Hall, 3; Harriet Henderson, 2,	5.00
<i>Muncy</i> , Pa. proceeds of a mission box of Mrs. Rankin,	5.00
Also, a gold chain, not valued.	
<i>Natchez</i> , Miss. by Rev. J. H. Vancourt,	516.85
<i>New Brunswick Pres.</i> , N. J. by Rev. Benj. Ogden, Freehold church, 27; Middletown Point, 10; Pennington church, 13.80,	50.80
<i>New Geneva</i> , Pa. Sewing Society, by Rev. A. G. Fairchild,	8.00
<i>Newton Presbytery</i> , from J. M'Kean, treas., by Rev. Dr. Junkin, for support of Mr. Kerr,	115.65
<i>New Castle cong.</i> from Mr. Snowden,	20.00
<i>North East church</i> , Pa. Fem. Mission. Society, by Rev. W. Adair,	18.75
<i>Nottingham church</i> , O. by Rev. J. Smith,	17.40
<i>Oxford church</i> , O.	100.00
<i>Philadelphia</i> , 3d Pres. church, from Mr. Nassau, treas., mon. con. coll. 6th Pres. church, by Rev. S. G. Winchester,	22.00
<i>Pisgah Pres. church</i> , Ky. mon. con. coll. by Mr. J. S. Berryman,	148.88
<i>Pisgah church</i> , Ind.	17.50
<i>Pittsburgh</i> , Pa. 2d Pres. church contribution, for 1836, by W. H. Lowrie, treas.	3.75
Rev. J. W. Blythe, 3; (Thos Semple, Esq. 5, in leather,)	303.00
Three Pres. churches coll. at united concert prayer, by Mr. Lorenz,	3.00
<i>Princeton</i> , N. J. students of Theological Seminary, by Rev. Dr. Miller,	21.19
	37.38

<i>Ripley church, Ohio,</i>	11.00	From <i>D. A. Sayre,</i>	25.00
<i>Richmond, Va.</i> from Rev. A. Converse, by Rev. James Wharpy,	5.00	" <i>Mrs. Morrison,</i>	15.00
<i>Ridge cong., O.</i> by Rev. J. Sloan,	9.15	" <i>Young Ladies' Miss. Society,</i>	
<i>Rockbridge cong.,</i> by Rev. A. Curry,	2.00	<i>of Lexington, Ky.</i>	10.00
<i>Sand Creek Fem. Mission. Socy., Ind.</i>		" <i>A Friend to the cause,</i>	10.00
by Rev. J. S. Weaver,	17.50	" <i>Miss Margaret Parker,</i>	10.00
<i>Shelbyville, Tenn.</i> men. con. coll.	10.00	" <i>Mrs. Skillman,</i>	5.00
<i>South Hanover church, Ind.</i> by Judge Dunn,	79.75	" <i>Dr. Pawling,</i>	2.00
<i>Snow Hill, Md.</i> by Mr. S. W. Kennedy,	5.00	" <i>John Melton,</i>	2.00
Smith, Mr. R. W. donation,	2.00	" <i>Mrs. Robert Parker,</i>	1.00
<i>South East, N. Y.</i> Mr. Jesse Brown, for supplying China with Bibles,	1.50	" <i>Monthly Concert for Pisgah,</i>	18.00
<i>Springdale, O.</i> Rev. A. Aten,	2.75	" <i>Monthly Concert at Frankfort,</i>	33.12
<i>Springfield, O.</i> balance to constitute J. D. Hughes a life member,	11.00	" <i>Special effort at Frankfort,</i>	40.50
<i>Tent cong. Pa.</i> by Mr. S. Duncan,	8.60	" <i>Wm. Allen,</i>	5.00
<i>Tonawanda church, mon. con. coll.</i> by Rev. O. Harris,	5.00	" <i>Mrs. Allen,</i>	3.00
<i>Union church, O.</i> by Rev. S. Moody,	6.18	" <i>Monthly Concert in Shelbyville,</i>	7.00
<i>Union church, Va.</i> by Rev. J. M'Elheny,	10.00	" <i>Mr. Huber,</i>	5.00
<i>Upper Buffalo church, Pa.</i> by J. Gil- crist, Esq.,	64.13	" <i>Monthly Concert in New Al-</i> <i>bany,</i>	15.00
<i>Vandalia church, Ill.</i> by Rev. Benj. Spillman, 8.25; <i>Grenville church,</i> 1.50; <i>Shawnetown Female Benevo-</i> <i>lent Society,</i> 2.50,	12.25	" <i>Rev. Robert Humphrey,</i>	2.00
<i>Washington cong., Pa.</i> by R. Officer, treas.	51.00	" <i>Daniel Wirts,</i>	1.44
<i>West Carlisle, O.</i> by Mr. J. Elliot,	21.00	" <i>Wm. S. Vernon,</i>	5.00
<i>Collections by Rev. C. Velandigham, Ohio.</i>		" <i>First church of Madison,</i>	22.00
<i>Brookfield, O.</i> 3; mission box of do. 4.10; <i>Youngstown, 4;</i> <i>Salem, Sarah Wil-</i> <i>son, 1, Agnes Wilson, 50cts, Mar-</i> <i>tha and Agnes Wilson 2.43; New</i> <i>Lisbon, 10.87½,</i>	\$25.90½	" <i>First church at Walnut Hills,</i>	10.00
<i>Collections by Rev. James Culbertson, Ohio.</i>		" <i>First church of Cincinnati,</i>	157.12
<i>Zanesville, coll.</i> in January and Feb- ruary, 7.01—in March, April and May, 8.75; Mrs. P. Leeper, 3; R. Winter, 2; <i>Dresden, J. Paina, 3;</i> <i>Nor-</i> <i>wich Pleasant Hill, 11.44;</i> unknown correspondent, 6.50; cash, 30 cts.	\$42.00	" <i>Female Missionary Society of</i> <i>First church of Cincinnati,</i>	50.00
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A statement of funds collected by Rev. J. W. Blythe, in his agency of five weeks.			
From a Friend of Missions,	\$500.00	PAYMENTS FOR THE CHRONICLE.	
" A. Logan,	50.00	Jos. Whetham, agent, 9.50; Rev. R. G. Wil-	
" James Blythe, D. D.	50.00	son, 2.50; F. Field, 1; Mrs. M. Christie, 1; W.	
" South Hanover College,	180.00	B. Snodgrass, 1.50; J. Thompson, 1.50; J. Pot-	
" Fem. Mission. Society of South		ter, 1.62½; J. M. Howel, 1.50; Mrs. R. Boyd, 1;	
Hanover, to complete the sum		Miss M. Buchanan, 1; Mrs. M'Curdy, 1.50;	
necessary to constitute Rev.		W. Lowrie, 1.50; J. Smith, 1; W. Tait, 1; R.	
John Matthews life director,	28.50	Laird, Esq., 1; J. Phinney, .75; J. M'Clure, 1.50;	
" The Church of South Hanover,	79.75	Miss Lowrie, 1; Mrs. M. Eaken, 1; Miss S.	
" The Sabbath school of South		Beatty, 2; J. N. Loughead, 1; D. Capill, 1;	
Hanover,	1.62	Reed & Curry, 1; M'Coy & Curry, 1; Kyle &	
		Jackson, 1; Rev. B. Chase, 1; Rev. W. C. Blair,	
		1; Dr. W. Danbar, 1; A. C. Henderson, 1; Miss	
		E. Smith, 1; also, from Rev. A. Aten, W. Allen,	
		Mrs. M. Austin, J. Banks, Dr. Beddinger, J.	
		Boggs, Eliza Brown, J. Brush, Mrs. M. Bute,	
		D. Byers, J. K. Caldwell, Jer. Clark, John Clark,	
		H. M. Curry, Miss T. Fenby, Mrs. R. Fenton,	
		J. Fuller, A. Gaines, Mrs. Gibson, Rev. J.	
		Green, A. Hamill, J. Hanna, D. Hanna, T.	
		Hazen, K. Hazen, J. Harrison, A. Howe, P.	
		H. Hunter, Cath. Jacobs, R. Jamison, Mrs. T.	
		Kelso, A. Kerr, R. Kinkead, R. Kirkwood, S.	
		Knapp, A. G. Laird, W. Lee, S. Lyon, J. M'Il-	
		vain, Affa Marcy, J. Martin, J. Maclean, J.	
		Martin, J. Melton, B. Mead, J. M'Cullough,	
		R. M'Cullough, J. M'Cullough, Mrs. M. Moody,	
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		J. L. Robinson, Rev. J. R. Sharon, J. Simons,	
		M. Sloan, M. Slemmons, W. Sterling, Mrs. H.	
		Stevens, J. Stevenson, J. W. Stevenson, A. D.	
		Stevenson, Polly Stevenson, D. Wallace, S.	
		M. Wallace, J. Wardlaw, Rev. E. Washburn,	
		T. Wasson—fifty cents each.	

FOREIGN MISSIONARY CHRONICLE.

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WESTERN FOREIGN MISSIONARY SOCIETY.

The Board of Directors of the Western Foreign Missionary Society to its Friends and Patrons in the Presbyterian Church.

CIRCULAR LETTER.

It devolves upon us, by the appointment of the Board of Directors of the Western Foreign Missionary Society, to address you in its behalf, under circumstances of unanticipated and extraordinary embarrassment.

The General Assembly of 1835, as you are doubtless aware, appointed a Committee, to treat with the Synod of Pittsburgh on the subject of the *transfer* of the Society, with all its missions and its funds, to the supreme judicatory of our church; and authorized and empowered that Committee, if they could obtain terms which to them appeared satisfactory, to ratify and confirm a contract to that effect. At the last annual meeting of the Synod, that Committee submitted, with an authentic certification of their appointment and of their plenary powers, certain propositions and articles to which they were prepared, in the name of the Assembly, to accede; and which required the virtual relinquishment of the Synod, from and after the assent of that body to them, of all jurisdiction over the Society and its operations; and appointing the existing Board by the joint authority of the Assembly's Committee and the Synod, to continue its superintendence until a new Board should be appointed. The Synod, impressed with the belief that there were interspersed through various parts of the Presbyterian church, a large number of our body by whom an ecclesiastical organization for Foreign Missions was earnestly desired; and whose zeal, energy, and affectionate co-operation, in the work of sending the Gospel to the Heathen, could be secured only by such a plan; and sensible that no one Synod could properly claim the right to direct the operations of an important branch of Christian enterprise in which many others were equally interested, and which they were expected to sustain, came to the determination, after protracted and prayerful deliberation, to accept the overtures of the Assembly; and did forthwith, as all parties fully understood the act, fulfil the only remaining condition of the contract. To the Synod, as they were invited to form an arrangement in which their missionaries abroad

and their churches at home were deeply interested, the inquiry naturally enough arose, whether the church, by her General Assembly of one year, could bind herself in a contract which would be, in its essential principles, beyond the control of her Assemblies of other years; and whether she could do that by her agents which she had power to do herself. It need hardly be said, that these questions admitted of but one answer. The acts of the Church, by her General Assembly, like those in the case of any other representative body, assume different forms, according to the subjects to which they refer. When they belong to the class of contracts involving pecuniary considerations and the rights of others, as where the Assembly accepts donations and bequests, to be used or held in trust for particular objects, the irrevocable obligation of the engagement is apparent to every mind, and is recognized in every court of justice. The second inquiry admitted, if possible, a still more obvious solution than the first, as the General Assembly, by its Trustees and Boards of Direction, was every year making bargains and executing trusts not less permanent or responsible than that which was now contemplated. The Synod, therefore, in good faith, entered into an engagement, which it was foreseen would in the mean time necessarily occasion a serious interruption of business, and eventually prove a heavy pecuniary loss to the Society, if the operations were not promptly carried forward by the Assembly. As the Society was sustaining no unpropitious missions, and was possessed of funds far beyond all present demand, the Board did not look upon it as an act of condescension on the part of the church, to adopt the Society as its own; and as the Board had uniformly maintained towards their fellow-laborers of the American Board the most amicable relations, they did not think of giving offence, even to its most ardent friends in the communion of our church, by co-operating in an arrangement which could only put the advocates of ecclesiastical organization on a par with their brethren, while it would obviously increase the amount of good to be achieved.

The General Assembly, as you have doubtless heard, after a protracted discussion, resolved not to fulfil the provisions of this arrangement, or receive the Society which had

thus been transferred to them. When that portion of the Board of Directors, who were then present in Pittsburgh, found the missionary operations of the Society thus left unprovided for, and themselves without the opportunity of consultation with the Synod, they resumed their deliberations, and adopted a resolution, inviting those members of the Assembly who had voted for the transfer to unite in an expression of their views as to the course proper to be pursued. Such a meeting was accordingly convened, and resolutions were unanimously passed, recommending to the Board to resume its functions; expressing it as the sense of the meeting, that every one then present should use his influence within the bounds of his respective Presbytery to make the condition and the wants of the Western Foreign Missionary Society known to the churches, and obtain for it all possible funds, both from contributions at the monthly concert, and in other ways, to be paid over to the Treasurer of each Presbytery, and by him transmitted to the Treasurer of the Board—"That, in resuming the work of missions, the Western Foreign Missionary Society is hereby assured of our confidence and zealous co-operation; and that where suitable agents cannot be obtained to visit the churches we will encourage the members of our Presbyteries to undertake voluntary agencies for the benefit of the same."

As the decision of the General Assembly may possibly be thought to have originated in some objection to the Society itself, or the character of its missionaries, and may thus be construed to its disadvantage in its future operations, it may be proper to say, that, with the exception of one of the speakers, who animadverted with some severity upon the Committee for having received, as a missionary under its care, a brother not in connection with the Presbyterian church, nothing was said which could justly impeach the credit of the Society before the Christian public. It was indeed urged against its adoption by the supreme judicatory of our church, that it might involve us in collision with the American Board, and produce division and strife; but it was not alleged that the Society had, in past years, incurred this imputation; nor was it shown that Christian candor and fairness required the church to oppose an ecclesiastical Board on this ground, while it unhesitatingly encouraged a voluntary: in other words, that this difficulty, if it should prove one, ought to annihilate our institution only, while it encouraged and supported that of our Congregational brethren.

2. It was said, that, if the sanction of the General Assembly were given to a Board of Foreign Missions, that board might claim, on its authority, the aid and co-operation of such parts of the church as desired to give their support to the American Board; but it was not

shown that a refusal to countenance such a board at all, might not be equally construed to mean that the Assembly expected all its Presbyteries and churches to patronize that Institution; nor was it shown that the other Boards of the Assembly have ever been able to make such a use of their authority.

3. It was urged, that it should be the purpose of all Christians, in sending the Gospel to the Heathen, to lay aside all denominational peculiarities, and present Christianity to the heathen only in those aspects in which the opinions of all evangelical believers agree. But the same brother, who so eloquently urged this theory, did, in a previous argument, on the same subject, attempt to show that the American Board was more of a Presbyterian than a Congregational Institution; and consequently liable to the same objections which were preferred against ours. The argument itself, if just, would have gone as truly to subvert all existing missionary Boards as to oppose the reception of ours, since no one of them pretends to act upon the principle which is sustained.

4. It was urged (and these four comprise the principal objections which were mentioned in the debate) that the reception of the Board under the care of the Assembly would be consistent with pledges already given to the American Board; and, at least, it would imply a want of confidence in the wisest and best conducted missionary institution on earth. But those who supported the measure, and some who opposed it, denied the propriety of pursuing any such course of reasoning. Thus, without going further into particulars, it will be seen that the Assembly did not profess to have discovered in the character or operations of this society any thing which should induce its former friends to withdraw from it; nor should the course and issue of a discussion in which its constituted officers took no part, array the prejudices of any portion of the community against it.

Of the decision of the Assembly itself we forbear to speak. For the majority in this case we entertain great respect, as brethren and fellow-laborers in the service of our Lord. We attentively listened to most of the discussion, and we have since carefully, and we hope candidly and prayerfully, weighed the reasons embodied in their answer to the protest of the minority; and we confess our surprise that, on grounds to us so insufficient, they should have thought it their duty to suppress, by efforts so strenuous and by a majority so small, (110 to 106,) a plan which could hardly fail to insure a more universal diffusion of the spirit of foreign missions, and to promote, in the present excited state of our church, a feeling of harmony among its members. What if the preceding Assembly had been indiscreet, and had conferred upon its committee "unwarrantable

and improper powers?" It does not invalidate a contract, that it was prematurely or unwisely entered into, (Psalm 15:4) nor does it prove that the object itself is inexpedient. What if a majority of the last Assembly preferred a voluntary to an ecclesiastical organization, their concurrence in the adoption of the society involved no sacrifice of opinion, and left them at full liberty formally to decline all co-operation with any but the American Board. Nor is this all. The constitution of the Presbyterian church manifestly contains the presumption, that operations of this kind are to be carried on church-wise, (Form of Gov., chap. 18,) and consequently presents the impossibility of securing a general ecclesiastical organization, but through the General Assembly. Now when almost all the larger denominations of evangelical Christians both in Europe and America, including the church of Scotland from which we derive our origin, have adopted the ecclesiastical form of foreign missionary operation, it is hard to see how a conscientious member of a Presbyterian Assembly, bound by his ordination-vows to study the prosperity of *that church*, should feel himself required to prohibit that church from embodying its yet unapplied strength in the most important of Christian efforts. That, in a course to us so unexpected, our brethren sincerely intended to glorify God, and promote the salvation of a perishing world, we would not deny; but, it is our persuasion, that, on cool reflection, they will find occasion to regret that the influence of excited feeling on other and irrelevant questions, has unduly obtruded itself into one which makes a solemn claim to separate and dispassionate consideration. In the present state of our church, could such a decision be expected to increase the amount of effort for benighted lands? In so far as it disappoints the wishes of probably at least *one-half* of the Presbyterian church, it should be met with the candor, meekness, and charity, which become the followers of Christ, at all times, and which especially befits this sacred enterprise.

In the course of argument pursued in the Assembly, there was one point which we seem required to notice. Portions of letters from one of the Secretaries of the American Board, recently published, were read in the debate to show that the Presbyterian church "*had no occasion to withdraw its confidence*" in the wisdom and fidelity of that Board; and it was generally understood that these letters were intended to bear upon the decision which the Assembly were expected to make of the question of the appointment of the new Board. Whether this was strictly proper after the committee had given its pledge to the Synod in the name of the Assembly we will not pretend to say. Our only object is to say in reference to this matter, that it is certainly do-

ing injustice to the friends of this measure, to suppose that their preference of an ecclesiastical arrangement implies any such want of confidence. It would certainly be deemed unkind to impute to our Congregational brethren, motives like this, when they exhibit their preferences. So far as good men are persuaded to believe that such an intention is cherished by us, as a *Society for Foreign Missions*, they may be expected to withhold their sympathies and their prayers from us; and, as we are now required to go on with our labors, it stands us in hand to fortify ourselves against every injurious prejudice. We may then confidently say that we have, as individuals and as a Board, never published a word that could, by fair construction, be made to express the slightest suspicion of this kind. This society has indeed held out to such as preferred our form of operation to the other an invitation to co-operate in sending the gospel to the heathen; but it has spoken of the American Board in the highest terms of respect and confidence. To assume it, therefore, as true that all desire for another and an ecclesiastical Board, must imply a want of confidence in *that*, and then go on to reason against the measure as though it were *intended* to create and sustain suspicion and disturb the tranquillity and confidence of the churches, must appear to every candid mind to be unintentionally fostering the very spirit which it professes to condemn. We should have passed this fact in silence, if it had not awakened in us a desire to guard, if possible, against future misunderstanding. In our first Circular Address to the churches, published early in 1833, will be found the following remarks: "In reference to the American Board of Commissioners for Foreign Missions we hope to cherish no selfish principle, and we shall appeal to no sectarian feeling. We do contemplate its past achievements and its present prosperity with unmingled pleasure. Our only strife will be, to copy its every good example, and try not to be outdone by it in kind affection and Christian magnanimity. We hope to be able, as a *Presbyterian* Board, (perhaps in a feeble and humble measure,) to increase the amount of missionary feeling and effort in our church; but certainly, on such principles of mutual harmony and brotherly co-operation as every sincere disciple of Christ will desire to witness." (*Missionary Chronicle*, April, 1833, p. 6) But if the very existence of a *Presbyterian Board*—if any separate attempt to "increase the amount of missionary feeling and effort in our church," must be construed to imply a want of confidence in the American Board, and a defection in what is due to that organization, it would be a hopeless matter in our future operations, as it would seem to have been in the past, to prosecute our work with "mutual harmony and brotherly co-operation." Our only alternative would

be to abandon the work altogether, and for ever deprive the perishing heathen of that amount of good which hundreds of churches might be expected to yield if they had a Board of their own election. We desire now to proceed on the same principles with which we commenced. And as we prize harmony and good feeling, and mutual co-operation in the work of the Lord, above almost every thing else, and have no desire whatever to involve this great enterprise with any collateral controversy in the church, we object to the idea altogether, that our present and future existence should be held up to the churches in this light. And, if a future General Assembly should be willing to own us among its real friends, we hope and pray that it may never be thought or said that it cannot be done without a breach of good faith to that excellent Board, and the excitement of suspicion as to its wisdom and fidelity. We wish to do the work which they cannot do; but we also wish and pray that they may grow and prosper more and more in the affections of all good men.

The fact, that of the two decisions which the last Assembly (to say nothing of the preceding one) had on this question, at different periods, one was *for*, and the other *against*, the proposed measure, is sufficient evidence, that the operations of neither can be safely suppressed. In this broad land where churches multiply by hundreds every year, and the resources of religious men by thousands; and which, ere long, must send its missionaries by hundreds annually to the four quarters of the globe, who will pretend to say, that there should be *but one* channel, and all ecclesiastical preferences should be suppressed, in order to the accomplishment of this end? Which would be the most evangelical liberality, to attempt to bring all denominational differences to bend to this, and curb and fetter their action until they should, or to urge one and all of them to be up and doing, to hasten the great consummation with all their might; and to do this with the expectation that all hurtful prejudices would gradually vanish away, as the great work would grow upon their hand, and nation after nation come forth into the light and liberty of the Christian redemption? Is it a matter of doubt to any candid observer, whether the foreign missionary operations of the Methodist Episcopal Church, *as such*; the American Baptist Church, *as such*; and the Protestant Episcopal Church, *as such*; are destined to exert a benign influence upon the entire character of these respectable denominations? Could there be any prospect of, or would there be any utility in, their consenting to drop all their respective peculiarities, and unite in one association whose principles should comprise no one distinctive feature of either? Would they ever come together by being required to wait until they could thus agree, and, in the mean

time, leave the entire Heathen world to perish in their sins? Why then should it be thought or represented as *sectarian*—as unworthy of our character as liberal-minded Christians, to desire to see the Presbyterian Church, *as such*, organized and embodied in this great and precious service?

In view, then, of the circumstances in which we are now placed as a Society, and a church, by the aspect of the world—by the example of sister denominations—and by the decision of the last General Assembly, let us, Beloved Brethren, arise with new energy and zeal, to prosecute the too-much neglected work of Foreign Missions. Let not the disappointment of our plans, and the unexpected counteraction of our reasonable wishes, fill our minds or the souls of our people with discouragement and despair. If our eye is single—if our intentions are sincere, we can present the pressure of our circumstances before the throne of God with increased confidence. Our brethren, who, by such immense exertions, were barely able, after several of our friends had left their posts, to vote down the contract, will, on reflection, see how impossible it is for us to secure a general ecclesiastical organization but through the General Assembly, and they will become convinced that nothing can be gained to them, much less to the cause of Foreign Missions, by attempting to prevent it; throwing upon themselves, as it must, a great amount of responsibility, and giving no additional acceptability to the Board for whose sake they profess to do it. If we are active, and prompt, and prayerful, in the cause; if we bring the Foreign Missionary enterprise before the minds of our people, and before God, with a growing conviction of its importance, Heaven will listen to our supplications, and the Redeemer of Israel will provide. A question like this will lose nothing by standing on its own naked merits before the church and the world; and our church will, in due time, award to us with little opposition, that organization which it would have been undesirable to gain by a bare majority.

In the mean time, the Board of the Synod will resume its duties and go forward, relying upon the pledge of active co-operation given by the brethren from all parts of the church, in the meeting to which we have referred. From the spirit of that meeting, they hope and trust it may be a year of great results. In the provision of missionaries and assistant missionaries, as well as in the collection of funds, and the diffusion of missionary intelligence, much aid may be rendered to the Executive Committee by individual ministers, and by Presbyteries, in all parts of the church; and thus aided, the Board hope, to keep pace with the growing energies of the churches. We affectionately entreat our Brethren in the Ministry, in the Eldership, and in the commu-

nion of the church, to come up to the help of the Lord; and countenance, with their contributions, their prayers, and their best energies, the attempt which must now be made to secure such an organization and concentration of effort in this work as these eventful times require. Our church has surely strength and vigor enough to throw off the obstructions which oppress her, and take her place among those sister denominations by whose ecclesiastical appointment the trumpet of the Gospel is sounding in Burmah, in Africa, in Greece, and the wilds of America. In the former, what conquests over a dark and cruel superstition have our Baptist brethren begun to realize, and what trophies of their piety and zeal are our Methodist brethren endeavoring to rear up on the shores of paganism? Unawakened by these and other examples, is our body to sit still, or to append its contributions to another institution, and never make its voice distinctly heard in the great and eventful day of the conversion of the nations? This enterprise is God's and not man's; and every Christian, and every denomination, must expect to forfeit the richest influences of his grace, if there be neglect and defection when the chief Captain of the hosts marshals his forces for the day of his power. Ye watchmen of Israel! what of the night? Are not the circumstances of the world eventful! Are they not such as to show that all our Sabbath schools should be nurseries of the missionary spirit? that our monthly concerts should be replenished with the spirit of grace and supplication, and that all our judicatories and churches, in hope, in zeal, and activity, be as those who wait for the coming of the Lord? Surely then our church will arise, and not remain inactive, to wait for the realization of a beautiful theory of missions, or for fear that she may offend others by fulfilling the command of Christ herself. May the God of missions pour out his Spirit upon us—raise up many devoted, heroic missionaries for the work, and cause the blessing of many ready to perish to come upon us! *Amen.*

ELISHA P. SWIFT, *Cor. Sec.*

Pittsburgh, June 27, 1836.

MISSION TO NORTHERN INDIA.

ADVICES FROM MR. LOWRIE.

From the letter of Rev. John C. Lowrie, published in the last number of the Foreign Missionary Chronicle, it appeared probable, that, if his life should be spared, he would continue a year longer in the Missionary field of Northern India. But from a letter of more recent date, (Jan. 7,) we learn, that, after further consideration of the subject, and consultation with the brethren of the Mission,

and with his skilful medical adviser, he had come to the determination to set out immediately for Calcutta, and thence take passage as soon as it could be obtained, for the United States. This course was strongly recommended by his physician, Dr. M^r Gregor; as appears from a note which he addressed to Mr. Lowrie, expressing the opinion, that a sea voyage across the ocean to the United States, and a residence of two years in this country, would probably be the means of restoring his system to perfect health. This note, accompanying Mr. Lowrie's letter, was received at our Mission room, and both have since been published in the Christian Herald. Mr. Lowrie expresses submission to the will of God, gratitude that he had been brought to those parts of the earth, and hope that he "will live and die a missionary."

We now daily expect to hear of the arrival of Mr. Lowrie in this country; and the hope is entertained that his health will be recruited, or fully recovered, in his native clime; so that he may be able to return with renewed vigor to the important field of his missionary labor; or, if Providence order otherwise, may be efficiently employed in our American churches in promoting the great cause of foreign missions.

JOURNAL OF REV. JAMES WILSON,

Addressed to his Parents in Ohio.

Cawnpore, October 15, 1835.

MY DEAR AND HONORED PARENTS:

As some time has elapsed since I wrote to you, I feel disposed to collect some broken fragments of a Journal, to send for your perusal. Since I wrote to brother John from Benares, very little has occurred on our passage which would interest you.

Death and Burial of a Mohammedan.

One incident, which to us was interesting and solemn, was the death of our *kitmutgar*, (that is, a person whose business it is to set the table, attend to concerns immediately around it, and see that things are kept clean.) He was a Mohammedan, an old man. He spoke no English. He appeared to be a sincere disciple of the Prophet. It was painful to see him wasting away for weeks immediately before us, while we were able to say nothing intelligibly to him about the great interests of his soul for eternity. Sometimes we addressed a few words to him, and once or twice got others to converse with him who could speak his language with fluency. He seemed to be a complete fatalist—considered it as the "will of Allah" that he must die, and means were

useless. Although many of the Mohammedan views respecting God are very correct, there is a very strong tendency to a kind of fatalism. He died on a solitary Sabbath, as we lay moored by a lonely island of sand below Allahabad. As our monshee and boatmen are all Mohammedans, we gave it in charge to the former to "bury their dead out of their sight," according to their custom. He conducted the ceremony about in this manner. He had a grave dug in the sand, about three feet deep, a few yards from the boat. Then, after laying out the body, as Christians do, and washing it, he obtained from a neighboring village several yards of coarse cotton—wrapped several folds around the body, and tied it at the head and feet with strings—then sprinkled it with rose-water. This being done, he ranged the men in two ranks behind him, and himself about three feet before them facing the grave; and, standing with his naked feet on a cloth spread for the purpose, he spent some time in *audible* prayer, in which the men all joined. (The prayer was one prescribed in the Koran.) They then laid the body in the grave without any coffin, repeating some form of prayer all the time. When it was laid, each one took up a small lump of clay and gave to the monshee; and he laid them under the head of the corpse. Some strangers from the village did the same. While they were filling in the clay, the monshee was repeating prayers from the Koran. After a little mound was formed, as is done in our own country, they carried two or three large earthen vessels full of water from the river, and poured it on the grave; then, breaking every earthen vessel which had been employed in any service at the funeral, they went and bathed themselves in the river. We stood by, observing their manner of performing this last solemn service for a fellow being, and felt that we knew not how soon, nor in what circumstances, we might have occasion for Mussulmans to perform the same service for us. Mohammedans always bury their dead. The Hindus burn their dead, when they are able to buy fuel. When they are too poor for this, they throw the bodies naked into the river. We have become so familiar with seeing dead bodies floating on the water, or lodged by the shore, and dogs or vultures preying upon them, that it ceases to strike us with surprise.

Change of the Pinnace for a Native Boat.

We spent twenty-six days coming from Allahabad to Cawnpore, a distance which we ought to have made in ten or twelve days. This was in consequence of the water being so low, that our boat was constantly running on sand banks. We were obliged to change our pinnace at Cawnpore for a native boat, to proceed to Futtyghur. This detained us about ten days. We are now slowly moving off from Cawnpore. The water is now so low

that it does not cover more than half the channel of the river. Our present home is in a boat built of coarse plank, flat in the bottom, so as not to draw more than twelve or fourteen inches water. It has a floor of bamboo poles tied together with grass ropes. In some places they are two or three inches apart, and their ends stand up five inches above the sleepers. A kind of grass mat is spread over these. Frequently our chairs find a place to put their foot through, and convince us practically of the force of Solomon's expression: "Two are better than one; for, if they fall, one will lift up his fellow." The sides and roof are of grass, tied on bamboo poles with grass ropes in the form of thatch, it is supported on poles, set on end and tied. Two small windows in each room, like the window in Noah's ark, let in a portion of day-light. The mast is composed of three poles, tied together and fastened upright by grass ropes. All the ropes about the establishment are made of long wild grass. In this we pass our days comfortably, and almost regret that we did not come all the way in such a boat.

Female Orphan School at Cawnpore.

In Cawnpore, we were delighted to see, under the care of Rev. E. White, senior Chaplain to the station, a school of between fifty and one hundred little orphan girls. These were all left destitute or sold by their parents, to buy for themselves food during the famine which, about two years ago, prevailed in the *Bundelcund*—a mountainous region to the south west of this place. These children were hawked about the streets and sold for fifteen, eighteen, or twenty cents each. A Society, chiefly of ladies, was formed, to take care of as many as they could support. Many were bought by persons of licentious habits, and brought up for the basest purposes. Those in the school were bought by these ladies, and placed under the care of a pious lady, by whom they are fed, clothed, and instructed in domestic economy; educated and brought up in the knowledge and fear of the Lord. When obtained, they were destitute of clothing, full of disease, and so voracious that, for some time, they could not be prevented from eating the filth of the streets! Now, they are cheerful and happy, neat and cleanly in their appearance, instructed in the doctrines and duties of religion, in needle-work and domestic occupations; they are kept entirely from the customs and practices of the heathen. The desire of the ladies is to train them up for teachers in female schools and in families. The person, who could contemplate their present happy condition and prospects, and compare them with their former utter destitution, and not feel a strong desire to rescue others, and bestow on them similar blessings, must have lost all the finer sympathies of human nature, not to say of religion.

I was assured by a gentleman well acquainted with this matter, that there must have been not less than *ten thousand* babes left in utter destitution or sold during the prevalence of the famine in the Bundelcund! Several other orphan schools have been established, and filled with children rescued in a similar manner, through the sympathies of Christianity.

Ignorant Prejudice of Hindus and Mussulmans.

We have had frequent specimens, on our passage, of the ignorant prejudice both of Hindus and Mussulmans. One of these was, that our *dandees*, (boatmen,) although Mussulmans, if they saw any of us draw near their food while they were preparing or eating it, if we came within two yards of them, would cry out and show signs of alarm, lest we should touch their food and thus pollute it, and they must then *throw it away*. No matter how poor, how hungry, or even how filthy, a native is, if one of us, even incidentally touch his food, he will throw it away!

Rice Fields, Reapers, and Gleaners.

Oct. 17.—To-day we passed some rice-fields where the natives were reaping. The rice grows nearly to the height of wheat. The reapers have very short sickles, and cut it off close to the ground. Behind them a number of *females* like the industrious *Ruth*, each with a basket under her arm, "*gleaned*." They took up the straws that happened to be left and stripped them, one by one, of their grain, which they deposited in the basket, and preserved the straw carefully in their hands. I never saw any thing which sat before my mind so lively a view of the employment by the simple-hearted *Moabitiss*.

Trouble with the Boatmen.

We had some trouble to-day with our men, on account of their religious notions. We hired three additional men yesterday, to make the toil of dragging the boat lighter, and that it might be kept going steadily all day. But when the hour for *khana* (dinner) came, we found that their Hinduism would not let them either cook or eat on the boat; and we must stop, and wait while they fix up their cooking apparatus, kindle a fire, and bake bread on shore. This we concluded to do, rather than drive them from day-light to dark evening, as is common to do. Our *monshee* showed us a pretty substantial bamboo stick, about four feet long, which he very seriously assured us we must take and brandish over the heads of the *manjee* (captain) and the men, if we expected them to regard us, or do what we bid them. We preferred to try a little longer the force of "*moral suasion*."

Method of Washing Clothes.

By seeing some *dholies* (washermen) at work, I am reminded, that I have never ex-

plained to you the method of washing clothes in this country. The men (for washing is done by *man*) gets a large block or plank fitted up by the edge of the river—stands in the water to his knees, and takes the shirt, or whatever he is washing, by the end with both hands, swings it over his shoulder, and strikes it down on the plank; and keeps on beating in this way till it is clean. A very novel spectacle is often exhibited at towns where there is a large English population; the shore, for half a quarter of a mile is lined with washers, all beating at the same time.

Tender Recollections.

Oct. 18, Sabbath.—Last Sabbath I could scarcely refrain from writing something in this Journal. The day was so much like the last Sabbath I spent with my dear parents, a little more than a year ago, in Pennsylvania—so mild, so clear, so pleasant. On that day, I sat with them the *last time* at the table of our Lord, in that house where they first brought me to the sanctuary, and dedicated me to God in baptism. How many and tender the recollections that cluster round that church in Fairfield! How tender now the recollections of that last Sabbath afternoon with my father and mother at their home! But I have gone—they too have gone out from it. How delightful now to look forward and hope to meet them in *that home* from which they go no more out! My dear parents, if this letter finds you in your earthly tabernacle, press forward to that better country where Abraham, Isaac, and Jacob, have found a rest, and pray that I may not be feeble in the course of labor before me, nor miss the-promised rest. This day is very wet and gloomy. In our thatch-covered boat no place is dry; the water pours down upon our beds, and books, and papers. Nothing can be protected from the rain. How needful some of these gloomy days to keep us in remembrance that we seek a better country!

Heavy Fall of Rain.

Tuesday, 20.—After two days of incessant rain, in which every thing around us, and ourselves too, were thoroughly saturated, the weather is again clear and dry. The *monshee* assures us, that he has never known such rain in this month. We felt ourselves rather in a pitiable plight, while the rain was pouring down upon us in all directions—when we had to sleep in wet bed clothes, and keep our umbrellas spread over us while we slept, to keep even our beds from being drenched. But the poor Hindus, who pull our boat, were in a so much more pitiable plight that ours seemed comfortable in comparison. They were out all day, *naked*, except a wet cloth round their waist—much of the day in the water. When they cooked their scanty morsel, the rain fell in drenching measure; they had no protection—no resource, but to bend their backs to the

storm. They baked their cakes on the fire made of cow-dung, and ate it with all patience. At night, they had no dry clothes—no dry place. The basement story of our *river-house*, in which they live, was five or six inches deep with water. They had to sleep, almost uncovered, on our boxes and trunks. It is surprising to see their apparent contentment in the absence of all comfort.

Lamps Floating on the River.

Oct. 21.—From my last date till our arrival at Futtyghur very little occurred worthy of transmission over the broad ocean. We enjoyed ourselves in our straw-covered boat very much; and were, I think, sincerely grateful to Him who preserved our health when exposed to wet and cold. The shores of the river from Cawnpore to Futtyghur are generally high; the aspect of the country, as seen from the river, rather more variegated, and evincing a higher state of cultivation. On this part of the river, we were often entertained at night with the sight of burning lamps floating on the surface of the water. One or two of these passed near our boat. They consisted of a straw mat, neatly platted and spread on the surface. On this were placed two small open lamps, filled with oil and wick. The appearance in the dark night is novel indeed, as they pursue their whirling, devious course marked by the current of the stream. These are prepared by parents when a child is sick, as a means of restoration. This means is used by Mohammedan parents; but whether it is regarded as an appeal to Allah, or the Ganges, or the evil spirit, I could not understand from their explanations sufficiently to state. As we lay moored to the opposite shore, a few miles below a village called Sinrampoor, on a still night, our attention was suddenly arrested by perhaps one thousand of these little shining strollers, (lighted lamps,) on the water opposite and below the village. The sight would have been truly pleasing, had it not been connected with the idea that this was heathen worship.

Land Journey. Travelling Tents. Retinue.

Oct. 25.—We arrived at Futtyghur, where, through the kind attention of Captain Wade, and Brother Lorie, tents were waiting for our coming. We immediately took up our abode in them. The distance to *Lodiana* is something less than 400 miles. As we have to encamp out, we take with us nothing but a supply of wearing apparel by the way, a few books, our food, our beds, and tents. Pursuing the most rigid economy, that seemed consistent with safety, the following is our retinue—a *chuprassi* belonging to Captain Wade, or an armed servant employed by government officers, in charge of the whole; three men, as tent-pitchers; three camels, to carry tents, chairs, table, &c., and two men to drive them; two ox carts, to carry trunks, bedsteads, &c., and two

drivers; one man, to carry water from the nearest tanks; two men, to carry table furniture, plates, cups, pitcher, &c., such as must be unpacked every day; two men, as cook and kitmutgar, i. e. one to spread the table and have charge of its furniture, while the other cooks and keeps things from being stolen in the kitchen—which is the open plain. One of these has also to go forward with part of our goods, which are to be sent on to our next encamping ground, to select a place for a tent, buy fuel and other things necessary for the day; a pair of oxen and a driver, to draw us in a palankeen carriage somewhat like a dear-borne; two chokedars, or watchmen—one to accompany the luggage which we send forward to protect it from depredations; the other to protect that which remains with us, our monshee and ourselves. In addition to all this, wherever we stop, we have to send to the nearest village, to procure three or four chokedars, to keep things safe by night. The village is by law made responsible for their conduct. Notwithstanding all these precautions, robberies are frequent.

Christian Kindness of a Stranger.

We had letters to the Chaplain of the station, and to Captain Dickson of the army. They were both absent; and we were, therefore, without acquaintance or introduction. The Lord occasionally seems to thwart our arrangements, to teach us that it is He who provides. In this case he provided for us in the Christian affection of a lady—the wife of the Hon. F. J. Shore, who is now a land-commissioner in the *Nerbuda* district. She heard of our arrival, and sent an affectionate note, expressing her desire to do any thing in her power to promote our comfort, during our stay. We mention this little incident on three accounts: 1. To express our gratitude to Him who thus moved the heart of a stranger. 2. That others, who look forward to the solicitude of being strangers in a strange land, may be encouraged to "be careful for nothing, but in every thing, by prayer and supplication, make known their requests unto God," who will not suffer them to want. 3. As a memorial of the sweet and amiable charities of the Gospel. For the same voice which said, "Verily, I say unto you, that whosoever this Gospel shall be preached in the whole world, shall this also which this woman hath done be told for a memorial of her," said also, "Inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me."

Manner of Loading Camels.

When the camels were first presented, to receive their load, each with a string through his nose, by which he is led, and a strong saddle, like an American pack-saddle, fitted directly over the hump on his back, I wondered how the men would get such heavy articles as

a tent, &c., raised so high and securely fixed upon them. The first was presented and ordered to kneel. He at once knelt, first his fore feet, then his hinder; keeping his feet directly under his body. The driver then passed a rope under his knees, and over his neck, and tied it firmly to prevent his rising. Then three or four proceeded to throw the parts of the tent, &c., over him pretty rudely. The poor animal lay patiently, now and then uttering a plaintive groan, and looking round with a pleading and most expressive look to the driver, as if he said—"I yield; only be merciful, and do not overload me." When the load, which to me seemed enormous, was firmly tied on, at the driver's bidding he made a violent effort to rise—then a second, at which he succeeded, shaking his load, as if he would make it fly to the four winds; and moved off with the tent poles, tables, chairs, &c., threatening the boughs of the trees on both sides as he passed along.

Rest of the Sabbath. Visit from a Native Gentleman.

Nov. 1, Sabbath.—Having commenced our journey yesterday, to ascertain that every thing was in a state of preparation, we passed through the city of Furrukabad, which is six miles from Futtyglur and pitched our tent at a little distance outside the wall. We spent the Sabbath in a delightful grove, between two ancient and formerly fine looking temples, now approaching a state of dilapidation. This seems more like the retirement and stillness of the Sabbath than any thing we have known in our journey. After a most busy and perplexing week this repose is sweet, and the pleasure is enhanced by seeing these almost worn-out camels and oxen enjoy the rest of the Sabbath; for they also are interested in the observance of the day. In the evening, a native gentleman, resident in the city, came in his carriage till within a few rods of our tent, and sent his servant to make his *Salam*, that is, his salutation; and asked if he might come and see us. We invited him, of course. He alighted, and sent his servant before him, bearing on a long brass basin two neat loaves of beautiful loaf-sugar, and some oranges and sweet limes. I suppose this is a specimen of eastern manners, when a person wishes to introduce himself to a stranger. He, though a Hindu, sat upon a chair, appeared very conversable, though we conversed with some difficulty, not being familiar with his language. After a few minutes of pretty brisk conversation, he asked us to carry, for him, a letter to a friend in Lodiana, and took his leave.

A Cultivated Plain.

Naurah Gunge. Nov. 2.—The march this morning is only nine miles. We sent forward our tent and most of our baggage, under the care of a chuprassi, to be ready for us on our

arrival. Leaving a callasai and a few others in charge of our things to come after, we set out early, reached the tent by half past nine, and found every thing in readiness. Our road led through a sandy, level, and, for this country, highly cultivated plain. The hum of the plowmen, with their oxen, who were plowing and harrowing the fields all around us as far as the eye could reach, reminded us tenderly of a September morning in some of the well-farmed districts of our country; except that there were no fences, nor houses, but distant hamlets of clay-houses, such as are unknown in our country. Every where we see a beauty and force in the oft-repeated and particular caution as to the removal of a neighbor's land-mark. Where the plains are cultivated without any other land-mark, than a little space of perhaps 12 inches between the fields of neighbors, how easy for him who is not a man of sound integrity, by advancing even a few inches at a time, in a few years, to have his neighbor's land-mark quite removed! The Bible had to do with men in such circumstances.

A Promising Missionary Field. Tracts Distributed.

While in the neighborhood of Furrukabad, I wish to make a few suggestions to the Executive Committee respecting this place as a promising field for a missionary. It seems to have been over-looked by those who have had the distribution of missionary labor in this part of India. It is an ancient and very populous city. No certain data is available as to the present population. The Baboo, a native gentleman, who called on us last evening, supposes the population about 100,000. It is entirely a native population, free from the hindrances which the presence of Europeans sometimes throws around those who labor for the religious instruction of the natives. Judging from the manufactures exhibited in the shops, and the lively business-tone that pervaded the whole, I take it to be a place of considerable native trade. The people appear to be cheerful, active, and interesting in a high degree. Yesterday afternoon, brother Newton and I went into the city with some tracts and distributed. We took with us one of the servants sent from Lodiana, who can read *Hindu* and *Hindusthani*. He selected his place beside the gate at the entrance to one of the principal bazars, and began to read the fifth chapter of Matthew. In a few minutes, the place was crowded, so as to block up the gateway, and oblige us to remove, in order to keep the way open for the people to pass in the wide street. In a very short time, all our tracts were cheerfully taken, and we know not how many more might have been received with equal readiness, had we sufficiently furnished ourselves. We were obliged to force them to

go back who were following us out of the city to our tent, to get more books; as we were unwilling to gather a crowd of strangers around our tent at night. This morning, a very fine looking young man has walked after us from Furrubabad, nine miles, to get a book. We gave with pleasure such as we had in the language which he read. He urged much that one might be given for his brother, which we declined, unless his brother would come and show that he could read. I presume, of course, it was an indefinable curiosity and various other motives than a serious desire to find the truth and hold it, which induced this desire to have books. Still, it would be something else than the faith of the Christian not to believe, that, in the reading of these books, the promised Spirit of God may lead some to seek information from higher motives than mere curiosity. And who can estimate the good which might be accomplished by the missionary who could take his station every day in these thronged streets, to preach and distribute the glad tidings of the kingdom! Furrubabad lies about six miles back from Futtighur, which is a small military station at the head of navigation for large boats on the Ganges. It is the point at which a great part of the goods, and also the travellers to the upper provinces leave the river. It would, therefore, be a very convenient intermediate station and medium of transmission from Lodians to Calcutta, or any of the stations down the river. If the Society should find its resources sufficient at any nearly approaching period, it appears to brother N. and myself that it might be a very eligible station for a branch of a mission. The nearest efficient missionary station is *Chunar*, nearly three hundred miles below, and *Delhi*, half that distance above. Here is indeed a wide field. If information hereafter received should show, that our judgment in this case is premature, we will of course correct it. A more full account of Furrubabad, its walls, gates, serais, costumes, market, &c., will appear in the letters and journals of Mr. and Mrs. Newton, written at this place.

Decay of Hindu and Mohammedan Temples.

One fact respecting the things that exist in India has frequently pressed itself upon my observation in this journey of more than one thousand miles; that is, the antiquated appearance of a very large proportion of the temples and places of religious worship. In Benares, and occasionally in other places, we see fresh-looking temples, indicating that some of their friends have resources which they are yet willing to bestow upon them. But on far the greater number *Ichabod* is written in characters too legible be misread. In a large number, the moss-grown surface, the mouldering brick, the crumbling wall, the yielding foundation, seem to tell that those who erected them

do not now sit in the "high places." This antiquated and crumbling aspect of the Heathen and Mohammedan religious edifices may be owing, in a small measure, to the hold of these systems on the mass of mind becoming somewhat loosened; but is much more owing to the political power having passed into other hands. There are comparatively few who have the resources necessary to rebuild their temples. The great mass are too wretchedly poor, and too little acquainted with the principle or the means of combining their resources ever to think of refitting a large proportion of their present mouldering temples. Unless the physical strength of Hindooism should be resuscitated from some quarter, it does not transcend the limits of sober conjecture to suppose that, in a few years, it will, in many places, have to betake itself literally to the shade of trees, the rivers, and such places as nature affords, to celebrate its religious rites. This does not imply that men's minds are becoming less *superstitious*, but that the resources of the system are withering away.

Fields of Wheat and Tobacco. Water Tanks and Wells.

Nov. 3.—Our journey this morning was to a village called *Ally Gunge*, fifteen miles; for in travelling in this country the distances are regulated by the conveniences for spending the night. The aim is always to stop near a village, for the sake of the bazar—a market; also, on account of water, which is not procurable, except at certain places; and likewise, for sake of shade, which is generally found about the skirts of villages. On the way we occasionally passed through beautifully cultivated plains, which were brightening into a lovely green by the wheat which has been sown a few weeks. Wheat seems to be sown here about the time, and, as near as the defective manner of plowing will permit, the manner in which it is sown in America. The ground is beautifully divided off into little parallelograms of six feet by twelve and upwards to three times those dimensions, by throwing up a little ridge of the soil. This makes the whole plain resemble a garden. We passed two very flourishing tobacco fields. These are irrigated by means of water, thrown up from a tank into a channel cut to the highest part of the ground, whence it flows over the lower ground. At one of these tanks, or large reservoirs, into which the water flows in the rainy season, and remains most of the year, were four men employed in raising the water. About half the way up the sloping bank was a large basin formed, into which two men threw the water from the tank, by means of a basket about two feet long, ten inches deep, and as many wide. To each end of the basket were fastened two small ropes. Each man held one of these in each hand, and by a simultaneous

motion, dipped the basket in the tank, and, by a swinging motion, threw its contents into the basin above. They thus filled and emptied the basket with surprising rapidity. Two others stood higher up the bank than the basin, and, with a similar basket, laved the water from the basin into the channel, which conducted it to the thirsty tobacco field. But the more common method of raising water here is to dig a well, as Abraham and Isaac did; at the side of the well, raise a platform of clay, perhaps four feet high; over the edge of this well erect a post, and fix in it a wheel, over which a rope is passed. To one end of the rope a leather bucket is attached, and let down into the well. To the other end a pair of oxen are attached. When the bucket is filled in the well, the oxen are driven down the inclined plane formed by the clay which was thrown up to form the platform, till the bucket is raised to the level of the ground or of an earthen trough, into which the water is poured; and the operation is repeated. In some places, in the space that would be in one field, if fences were common, there are perhaps a dozen of such wells.

Caravan of Camels loaded with Sugar.

As we entered *Ally Gunge*, we fell in with a caravan of 51 camels, carrying sugar from some of the villages down the country, (where it is manufactured in large quantities,) to *Agra*. These turned aside to a well at the "entering in of the gate," where the camels were made kneel down, and were unloaded; and will probably spend the day, and make the most of their next day's journey; as we met another similar, though smaller caravan on their march long before day-light. The load is firmly fixed on each camel; then one is tied by a string through his nostril to the tail of his neighbor; another to his, &c., until perhaps a dozen are in this manner fastened together. One man leads the foremost camel, and another drives the hindermost; and the whole cavalcade proceeds.

Oxen loaded with Salt; Buffaloes, with Cottons; a Horse, with Clothes.

At the same place, while we paused a little to see the camels bow and be unloaded, there passed us, in the opposite direction, we supposed at least 300 oxen, laden with bags of salt from *Cabul* and *Lahor*, where salt is manufactured in such quantities as to form a constant and large traffic to the lower parts of India. And while we looked at these moving through a dusty cloud of their own raising, behold, by a different road, approached a company of men with buffaloes, laden with large bags of raw cotton, which they carried to *Furruhabad*, or some other point on the river, for exportation. They also drew near the well, and laid off their burdens in the shade. Not far from

these *Ishmaelites*, we met also a *sodager*—country merchant, who employs himself transporting his stock of fresh goods, consisting of a few pieces of mixed, white, red, and various other colored cloths, stretched over the back of a poor, wretched-looking horse, and attended by a man, who carried a long spear, as a guard. Such are the habits of the country, that a man, who can get possession of ten rupees, (five dollars,) can commence and pursue what he considers a pretty successful mercantile business.

Notice of the Country, Villages, &c. Crossing a Nullah.

Nov. 4.—This morning's march was to *Doomree*—a small village thirteen miles from the place where we spent the night. The country is more waste and less cultivated than that through which we travelled on the two preceding days. We passed through one small village, and saw two or three others at a distance. We crossed a *nullah*—creek, or small stream; though we saw no appearance of current, or any thing to discover which way it flowed. Our *gurreaman*—driver, gave his oxen in charge to another—waded and took hold of the wheel, and helped them all the way through. The water was up to the box of the *gurra*—the dearborne, in which we ride; and had it been a few inches deeper, we must have waited until it had subsided, or hired men from a neighboring village to carry ourselves and our chattels over—which would have detained us several days.

Soil and Productions. An English Serai.

Nov. 5.—The journey of this morning, twelve miles, to *Urjampore*, brought to our observation nothing but the same kind Providence which has smiled graciously upon us in all our journey. This part of the country is a sandy, waste plain, with here and there a portion cultivated. In some fields the wheat has just come up; others wave with almost ripe corn and millet; others with a very large species of castor bean; and some small lots smile in a flowing dress of mustard, now in full bloom. This is indeed a rich variety in this almost wilderness-landscape. Of the mustard the inhabitants make a valuable oil, which is much used in cooking, and for some other purposes. About four miles back we passed what our men assured us is an English *serai*, or public house—a large and commodious building of brick, plastered within and without in the usual style of good houses in this country, furnished, for the accommodation of English travellers, by the government, and placed in charge of servants, whose business it is to attend to the wants of strangers. It is refreshing here, where all is sand or mud, to see one good house in English style, though there be no English resident.

Mark of the Beast. Custom of taking off the Shoes.

I have often, in this country, been reminded of the passage in the Revelation, which speaks of those who dwell upon the earth having on their forehead "the mark of the beast." Here, most of the Hindus, whom we meet, have on their forehead, or some part of their face, a *mark*, made with some kind of paint, to designate the particular god, or goddess, whose protection they claim. This is indicated by the peculiar color or shape of the painting. We were told by a chaplain, who had given some attention to that subject, that there have been about ninety-five different marks in the foreheads of Hindus, all distinct recognitions of those objects which dispute with God the claim to the affections and obedience of men. What connection this may have, or what illustration of that subject, I do not profess to decide. I only state the fact for those who have more leisure and facilities for the investigation. It is the custom of the natives, when they come into the presence of a European, or any one whom they consider their superior, to take off their shoes. This sometimes makes me feel keenly my *littleness*. It is true, it is only the custom of the country; but, in spite of this, it comes associated with the command to Moses—"Take off thy shoes; for the ground on which thou standest is holy ground." I suppose time and habit will bring pliant human nature to bear it without much pain.

(To be concluded.)

MISSION TO THE WESTERN INDIANS.

Extracts of a Letter and Journal of Rev. Joseph Kerr to Mr. and Mrs. Hannen, of Allegheny, Pa.

Wean Mission House, April 21, 1836.

DEAR PARENTS:

It always affords me pleasure to write to you, when I can command time, and you may ever be assured of continued and undiminished affection. Tell Mr. Jones, I thank him kindly for the little letter he sent me. I am glad he remembers the missionary cause with continued interest. Tell him, he must pray a great deal for his Indian boy, or rather young man, as he is; and when the Lord answers his prayers, I shall be able to tell him some good news about *Daniel*. But at present, he is rather wild and unpromising. Miss Henderson is now with us, and is about to leave for Iowa. You generally wish for a full sheet; and I purpose to fill this with extracts from my Journal.

Decease of John Davis. False Inferences of Pagan Indians.

Wednesday March 31, 1836.—I left home yesterday with the expectation of attending Presbytery; but failed to receive my dismission

from that of Newton. Preached twice on Sabbath at Independence. Returned home last night and was pained to hear of the death of another member of our catechetical class—*John Davis*, a middle-aged man. He was entirely well twenty-four hours before he died, and was a strong, athletic man. He was at a sugar camp three miles from the station. A messenger came on Friday evening; and Mr. *Bradley* went with him; but when he arrived, Mr. Davis was nearly gone, his extremities being cold. Mr. B. had little opportunity of conversing with him; but I have since learned from a pious Indian who was present, that a little before his death he said; "I am glad I have heard of Jesus, and think I am now going where Jesus is." To our short-sighted views it appears an unfavorable providence, that the members of the class should be thus suddenly removed at the present juncture. This is another case no less sudden than that of *Thomas*. Those, who oppose the truth, are drawing false inferences from these afflictive events, and are starting suggestions that it is not good to become Christians. A relation of Davis says, that he died sooner because prayer was offered for him. Another foolish idea is, that, when God speaks in the thunder he in this way tells certain Indians that it is not good to listen to the missionaries.

Visit to the Osages. An Interpreter secured. Perversion of Education.

Thursday night, April 7.—Came from Wean on Monday morning, intending to visit the Osage country; and am now but seventy miles from home, having been detained one day in efforts to obtain an interpreter. The young man, who accompanies me in this capacity, is a native Osage, and has been educated at the *Harmony Mission*. He has thrown himself under bad moral influence, and furnishes another instance of the perverted use to which the acquisitions of many young men, educated at boarding schools, have been turned. The missionaries have been pained with witnessing those things. The young men, after leaving school, generally engage as interpreters for the Roman Catholic traders, or become otherwise employed by them; and the condition of many of them is more unpromising than if they had been left to grow up decidedly Pagan. The case is a little different with this young man, *Charles Mougre*, who is perplexed and dragged down by his Pagan connections. But I presume there is a common cause for this perversion. It is, that the character of the people has not been elevated in any proportion to that of these youth; and the legitimate consequence is, that these young men, when educated, find nothing among their people congenial to their present feelings and habits. There can be but two remedies for this evil; either to colonize these scholars, or to operate

more directly on the nation, and thus raise both together.

Travel and Lodgment under Heavy Rain.

Saturday, April 9.—Rode yesterday forty miles over one continuous prairie, broken only by a few small lines of timber. We encamped last night under unfavorable circumstances. It became cold about noon, and we had almost constant rain from three o'clock. Charles anticipated difficulty in kindling a fire, and before the rain began, pulled some old prairie grass and put it under his saddle. Had it not been for this precaution, we should have suffered during the night. With some difficulty we kindled a fire; but were unable to dry our blankets, because of continued rain; and traveling on horseback, we had no tent cloth. We adjusted our blankets so as to keep out most of the rain; hopped our horses, partook of some refreshment, and, after prayer to Almighty God for protection during the night, lay down to rest. Sleep, even here, was sweet. Came this morning ten miles to the residence of an Indian family.

Tragical Occurrences in Dark Places.

Yesterday, when travelling near the remains of an old Osage town, I was told of a tragical occurrence. Charles pointed to a hole in the road, and said, *An old woman was buried there.* He stated the circumstances. She was killed by her own son! She had three daughters, whom she sold for wives, at different times, to low Frenchmen. These men would keep them probably for a year, and then turn them off at pleasure; and the mother would again sell them to others, receiving for them horses and blankets. The son expostulated with his mother against this wickedness, and eventually informed her that if she repeated it, he would take her life. She was not deterred; and when about to complete another such engagement, *was shot* by her son and immediately expired. I could not help approving the feelings of the young man, in relation to his sisters; but, had I been present, I would have said to him, and so would the blessed Gospel of Jesus, had it been there, "*Son, spare thy mother!*" In passing along, Charles would, at every little distance, point to a place where something special had occurred; and every such case reminded me of the character which inspiration has given to the "dark places of the earth." Killing or theft were almost invariably the achievements.

Sabbath evening, April 10.—I have made today, two unavailing efforts to reach an Osage town, two miles from the camp in which I lodge. The barrier is the *Neotio* river. I have, however, had the privilege of preaching to a few families on this side. May God collect a people here who will be owned of him at last!

A Novel Request. Ignorance and Superstition.

Wednesday night, April 13, Wea Station.—Camped last night in a little grove, 35 miles from this place, reached home this evening, and found all the members of the family in ordinary health. *Home*, even in this Pagan land, is sweet. On Sabbath night, when at Osage, a messenger was sent to invite me to another lodge, for the purpose of seeing a man who had not attended the meeting on the day. When I went into the camp, he formally took his excuse for not having been at the meeting. He had gone to hunt horses; and now he wanted me to tell him what I had told the people on that day. This, thought I, would be considered in Christian lands a rather *novel* request. However, I gave him a talk upon the subject of religion. He had a number of questions to ask, such as—"Who made God and put him up there? How did he make the ground?" &c. I informed him that God is a spirit invisible, and illustrated the idea by referring to the human soul. I ceased to speak and reclined on a rug which was lying at my side. He then, with some others, began to talk with great animation, and I could notice that they had doubts about the truth of some things that I had said. They looked at each other and then at me; and, eventually one of them said—"Indians have seen spirits." It was asked, "Like what did they look?" One replied; "I do not know myself; I have never seen one." They chattered again, for some time, and then told me, the spirits they had seen looked just like persons, that when a man's friend dies, he can see his image.

Little Osage Town. Population. Habits. Kind Treatment.

Monday.—I rode 25 miles to the little Osage town, population about sixteen hundred. I was aware that the Osages retain much of the habits peculiar to very wild Indians, and that those in the town to which I was going were more so than the other part of the Osage nation; but their civility and kindness, in the interview, rather exceeded my expectations. The interpreter and I arrived at the town about four o'clock, P. M. As soon as we came in sight, the dogs and children began to collect, and before we came to the camp of the Chief, we had a long train after us. An old woman met me at his door, immediately stripped my horse; and I was handed into the lodge. The camp was probably 40 feet long; and in five minutes, the space from the door at the middle of the camp to the extreme end where I was sitting, was crowded with children and young men, except a small semicircle before me. The principal men came dropping in one after another, to pay respects, and found it difficult to press their way through the crowd. *Big Chief* (both a proper name and title of office) merely re-

marked to me; "You have come a long road, and must have some important object; but I am sick and cannot talk with you now." In a few minutes a bowl of some kind of sweetened broth and bread of red pounded corn, were set before us. After we had eaten, one of the town-criers came to invite us to another lodge, to eat. As we were leaving the camp, one of the principal men looked at me very significantly, and said, "You may eat as much as you choose with us, and not pay any thing; we are not like the white people." At this second place we were furnished simply with buffalo-meat. No sooner had we eaten than we were invited to a third—then a fourth. Here our host made a formal and neat apology for inviting me to eat. He commenced by telling me that he was a *man*, and wanted to see the world; and had travelled a great deal. A few years ago, in company with five other Indians, he had visited France. Before he went, he was very fond of feasting strangers when they came to town. But he found that the whites had so many delicacies, and that their ways were so different from those of the Indians, that he did not now find the same pleasure in it; and that he would not have invited me to his lodge had he not thought that I might perhaps do something that would be useful to his sick brother. We then were invited to a fifth and sixth place, to eat. But night coming, the feasting stopped; and I was truly glad that the kindness of this people could find some other mode of expression, than that which had been pursued for the last two hours. Through the night I slept soundly, with the exception of a short time when there was a disturbance occasioned by a skirmish between four or five dogs about my pallet and over my head.

• *Indian Council. Speech of the Chief.*

Early next morning the Chief called his men into council. I explained to them the object of my visit; and he, in turn made a speech. He said; "My people are wild. They are not like other people. It is their nature to be wild. The Great Spirit made them so; and it would be hard to turn them round. But I would be glad missionaries would come and teach my people. I do not think a man with a *short heart* (little patience) could live with them. They are very wild."

Neotio River. Boat of Skin. Indian Tact.

Near the town, runs the Neotio river, and I should have had difficulty in crossing it but for the tact and kindness of an Indian. He spread down a skin, and put it on the stretch by four small bushes and strips of bark, forming a hollow of about four feet in diameter. In the bottom he placed my saddle, umbrella,

blankets, &c., which nearly filled the boat, and then bade me coil down on them. He poised the boat for some minutes, moving my head, body, or feet, as the case required, to make a perfect balance of sides. Then telling me to *lie quiet*, he took into his mouth the end of a tug which was fastened to the boat—bounced into the river, pulled the boat with his teeth; and in a little time we were over. In going to Osage, I took a circuitous route, to secure an interpreter; but on our return, we found the real distance to be only about 70 miles. In travelling this we saw no Indians, and no living thing, except some wild animals and birds.

Extract of a Letter from Mr. H. Bradley, of the Wean Station, to Rev. Elisha M'Curdy, then of Florence, Pa., dated April 12, 1836.

REV. AND DEAR SIR:

I received your letter of March 2d, and, in this lonely wilderness, was glad to hear from you; but I was especially pleased to learn that the Lord was pouring out his Spirit in some measure upon you; for this is the greatest blessing that any people can enjoy in this dark world. I have not forgotten the times of refreshing which I enjoyed in your congregation (Briceland's Cross Roads) when the steadily steppings of God were seen in his earthly sanctuary. A few *mercy-drops* have fallen upon us here; for which we would desire to render our humble thanks, while we implore a more copious shower of divine grace; for, without it, all our efforts will be vain, and the Gospel will prove "a savor of death unto death" to these poor Indians. A few of these benighted souls are beginning to see the way of life, and acquiesce in the glorious plan of salvation which God has provided, so far as it is made known them. On the first day of March, we attended to the duty of organizing a church, that we might be prepared to receive members; and we had the pleasure of admitting three, on examination, to the sealing ordinances of the Gospel. They all gave most satisfactory evidence of a gracious change of heart. To us it was truly an interesting season. We felt that it was "good to be here," and that it was a precious privilege to have any thing to do in bringing the poor heathen to the knowledge of the blessed Savior, "who abolished death, and brought life and immortality to light" in the Gospel. Oh! who would not be a missionary! We have seen a disconsolate Indian made glad by declaring to him the way of salvation through the Lord Jesus Christ. But the three above-mentioned are not the only Indians of this tribe who are endeavoring to live the Christian life. From fifteen to twenty are seeking the salvation of their souls. The nation is in a commotion,

not about the question, for whom they will vote as President. The inquiry is, Who will be a *missionary-man*, and who will not? The line of demarkation is drawn, and they are taking their stands. We will soon know who is for us, and who will be against us. But we hope and pray, that the Great God, in whose hands are the hearts of all men, will constrain

them to bow to the humbling terms of the Gospel.

Mr. Sheppard is now at this station, on a visit. The mission family at Iowa are in good health, except Mrs. Ballard, who is somewhat unwell, but is in good spirits. The Indians continue to treat them in a friendly manner, and the schools are in operation.

GENERAL ASSEMBLY.

The case of Rev. Albert Barnes occupied a large portion of time in the Assembly; and excited great interest among professed Christians and others, who crowded the house, to witness the proceedings. After the parties had been heard at length, the roll was called and the members of the Judicatory expressed their views—sometimes with considerable warmth and undue prolixity. Dr. Peters moved that the appeal of Mr. Barnes from the decision of the Synod of Philadelphia be sustained. Dr. Hoge moved the addition to the resolution of the words “in part,” and the appointment of a committee, to prepare a minute more fully expressive of the Assembly’s views. But the amendment being lost, the resolution for sustaining the appeal passed by a vote of 134 to 96. There were six non-bequests. Dr. Peters then moved that the decision of the Synod suspending Mr. Barnes from the sacred ministry be reversed; which was carried by a vote of 145 to 78. Dr. Miller offered a resolution to this purport—that, while the Assembly removes the suspension, they consider some of the opinions of Mr. Barnes as at variance with our standards—that he be admonished to review and amend his work on the Romans, and be more careful, in future, to study the purity and peace of the church. But this resolution was lost by a vote of 122 nays, to 109 yeas. A protest against the proceedings in this case, signed by 90 of the minority, was presented by Dr. Phillips, and the clerk was instructed to enter it on the minutes. Dr. Miller presented a protest of the minority against the proceedings in relation to the transfer of the Western Foreign Missionary Society, signed by 90 members; which was ordered to be entered on the records. The committee appointed by the last Assembly on slavery presented a report adverse to the action of the present Assembly on that subject. Mr. Dickey, of the minority, presented, at length, a counter report. The consideration of the subject was postponed, to make way for other business; but afterward resumed, and, after some discussion, indefinitely postponed. The Assembly passed a resolution for publishing their minutes, accompanied with the names of the ministers, licentiates, and churches, and statistical tables; and requiring all the Presby-

teries to raise contributions for the contingent fund, to defray the expenses. A resolution was passed for sending an overture to the Presbyteries for so altering the constitution of the church, that, to issue appeals, references, and complaints, the Synods shall be the judicatories of the last resort; except in cases of charges against a minister for error or heresy, and of process commenced in the Synod. The proposed change in the term of study of theological students from two to three years not being effected, it was resolved that it be again overtured to the Presbyteries. Resolutions were passed for the transfer of the Western Theological Seminary to the Synod of Pittsburgh; appropriating \$4,500 for its use; and ordering the printing of the annual report of the Board in the minutes of the Assembly. The committee on the state of religion presented their report, or narrative, showing a sad declension in a great portion of the churches. A resolution was passed, appointing the *first Monday of January, 1837*, as a day of humiliation, fasting, and prayer, for the out-pouring of God’s Holy Spirit upon the world; for the revival of pure religion, the Divine blessing on the means of grace, the advancement of the Redeemer’s kingdom, and the conversion of the world; and for inviting other Christian denominations to unite with us in the same. Resolutions were passed, re-establishing the second Presbytery of Philadelphia, defining its bounds, but changing its name from the second to the *third* Presbytery of Philadelphia. Dr. Miller, from the committee on the state of the church reported, that they had held four or five meetings, but had accomplished no valuable object; and they were discharged. The committee of the last Assembly on the Christian Sabbath presented their report; which was amended and adopted. It contains a preamble and ten resolutions. A committee of one from each Synod was appointed to correspond with ministers and churches, for the purpose of carrying into effect the leading principles of the report and resolutions. Their names are as follows: Messrs. E. N. Kirk, *Albany*; J. P. Cleaveland, *Michigan*; A. D. Smith, *New York*; N. Murray, *New Jersey*; J. Patterson, *Philadelphia*; D. H. Riddle, *Pittsburgh*; J. Hoge, *Ohio*; J. Matthews, *Indiana*; A. Savage,

Utica; M. P. Squier, Geneva; L. Beecher, Cincinnati; R. W. Gridley, Illinois; E. P. Lovejoy, Missouri; T. W. Alexander, Alabama; B. Laboree, West Tennessee; E. A. Nesbit, South Carolina and Georgia; W. L. Breckinridge, Kentucky; M. M'Nair, North Carolina; J. Anderson, Tennessee; J. C. Lord, Genesee; H. Kingsbury, Western Reserve. The consideration of several subjects was postponed till the next Assembly. The Permanent Clerk was directed to settle the incidental expenses of the Assembly. The Stated Clerk, and Messrs. Winchester and Duffield, were ap-

pointed a committee to revise the minutes of this Assembly, and prepare them for publication. Thanks were voted to the citizens of Pittsburgh for their hospitality to the members. Finally, it was resolved, that this Assembly be dissolved, and that another Assembly, chosen in the same manner, be required to meet in the Central Presbyterian Church in Philadelphia, on the third Thursday of May, 1837, at 11 o'clock, A. M. The Moderator, accordingly, dissolved the Assembly. Concluded with prayer and the apostolic benediction.

LONDON ANNIVERSARIES.

From the London Correspondent of the New York Commercial Advertiser we have prepared a summary account of these Anniversaries for the readers of the Foreign Missionary Chronicle.

GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND'S FOREIGN MISSIONS.

This meeting was held May 10, 1836, at Exeter Hall, chiefly to give an opportunity of making known the operations of the General Assembly of Scotland in the cause of Foreign Missions. That body undertook the work, some years ago in an ecclesiastical capacity. Though they have not accomplished a great deal, they have made a good beginning, and their prospects are encouraging. The Marquis of Breadalbane presided, and addresses were delivered by Hon. Mr. Pingle and Rev. Dr. Duff. The latter gave a most interesting account of the state of things in India, especially in Calcutta, brought about by the education of Hindoo youth in the literary systems of European knowledge; the open infidelity and neglect of all religion to which that instruction leads when dissociated from Christianity, as in the case of the Hindoo College, maintained by the English Government; and of the success of the institution established by the Assembly's missionaries, in which more than 500 Hindoo youth are now receiving instruction in divine and human knowledge.

IRISH EVANGELICAL SOCIETY.

This Society held its annual meeting also May 10. Mr. T. Walker presided, and the report was read by Rev. A. Tidman, the Secretary. This association is chiefly confined to the Congregationalists, as the Hibernian Society is to the Established Church. Its annual meetings are usually very interesting. It is a powerful auxiliary in the work of evangelizing Ireland. During the last year, it em-

ployed fifty ministers, evangelists, and exhorters, or Bible readers and expounders. Receipts £3000; expenditures the same. Several interesting addresses were delivered.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The 31st anniversary of this Society was celebrated at Exeter Hall, May 9. This, as usual, was a crowded and interesting meeting. Lord Morpeth presided, and delivered a sensible speech. The President—the Duke of Bedford—was absent through infirmity; but sent £100 to the meeting, as an expression of his undiminished interest in the Society. A good report was read by the excellent Secretary, Henry Dunn, Esq. The object of this Society is the daily instruction of the poor of every denomination, chiefly at home, but also in the colonies and foreign countries. The Society has a fine model school in Borough Road, London, where 1200 teachers have been trained up and sent forth, who have instructed more than a million of children. The system of the Society has been introduced and largely promoted in the East and West Indies, Canada, Greece, Africa, on the Continent of Europe, and in North and South America. The receipts for the year were about £3330; the expenditures, £3631 15s 10d. Several good addresses were delivered; among which was one by Rev. Robert J. Breckinridge, of Baltimore.

NAVAL AND MILITARY BIBLE SOCIETY.

This is the oldest Bible Society in England, and in the world, except Franklin's Bible Institution at Halle. The 56th annual meeting was at Freemason's Hall. The Marquis of Cholmondeley presided. The receipts of the Society for last year were about £2500, and its expenditures about the same. It has put into circulation 300,000 copies of the Scriptures since its formation. Addresses were delivered.

(To be continued.)

FOREIGN MISSIONARY CHRONICLE.

VOL. IV.....No. 9. PITTSBURGH, SEPTEMBER, 1836. WHOLE No. 42.

WESTERN FOREIGN MISSIONARY SOCIETY.

ANNUAL MEETING.

Pittsburgh, May 26, 1836.

THE BOARD OF DIRECTORS of the Western Foreign Missionary Society met according to adjournment. In the absence of the President, Hon. *Harmar Denny*, the Vice President, Rev. *Thomas D. Baird*, took the Chair. The Board was constituted with prayer, and afterward transacted such business as required attention. The Anniversary of the Society was held in the evening, Rev. Dr. *Francis Herron* in the Chair; when several resolutions were passed and interesting addresses delivered.

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¶ In the following Report there is frequent mention of an anticipated transfer of the Society to the General Assembly. The reader will easily account for this, when he recollects that the Report was prepared before the Assembly had decided adversely upon the question of the transfer, and the members of the Board and of the Executive Committee had no apprehension of such a result. The Report, as presented to the Board, was expected to contain a historical record of the proceedings of the Society and the operations of their missionaries; and to present suggestions and motives to Christians for increased exertions to advance the great cause of Foreign Missions, and should now be read in connection with the Circular published in the August No. of the Chronicle.

FOURTH ANNUAL REPORT
Of the Western Foreign Missionary Society.

PRESENTED MAY 26TH, 1836.

THE VISIBLE CHURCH OF CHRIST looks for the renewal of her earliest and best days, in her home-condition, and the extension of her banner, with all its primitive and precious blessings, to all the kingdoms and nations of the earth. This expectation rests on the word of God, the nature of Christianity, and the analogies of Providence. To a realization of her own hopes, in this respect, she is now beginning to apply, with some degree of earnestness and faith, the instrumentality which God has given her. These efforts can alone apprise her how great and eventful the undertaking is.

A vast and difficult course of Christian labors must doubtless be gone through, before the ancient, and firm, and powerful bulwarks of Satan shall be effectually shaken, and the way be prepared for God to magnify his grace and mercy, in bringing all nations out of gross darkness into the marvellous light of the gospel. The strength of *Pagan superstition* in many places, and the characteristic obstinacy of *Mohammedanism*—its haughtiness and contempt of other religions; and the inactivity of mind, and its cold indifference to eternal things generally prevalent in all ungodly lands, are almost incredibly great; and thus Christian enterprise and self-devotion have a hard work, a strong opposing current, when all other obstacles arising from climate, difficult languages, repulsive and sinful customs, and political impediments, have been surmounted.

The God of grace, however, has ordained the arrival of that glorious day, and, with an Abrahamic faith in his word of promise, the congregation of true believers must go forward, in his name and strength, to fulfil the duty; never yielding to despair, and never thinking of relaxation until the work is done. As prayer becomes more earnest, Divine energy may be expected to blend itself, in these dark regions, with human instrumentality, in forms of grace and wisdom at once mighty and delightful; and salvation thus advance with unexpected glory, through the aid of many unanticipated co-operations. It is enough for us, as to present duty, to be assured that the mind and will of God is known, as to the precept and the issue, and that he will make it plain.

We must remember that the great purposes of God in the government of the universe, in their ends and the manner of their fulfilment, very far transcend the ranges of human thought; and that hence, in many things, the actual dispensations of Providence disappoint the anticipations of the most considerate, and the plans of the most calculating.

The duration of any single generation here below is too short to allow the children of Zion to take into *actual observation* more than a few of the windings of the highway of progressive holiness, by which the church is to ascend to the tops of the mountains, and be elevated above the hills, that all nations may flow unto it; and thus, at any given period, the fact of the conversion of the world to God must be more a matter of faith than of sight.

As the time, and manner, and circumstances, of the introduction of the law in the wilderness, the advent of Jesus, and the establishment of Christianity in the fulness of time, were such as, in many respects, to fill the minds

even of good men with surprise; so the ways, the times and seasons of Messiah's coming to reign over the nations may not be such as the wisdom of men devise. That *he will come*—that he is *now* upon his way, and is preparing his work before him, should arouse all his friends, and all denominations of his people, to provide that vast sum of spiritual resource which the circumstances of the times, the urgent claims of the Heathen, and the importance of the work require. In proportion as particular churches, as well as individuals, embark in this cause, will the prayers of the pious among them be enlisted in its behalf; and we, therefore, rejoice that each of the large evangelical denominations of our land, *as such*, have taken up the work, both because of the aid and intercession which they may be expected to consecrate to it, and the inherent good which they are likely to receive from it. We are glad, also, that the General Assembly of our church, by the assumption of the management of this Society from and after our present meeting, will have enrolled itself in the list of denominational action. The Executive Committee meet the Board at this time as the last anniversary on which its immediate superintendence is to devolve upon either them or us, with the sentiments of congratulation, founded in the hope that the Society, by this change, is to realize the more extended and efficient means of usefulness to the perishing heathen. We hope that, under such an organization as is now to be established, our great community will address themselves to the glorious undertaking with new and redoubled zeal and spirit.

The measures connected with this change of relations have unavoidably produced some interruptions in the course of the proceedings of the Executive Committee, during the year of which they are now called to render an account; and some important arrangements have been deferred for the action of the new organization. In other respects, the operations of your Committee have been carried forward as usual, if we except the obvious disadvantages resulting from the want of Agents to aid us in the collection of funds. To our covenant God, and Redeemer, we are called to render devout thanksgivings for the preservation of the lives of all our Missionaries; for the encouragement which he is affording them; and many other instances of his providential favor graciously allotted to us.

In the **PRESENT REPORT**, the Committee would first *lay before the Board, a general view of the present state of the several missions under their care, the events connected with the internal arrangements of the Society, the state of its agencies and its funds; and then conclude with some remarks on the subject generally.*

MISSION TO WESTERN AFRICA.

Following the order of their respective dates of commencement, the *Mission to Western Africa* would first require our notice. But, in reference to this field, the Committee have little of an encouraging character to communicate. At the period of our report last year, Mr. *Pinney* and Mr. *Finley*, with one or two colored assistants, were still engaged in performing such missionary services as the state of their health and other circumstances permitted. Shortly afterwards, however, these two brethren, exhausted by disease, and no longer able to prosecute their labors, embarked for the United States; having suspended all further efforts for the present, and left the mission premises and property in Millsburg, in trust to the members of the Baptist Mission, by whom the house has since been occupied.

Mr. Pinney's health has been gradually improving; and he has recently expressed to the Committee a willingness to return to the coast of Africa, whenever it shall be thought best, and a few additional laborers shall be found ready to accompany him. On this subject no decision has been made, nor have the Committee any facts or considerations to submit in addition to those which were presented in their last annual Report. They still retain the belief that the Board should not think of yielding to the pressure of discouragement; but that either another and well-concerted effort should be made to reach the high and mountainous regions in the interior of the Colonial Establishment, or that its operations should be resumed in some other quarter. To whom is that great continent to look for the largest share of its interest in the legacy of Jesus Christ, if not to the Christians of these United States? and, even in view of all the physical and political barriers which rise before us at every step, who will say that the long-deferred gift *cannot* be conveyed to her? Besides, these obstacles are for the most part, such as promise no natural alleviation. Under the operation of causes, among which those connected with the slave-trade have been far the most considerable, the moral and social character of man, as he exists along the borders of the African slave-coast, has sunk to the lowest point of degradation, and now nothing can lift him up, but that great power of God in the gospel, which the southern tribes and kingdoms of that continent are now so happily experiencing.

The attention of the Committee, as well as of these missionary brethren, has been recently turned towards a location lower down the coast than the territory of Liberia; and it seems not improbable that in the course of the ensuing year a new effort should be made, at least to introduce the means of education to some of those towns, from which direct and earnest applications have been made. In the event of such an effort, a pious, judicious, and devoted physician, for that field, will be an almost invaluable acquisition.

Proceeding in our usual order, the

MISSION TO NORTHERN INDIA

next claims our attention. This at present consists of fifteen individuals, comprising five ordained ministers of the gospel and three candidates for the ministry, and possessing two printing presses, a philosophical apparatus, and good library. The Committee rejoice in being able to state, that since the last annual Report, the operations of the Mission to India have been attended with the continued marks of the divine favor. The lives of all the missionaries have been preserved, and the health of Rev. *John C. Lowrie*, the only one of them who has been seriously indisposed, has not materially changed during the year. Rev. James Wilson and John Newton, with their partners, after a prosperous voyage, arrived at Calcutta in due season, and remained in that city, as was expected, until the 24th of June last, when they proceeded by water, on their way to the Upper Provinces. During their stay, and on their protracted voyage up the Ganges, they were all blessed with good health and spirits; and, at the last date of intelligence from them, they were proceeding, by land, from the river to Lodianna, where they probably arrived early in December last. Miss *Julia A. Davis*, who accompanied this reinforcement, as an assistant to the mission, was induced, some time after her arrival at Calcutta, and with the concurrence of our

brethren, and the friends of the missionary cause in that city, to form a matrimonial connection with Rev. *John Goadby*, of the English General Baptist Mission at Cuttack; and, in consequence, withdrew from her connection with this Board, with the hope, it is believed, of being enabled, with greater prospects of usefulness, to prosecute the work for which she left her native land.

Our missionary brethren appear to have met with great kindness and hospitality at all the stations and British settlements on their way up the Ganges, and to have experienced a growing conviction of the importance of India missions, and the desirableness of a great enlargement of our operations in that country.

Mr. Lowrie having, in compliance with a special and repeated invitation from the powerful sovereign of the Panjab, made an excursion to the court of *Lahor*, conferred with the government on the subject of education, and visited some of the principal cities and other objects of interest within its territory; and, having spent the dry season at *Simla*, in what is familiarly called the *Hills*, or Hill Provinces, and made several tours of observation during the summer, for the purposes of information, as well as of exercise and change of air, has thus collected an amount of knowledge which may prove highly useful to the cause of missions.

In education, agriculture, and morals, Mr. Lowrie found the population of the Maha Rajah, *Ranjit Singh*, consisting of Sikhs, Hindus, Mussulmans, &c., much like other parts of Hindustan. This territory was originally divided among a number of independent Sardars, who now acknowledge the sway of this powerful Chief. But on the termination of his life, now considerably advanced, it is supposed that things will revert to their original condition; and the whole eventually fall, as other portions of India have done, under the direction of the British power. As there is a want of enterprise, of sound policy, and moral energy, in the existing government, and an apparent jealousy as to the influence of Christian education, such a change would doubtless prove highly beneficial to the temporal and spiritual condition of the population. A considerable part of the country through which Mr. Lowrie passed is neither fertile nor densely populated; but the vicinity of the capital was covered with luxuriant wheat and fine gardens, extremely fertile, and adorned with the beautiful mango and tamarind trees. *Amritsir*, the seat of Sikh learning and devotion, the resort of pilgrims, and the site of a beautiful and picturesque sacred reservoir, is important also as the commercial emporium of the Panjab, and the mart of the fine fabrics of Cashmere; and may thus be regarded as the most eligible position in Lahor for a missionary station, whenever our operations in that quarter shall demand a selection. The result of Mr. Lowrie's observations, however, would seem, for the present, to give a decided preference to the population of the Hill provinces, as, in some respects, more likely to be benefited by missionary efforts, and as possessing a climate more favorable to the health of missionaries. The people are less attached to caste than those of the Plains, and to those immoral habits and customs which so extensively abound in India; being simple in their habits and modes of life, devoted to agriculture, and combining a larger share of industry, uprightness, and thoughtfulness of character. The natural productions of the soil, and consequently the staple articles of subsistence, correspond also much more with those of our own country; and this fact, while it might promote both the comfort and the health of our missionaries, would enable them to transfer

to this simple-hearted people, and introduce among them, many of the improvements in agriculture and horticulture which exist in their native land.

On the other hand, regions remote from the centres of trade and intercourse, and of the pursuits of the merchant and the artisan, have generally a sparse and scattered population, and afford far inferior advantages for the propagation of moral and religious influence, and consequently promise a less speedy sanctification of the main channels of public sentiment in an extensive and populous country like India, mainly undivided by any political or natural barriers.

In November last, a second reinforcement, consisting of Rev. *James M'Ewen*, of the Associate Reformed Synod; Rev. *James R. Campbell*, of the Synod of the Reformed Presbyterian Church, with their wives; and Messrs. *William Rogers* and *Joseph Porter*, graduates of Miami University; and Mr. *Jesse S. Jamieson*, graduate of Jefferson College, with their wives, sailed from Philadelphia, in the ship *Charles Wharton*, for Calcutta; and, at the date of the last advices, these ten brethren and sisters, with Rev. Messrs. Winslow and Dwight, and their wives, of the American Board, were all in good health, and expected to reach their destined port about the first of March last. Neither of the three last named brethren of this reinforcement had prosecuted a regular course of theological education before leaving this country; though each had completed his academical course with uncommon respectability, as to scholarship and correct moral and religious deportment. From information previously received, and of high authority, the Committee were led to believe that these brethren, by spending a few of the first years of their missionary labors as *teachers* in the higher departments of education in India, might promote the great object of its evangelization, as effectually as any other; and that, while an entrance upon these pursuits, fresh from the studies of an academic education, and with a view to enter the holy ministry as soon as they should be prepared for it, and the progress of the mission might demand it, would bring them more speedily into active service, it would not materially affect their prospective usefulness as ambassadors of Christ to the heathen.

Two printing presses and fonts of type, as well in the Roman character, as that of the principal languages of the Northern Provinces of Hindustan, have in the mean time been sent forward; and Mr. *Reese Morris*, of Philadelphia, a practical printer, with his wife, has been accepted as an assistant in the mission, and is expected to repair to India with the next reinforcement. In the intervening time, provision has been made to employ the service of printers on the spot, and a very considerable portion of the expense of this part of our establishment in India will be defrayed by the publication of a paper about to be established by the British Agent at Lodianna.

On the arrival of this reinforcement at the station, it is expected that the missionaries, after all due inquiry and observation has been made, will so divide and arrange their forces as to occupy one or two additional positions. Nothing has occurred since our last Report to change the opinion then expressed as to the importance of continued and enlarged efforts in behalf of that field, and the plans and policy best adapted to it; and, therefore, without repeating the considerations therein presented, the Committee would express the hope that the future arrangements of the Board may contemplate such an augmentation of this system of operations as shall soon extend, not only to Lahor and the valley of Cashmere, but to Thibet, Cabul, and

Bakhara, advanced posts in the extended lines of evangelical conquest. Nor should it be forgotten that Lodianna itself is so far in advance of any circumjacent missionary stations that there will remain between it and the nearest establishments of other societies many important positions which it will most naturally fall to our lot to occupy; even though we leave to them extensive portions of the vast territory of Hindustan and Peninsular Asia, of India itself.

Bishop Wilson, in a recent charge, justly remarks—"What can exceed the inviting prospects which *India* presents? The fields white for the harvest and waiting the hand of the reaper. Nations bursting the intellectual sleep of *thirty* centuries. Superstitions, no longer in the giant strength of youth, doting to their fall. No desolating plague, as in Egypt—no intestine wars—no despotic Heathen or Mohammedan dominion prowling for its prey; but legislation going on in her laws—science lighting her lamp—education scattering the seeds of knowledge—commerce widening her means of intercourse—the British power ever ready to throw its ægis around the pious and discreet missionary. Shall the civil and military services of India be sought for with avidity by the first families in the kingdom, and shall the service of Christ be declined?"

The *Rev. Mr. Lowrie*, having suffered considerably from impaired health during most of the time of his residence in India, and having been advised by his physicians to return and spend a year or two in this country, received some months ago from the Committee permission to do so, and, if no material change should have since occurred, his return to the United States may be anticipated during the course of the present year.

We may also add that the arrangements of the Committee contemplate a considerable accession to that Mission this season; and, if circumstances allow, this measure may be connected with some special examinations as to the prospects presented to the cause of Missions, in the regions west of the *Indus*, especially *CABUL* and *AFGHANISTAN*.

We now proceed to the review of the

MISSION TO THE WEA INDIANS.

This is located in the eastern border of the reserved tract allotted to the emigrant Indians; and may be properly said to comprise two stations about four miles distant from each other. Our excellent missionary, *Rev. Joseph Kerr*, and Messrs. *Lindsay* and *Bradley*, with *Mrs. Kerr*, *Mrs. Lindsay*, and *Miss Henderson*, comprise the present members of the mission. During the last summer, the schools were fuller and better attended than at any former period, and the prospects of usefulness flattering.

Mr. Kerr has spent some time during the year also in visiting and inquiring into the state of some of the adjacent tribes; and from the information received from him, the Committee entertain the belief that a station might be commenced among the *Osages*, with good prospects of success; and by a location which would easily connect it with the stations already formed. The *Weas*, though not numerous, are an interesting people, and have uniformly manifested a disposition gratefully to receive instruction; and this mission has, during the last year, enjoyed special tokens of the divine favor. Besides a growing and very encouraging attention to the means of grace on the part of the Indians, and visible improvement in their morals generally, our brethren have been rejoiced to witness the manifestations of the special

influences of the Holy Spirit. Early in the last winter, it pleased the all-wise Disposer of events suddenly to remove, by death, one of the most promising of the young men of that tribe, under circumstances which gave encouraging evidence to the missionaries of his interest in Christ. More recently, a church has been organized, to which five native converts have been admitted, and fifteen or twenty more are supposed to be the subjects of religious impression. One of the native converts, a man advanced in years, with locks whitened with age, burst into tears, and indeed into loud weeping, as, in the act of receiving the ordinance of Christian baptism, he publicly submitted himself to the authority of Jesus Christ; and these events, taken collectively, seem to have produced a general excitement among the whole of that tribe of Indians; some becoming warmly enlisted in behalf of the mission, and others aroused to resist its progress. Speaking of one of the oldest and most venerable of the chiefs of that tribe, and in connection with a small prayer-meeting held at the mission house, Mr. Kerr states, that, after each had led in the devotions, old *Kemassa* knelt down and offered an apparently fervent supplication in his own language, on the very spot where, one year before, he lay upon the floor in a state of stupid and helpless intoxication. The progress of reformation and of saving conversion to God among these unhappy remnants of our border tribes must necessarily be connected with many formidable obstacles; and we are not surprised that our missionary brethren, with these pleasing indications of success in their benevolent work, begin also to experience the opposition of the more debased part of the natives whom they are striving to turn to God.

THE IOWA MISSION

comprises one station established among a considerable division of the tribe of that name, about eighty-five miles from the Weas. It consists at present of Mr. *A. Ballard* and wife, and Mr. *E. M. Sheppard*. Two or three schools were sustained during most of the last summer; and when the missionaries have found it impracticable regularly to assemble the children together, they have spent most of each day in going from lodge to lodge through the village, and giving to their pupils in each family their stated lessons, accompanying them with suitable instructions to the parents and other members of the family. The Iowas, like other tribes, have been much addicted to the excessive and ruinous use of ardent spirits. But the mission has already been highly serviceable in arresting the progress and diminishing the evils of this vice; and the missionaries have been a good deal encouraged by the apparent desire on the part of many to be brought to the knowledge of God.

From information which they have been enabled to obtain, the Committee believe that the policy of the Board in the establishment of missions among our Western Indians should contemplate a speedy extension of its efforts to those more numerous and distant tribes which reside near the sources of the Missouri and its tributary waters. Those people are far less debased and contaminated by the borrowed vices and bad example of our frontier settlements. They are comparative strangers to the use of ardent spirits; and many of them, it is understood, are well inclined towards the great objects of missionary effort. If the planting of stations in those distant regions is likely to be attended with some inconvenience from the difficulties arising from the want of a regular communication, they are likely to be more than

counterbalanced by a comparative exemption from the evils attending the prosecution of these evangelical undertakings among people constantly liable to exterior influence of the most hurtful kind. The

MISSION TO ASIA MINOR

has been but recently commenced, and would not, in view of the anticipated change of the relations of the Board, have been undertaken by your Committee at the juncture at which it was, had it not been for the providential circumstances which seemed to require the immediate action of the Committee on the subject. They did, as early as July, 1833, form and express in their minutes, the design of establishing a mission at some eligible position in the Mediterranean, as soon as suitable missionaries should be obtained. This purpose has never been abandoned. The city of *Trieste* was, for a time, contemplated as a place of commencement, and an advantageous post of observation, in consequence in part of the Committee's having received an offer of missionary consecration in special reference to that location. Considerable time was required for inquiry as to the disposition of the Austrian Government to tolerate Protestant missionaries, under any form within its dominions; and the result of information, thus far obtained, is to render such an event extremely improbable. The actual and prospective extension of the Society's operations in Northern India have, in the mean time, given increased importance to the formation of such a link in the chain of communication as a mission at some commercial centre in the Mediterranean would eventually constitute. Under these circumstances, while the Committee were waiting the openings of Providence, they seemed to be especially called to decide, in reference to a specific application, whether such a mission should be undertaken. Rev. *Josiah Brewer*, whose name has been frequently mentioned in the *Foreign Missionary Chronicle*, and other missionary Journals, both English and American, has labored for nearly ten years, as a missionary in Asia Minor. During the last six years, he has been the superintendent and principal actor in "the American Independent Smyrna Mission, under the patronage of the New-Haven Ladies' Greek Association." By them he was chiefly, but not exclusively, sustained in his missionary operations, and his exertions to establish and conduct schools based on Christian principles. From a history of the first four years of this mission, printed at the Harlow press in Smyrna, in the year 1834, it appears that the labors of Mr. Brewer had been extensive and instrumental of much good. The Association continued to be well satisfied of his piety, fidelity, and the course of labor which he pursued. But in the diminution of their pecuniary resources, they reluctantly consented that his relation should be transferred to some other Society, under whose direction and patronage his labors might be more effective and his usefulness increased.

Mr. Brewer, some months ago, transmitted to the Society an offer, in his own and Mrs. Brewer's behalf, to place themselves under the direction of the Board, for the missionary service in the Mediterranean; and, having recently returned on a visit to the United States, he had an interview with the Committee, and renewed the expression of his willingness to form such a connection. As Mr. Brewer had left his family at Smyrna, and was anxious to return to them without unnecessary delay, it was thought expedient that his application should no longer remain undecided. Accordingly, having

received satisfactory testimonials as to his ministerial and Christian character, and as to his qualifications for the missionary work, the Committee unanimously received him under their care and direction, on a plan which promises to be mutually satisfactory. Mr. Brewer left this country about the first of April last, on his return to his family; and the field of his former labors. It seemed requisite that he should not go out without some associate at that important station, and, as Mr. *Thomas Brown*, previously appointed as a missionary *printer*, to be connected with our Mission to Northern India, did not reach Philadelphia in time to sail with our last reinforcement, and there was no prospect of his obtaining a passage for Calcutta, to reach it in time to join them before they should leave that city, it was deemed advisable to change his destination, and connect him with Mr. Brewer in the Mediterranean Mission; the Committee having received an additional printer, who is destined for Northern India, and is expected to go out next fall. Mr. and Mrs. Brown accordingly sailed with Mr. Brewer. It was also determined that measures should be taken to purchase a printing press and apparatus for the use of the mission in the Mediterranean, to be employed in printing portions of the Scriptures, religious tracts, and school books, adapted to the wants of the diversified population of that interesting region where the apostles and evangelists originally promulgated the gospel of peace; where stood, and flourished for a season, the *seven churches* to which the Lord himself, by his beloved apostle John in banishment on the isle of Patmos, addressed his *seven epistles*, which are recorded in the Apocalypse for the admonition of all succeeding generations. Such, at present, is the moral and religious state of the Greek and Frank population, who inhabit that region and other countries in which the apostles labored—Lycia, Pisidia, Pamphylia, Cilicia, Cappadocia, Pontus, Galatia, Bythinia, &c.,—that they greatly need the republication of the gospel in its simplicity and purity, “with the Holy Ghost sent down from heaven.”

The interesting region in and around the Mediterranean contains, it is true, a number of missionaries, sent out by different societies; but there is a necessity of a great increase of their number, and of the means and facilities which they should possess for promoting education and diffusing the light of evangelical truth. In this view of the subject, we trust all the friends of the Society will see the propriety of our attempting to fulfil some part in the spiritual renovation of Western Asia and Northern Africa; and will remember that the enlargement of our efforts must, of course, demand an increase of the resources which are placed at the disposal of the Board.

After the views which have been entertained by the Committee, in relation to this field, shall be approved and adopted by those to whom the Institution is to be hereafter intrusted, it will become expedient speedily to despatch an additional number of laborers to that region, that some at least of those important, and yet unoccupied stations, to which the attention of the Committee has been turned, may be supplied with the means of spiritual illumination.

APPOINTMENT OF CORRESPONDING SECRETARY AND GENERAL AGENT.

The First Presbyterian Church of Allegheny having prepared a unanimous call for the pastoral labors of the *Corresponding Secretary of the Western Foreign Missionary Society*, the path of duty became to him, in his circumstances and those of the Society, a subject of serious

consideration. At a meeting of the Executive Committee, held August 10, 1835, he requested the advice of his brethren in relation to his resigning the office which he held in the Board, and accepting the call of said church. And, after some conversation, it was agreed that he should be permitted to do so as soon as some suitable person could be obtained as his successor in the office of Corresponding Secretary and General Agent of the Society. At a meeting, held September 1, the Committee, "On motion, Resolved, That the Vice President, Rev. *Thomas D. Baird*, be requested to call a special meeting of the Board of Directors, to be held in the Lecture Room of the First Presbyterian Church in Pittsburgh, on Thursday the 24th of that month, at 3 o'clock, P. M., to consider the propriety of appointing a Corresponding Secretary and General Agent of the Society, in the room of the present incumbent, who was about to resign that office whenever the interests of the Society would permit."

At a meeting of the Board of Directors, convened at the call of the Vice President, and for the purpose of considering this subject, the Corresponding Secretary tendered his resignation to the Board, and requested their decision of the question involved in it. The Board, after mature deliberation, resolved to accept the resignation of the Secretary, and to proceed to the election of a successor. On counting the ballots, it was found that the Hon. *Walter Lowrie*, Secretary of the Senate of the United States, was unanimously chosen. As the Executive Committee had conferred with Mr. Lowrie on the subject of his appointment, previously to the above mentioned meeting of the Board, and received encouragement to hope that he might be willing to consecrate his highly gifted mind and valuable resources to the service of the Society, they entertained the fond expectation that, ere the present time, he would have been found in the active discharge of its important duties. Mr. Lowrie, however, ultimately declined the appointment; and the Committee, finding themselves near the time when the Society was expected to pass into other hands, judged it inexpedient to renew the efforts which had been made to fill the office; relying, in the mean time, upon the former incumbent to fulfil its duties until the close of the current year. As this vacancy has existed several months already, it will, of course, be highly important that measures should be early taken to have it filled; and, in connection with this, that the services of *two or three General Agents* should if possible, be promptly secured.

TRANSFER OF THE SOCIETY TO THE GENERAL ASSEMBLY.

In September last, the Committee received from the Committee appointed by the last General Assembly, through Rev. Dr. *C. C. Cuyler*, their chairman, the terms on which they were prepared, agreeably to the instructions of the last General Assembly, to assume, in its behalf, the supervision and direction of the Western Foreign Missionary Society, and, with this document, the Committee intimated, that, as it contained their final action on the subject, the said transfer would be duly ratified on the assent of the Synod of Pittsburgh to these terms. This paper, and all the proceedings of the General Assembly and of the Board of Directors, were laid before the Synod at its annual meeting in October following; and, after a deliberate and highly interesting discussion, the Synod gave their unanimous assent to the proposition submitted to them in the name of the General Assembly, and directed the present Board and Executive Committee to surrender the mis-

consecrated laborers should awaken searching inquiries, while it should lead the church, by "prayer and supplication," to ask of the Lord of the harvest, that he would thrust more laborers into his vineyard.

The change which is now to occur, in the relations of this Society, naturally awakens in our minds a shrilling interest in reference to the

ULTERIOR OPERATIONS

of the Board, and its agency in promoting the growth of the spirit of missions in our land. That our church did not, many years ago, organize itself for the service of the Lord in Foreign Missions, in its distinctive character, must now be regarded as a matter of deep regret. If it continues undivided, and increases in the same ratio for twenty-five years to come, as it has during the same period in the past, the correctness of this remark will be apparent to every mind; and every other course of policy will then appear to have been founded in limited and partial views of the size and resources of the body required to act, and of the manner and the forms in which its agency was to be applied. According to the ratio of increase just referred to, our church, in twenty-five years from this time, should contain about *eleven thousand congregations*, upwards of *five hundred Presbyteries*, and *seventy Synods*. And, if each Presbytery should then sustain but *one missionary*; and the number of churches, able and disposed to support one missionary each, should increase in the same proportion, not less probably than *six hundred* missionaries would be required for the Presbyterian church alone, even on the supposition that no more were done in proportion to our means than is felt to be practicable at the present time. In fifty years, on the same calculations, the number of Presbyteries would amount to upwards of *two thousand*; and the churches, to more than *forty thousand*; demanding a number of missionaries, which, if any thing like a regular correspondence, and an individuality of intercourse and of counsel, were to be kept up, would swell the business of two or three societies beyond the possibility of its execution, even if its Board or Committee were constantly and exclusively devoted to it. These calculations may indeed never be realized, great as shall be the anticipated zeal of God's people for the conversion of the world. But they are sufficient to show how just is the conclusion which we have advanced. This feeling of regret is not founded simply in the belief that a misapprehension of the true policy of the church, not less than remissness in duty, retards the growth of the enterprise itself; but from the persuasion that the nature and gradual developments of the Foreign Missionary undertaking especially requires that organizations exclusively intended for it should commence with its infancy, grow with its growth, and strengthen with its strength. Those, who are early in the field, not only enjoy a better opportunity to select the most convenient and promising positions; but they can acquire a mass of experience, and form a train of prospective arrangements, which may be of the utmost service in future years.

Besides this, no principle in common life is more plain than, that those, who are expected to direct and apply the energies of a distinct community, in a great and permanent system of measures, should be closely identified not only with that community itself, but with those in it especially who are relied upon to draw forth those energies, and possess an intimate knowledge of their application. Their connection should not be liable to inter-

ruption, and not be founded in a single relation. It will, therefore, ever be impracticable, as a permanent thing, for the members of one denomination of Christians to superintend the missionary movements of another; and it must, therefore, be a subject of regret that time and opportunity should be lost in making the experiment.

Nor is the economy of Providence in this thing less salutary than it is sure. Missionary effort, so far as it is of any permanent value, is, in one view, the result of holiness in the community to which it belongs; while, in another, it becomes the means of maturing and strengthening the principles from which it proceeds. Thus, it not only imparts a rich inherent recompense, but, where error is to be checked, extravagance and fanaticism to be repressed, animosity allayed, and spiritual apathy and sluggishness aroused, it maintains such a character for consecration to God, and preserves such a tone of holy feeling, as enables each denomination to fulfil this arduous duty with the best prospect of success, and in a temper most becoming the gospel. Had the commotions, which now agitate our church, found its ministry and its churches bound together by the hallowed ties of one harmonious and life-inspiring effort to evangelize the world, those waves, whose rockings now threaten her destruction, would scarcely have left the traces of their existence.

The past, however, is beyond recall; and though our church must now take her stand at the post of duty under the obvious disadvantages of a late beginning, it is possible for her *yet* to do a great and glorious work for God. This sentiment, however, cannot be expressed without painful apprehensions. If distraction, inefficiency, and languor, darken her first days of opening promise; if wisdom, and zeal, and life, do not attend her steps in now laying the foundations of her future usefulness, in vain shall we hope that the errors of the past will be retrieved in the unfoldings of the future. Nothing can now enable the Presbyterian Church to fill up her history for the coming half century with details becoming her privileges, her capacities, and duty, but the application of all her strength, and wisdom, and piety, to the provision of the men and the means for founding such an institution, in aid of the conversion of the world, as our Congregational Brethren are likely to realize in the American Board. To attain an object so important and precious as this, every heart should burn with holy ardor; the spirit of union and co-operation should be cherished in every bosom; and all minor considerations, whether of local interest or party preference, should be made to yield to a design more durable in its results, and glorious in its consequences, than any other. Individual cases of discipline, and questions of voluntary or ecclesiastical organization, like the exciting topics of a day, will pass away. The revolution of years, not only carries multitudes down to the chambers of the dead, but produces great changes in the opinions and the partialities of the living. What shall be hereafter none can tell. But the church of God *survives all changes* of time, and all fluctuations of opinion; and her chief visible denominational organizations, as they now exist, may be expected, with some occasional modifications, to travel on far at least into the era of the world's illumination. Abandoning all narrow and limited conceptions of this subject, and looking beyond those varying forms of party-feeling and conflicting opinion, which belong to particular times and circumstances, it becomes the Presbyterian Church to adopt a harmonious and liberal policy on this subject; and earnestly strive to concentrate the sympathies, and piety, and self consecration, of its members

thane. We then proceeded to the bazar. While Brother Newton was employed in one part, distributing books. I saw at a distance a number of people in a group; unemployed. I drew near and inquired if any of them could read. They replied, "No, we are the *be-kar log*"—people who have no business. How admirably this accords with the Savior's parable of the man who went to hire laborers for his vineyard! He went out at the 6th, 9th and 11th hours and found men standing in the *bazar*, or market, *idle*. He asked them, "Why stand ye here all the day *be-kar* or *idle*?" They replied, "Because no man hath hired us." This, I am informed, is the custom in these villages: when a man has no business to occupy him through the day, he goes into the bazar, selects a place a little retired from the branches of those who have business, and there he stand perfectly *idle* until some one employs him. Among these *be-kar*—unemployed people—I began to read a Tract in Hindusthane—a simple sketch of the first principles of religion, adapted to the capacities of the poor. By the time I had read four or five pages, the clamor for *books* became so importunate that I was obliged to desist, and commence distributing to those who gathered in from other quarters, and were able to read. While reading to these poor people, who sat around the mouth of two wells, I thought of the conversation at the well of Samaria, (John 4. 6. &c.) where the Savior sat and instructed one poor individual. Here, if I had been able to speak their language with fluency, I could have had a hundred to hear me. Indeed this has been the happiest Sabbath I have spent in India; for I felt as though it began to be in my power to do something for these poor people. We distributed several Gospels, a number of Tracts and one Testament. May the Lord follow these with his Spirit's influence, and make them the means of awakening to many in this poor village!

Singular Manœuvering. Native Character.

Nov. 11, at the village *Soamanu*.—We have been partly occupied these two days in observing some rather singular manœuvering, and development of native character, in the person of the professedly *royal Moolave*, noticed in my last date. On Monday about sunrise, as we pursued our journey, we overtook him on the road, where he had taken his station to await our arrival. As we approached, he bowed very low and declared himself in *our service*. After some attempts at conversation, in which he told us that "he had stopped for prayers" as the sun was rising—that he would spread his mat on the grass, and on it perform his prayers. After this, he should pass on to Coel—the distance of our second day's march—desired to know where our tent would be pitched that day; as he wished to appear in our *hazoor*, or presence. We informed him, and then proceeded on our way. He followed us in a very poor-looking little ox-cart, accompanied by his brother. Shortly after our arrival at our tent, he appeared. We invited him into the tent. He came, preceded by a large bunch of plantains, as the customary present. After a good deal of flattery, as to our being *Englishmen* and *padres*, and claiming some affinity with us, being himself a Mussulman *padre*, he inquired as to our acquaintance with Englishmen in Allahabad and other places. On learning that we were acquainted with *R. M. Bird, Esq.*, Lord Commissioner at Allahabad, he assured us that his father had filled an important public office at Allahabad for many years, and asked us for a letter of introduction to Mr. Bird. We did not refuse so decisively as to banish him from the hope of the letter. He asked leave to retire, and meet us at Coel. This was granted, of course. Yesterday morning, as we entered Coel, he made his appearance. He had left his ox-cart, and was mounted on an *elegant white horse*, with splendid trappings, himself clothed in magnificent style; and his brother walking after, in the capacity of a servant. He waited till we had passed, and fell in behind us. In the mean time, we had concluded it would be wrong for us *strangers*, to introduce to Mr. Bird's notice a troublesome acquaintance and a perfect stranger. Besides, if his father filled the office of which he speaks, he must be much better known to Mr. Bird than to us. We treated him purposely with a little coldness, to prepare the way for the refusal that must follow. We entered the tent and had breakfast and prayers, without seeing him. He stopped with our munshe and men, while his brother led his horse a few yards in front of our door, that we might notice him. Before our worship was closed he retired. In the afternoon, he appeared again on foot. We had just entered our *bullock hackery*, and were moving off, to visit the old fort at *Allyghue*, a little out of the village. We did not see him. During our absence, he had procured a large dish of *sugar-candy*, as a present, to secure an interview, and had left it in the tent, with the assurance that he would return

again. Feeling it necessary to refuse his request, we wished also to decline his present, and, accordingly, wrote a note, explanatory of our course, and of our reasons, and sent it with the person who returned his present. He refused to take back the present, insisted on our keeping it, and only asked permission to see us, take his leave and depart. We explained our reasons for declining to introduce him to Mr. Bird, and gave him his dismissal. We felt sympathy for his disappointment, while we were surprised that a man of the rank and title which he claimed should thus make court to two young passing strangers—follow them for two days, and put himself into so many ludicrous positions for sake of getting from them a recommendation to an officer high in the British Government. I have been thus minute in this tame and tedious narrative, because it illustrates a prominent feature of native character, and one which is very frequently developed.

National Road. Long Drouth. Parched Land. Villages.

Nov. 13, at *Secundra*, thirty miles from *Delhi*.—The last three or four days have furnished very few incidents or observations, worth transmitting to my dear parents. Since we came to *Allyghur*, three days ago, we have been travelling on a large national road, (like the National Turnpike of the United States,) which extends from *Calcutta* to *Lodiana*, passing through *Benares*, *Allahabad*, *Delhi*, and other principal places. It was constructed for the purpose of the expeditious transportation of troops from the centre to the circumference of the empire, in case of emergency. The road is a causey, perhaps thirty feet wide, of clay, or rather sand, thrown up from the sides, like a clay turnpike. It is almost perfectly level, and generally straight. It is intended to be shaded as soon as trees can be reared. Little plants are set along both sides, at the distance of about two rods apart. When these shall have grown, they will furnish a delightful shade in this parched land, and also present a lovely and refreshing view. This road is elevated about three feet. On both sides, in many places, is stagnant, muddy water in the trenches; and frequent marshy, swampy tracts are covered with stagnant water. All the rest of the ground is almost literally brown with drouth, although it is not two months since the rains ceased; and no rain is expected for the next seven months. The grass, where any was sprung up, is even now almost as dry as hay; and the soil, as if it had been baked. The country looks as though all animated existence, dependent on it for subsistence, were struggling for life. The irrepressible feeling of desolation creeps upon the soul, as one looks abroad, day after day, upon a poor, and very poorly cultivated plain; where there seems an unceasing struggle between men, domestic animals, undomesticated animals, and numerous birds, who shall devour most of the scanty pittance produced on these plains, as though neither of them received half a subsistence. The plains, when uncultivated, have a dreary aspect. Here and there, a cluster of palm trees, and mango, and a few other species, refresh the eye of the weary traveller, by seeming to afford a little refreshing shade, to parched citizens. In many of these clusters of trees are villages; for all dwell in villages. A few of the best houses are of brick; but generally the brick of other days, and now mouldering back to earth. All the other houses are of mud, dried in the sun as they were built, and so frail that whenever you touch them, they seem ready to crumble; so that what was said in derision of the walls of *Jerusalem* is literally true of them—"If a fox should go upon them, they would fall down." Around each of the villages are numerous burying grounds, with crumbling mementoes of various forms; which tell us, in impressive language, of large congregations beneath the ground.

Simplicity of the Natives in Manners, Food, Modes of Cooking, and Sleeping.

This day, we spent from three o'clock A. M. till half past eleven in travelling fourteen miles. The first part of the distance, we were very cold—the last half, almost roasted by the sun, and the parched sand, which rises thick around us. By the time we had closed our breakfast and prayers, it was half past twelve. We have now about five and a half hours for study, reading, writing, dinner, and miscellaneous business, till it will be time to pack up, to have our tents sent forward, and prepare ourselves for the next march. This is a specimen of our rate of travelling all the way, unless we can procure a better pair of oxen to draw us. It is affecting to go round our tents and see the simplicity and the poverty, exhibited in the manners of these people. All our men sleep in the open plain. Each has a little pallet, which he spreads on the ground. Beside it, he digs a little hole in the ground, and raises the sand a few inches round

three sides of it. On the top of this he sets his little plate of sheet-iron; and builds a little fire of sticks, or straw and stubble, or of cow-dung, or of all together. He has a small brass vessel of water, and a little wheat flour, coarsely ground and unbolted. He mixes this flour and cold water to the consistence of dough, and kneads and "pats" it out into very thin cakes; and bakes them on the iron plate above mentioned. These cakes, without salt, or leaven, and generally without butter, or sauce, or meat, or any thing else, form their breakfast, dinner, and supper; and each man sits by his own bed, beside his own fire, and eats his solitary meal. Occasionally, a few of them seem to club together, but not often. And plain as this fare is, if any of us happen to come within a yard of their food, they cry out for fear we touch it, and they must then throw it away as polluted! All the provision they make for travelling, in common, is to get each a piece of carpet for a bed; a little raw cotton in a bag, for a pillow; a blanket, to wrap himself in by night; a small brass vessel, for water; a very small iron plate, to bake on; and a few *pice*, to buy this coarse flour in the villages. This furniture they can carry on their backs, and with this provision they make long journeys, living all the time out of doors. We have sometimes seen above one hundred of these little clay ovens by the road-side, in a place where there was no house near. With this kind of *existence*, for I know not how to call it *life*, they seem to be entirely satisfied. Yet all natives seem to live up to the full extent of their means; and, if any one possesses means, he makes the greatest possible display.

Christian Hospitality.

Nov. 15, Sabbath, at Soorajpoor, seventeen miles from Delhi. One little incident I cannot refrain from noting, as illustrative of Christian hospitality in this heathen land. Two days ago, we sent a note, by a stranger, to Rev. J. T. Thompson, missionary in Delhi, desiring him to make a few inquiries for us, relative to oxen, &c., for the rest of our journey, previously to our arrival. The note reached him last night after sunset. This morning, by times, a servant was at our tent with a large basket full of fresh bread and butter, &c., for our refreshment.

Difficulty in Crossing the Hindown.

Nov. 16, Monday.—This morning, we set out between two and three o'clock. On account of the darkness, brother Newton and I had to walk alternately outside, to keep the oxen and driver on the road. A little before day, we reached the *Hindown*, a small river which crosses the route. Having been assured before we left Soorajpoor, that it was very shallow, we entered it without any apprehension of difficulty. The stream is perhaps fifty yards wide. After we had gone in some distance, the water became deep. We could not see the further shore, even to ascertain where we should ascend the bank. The water came into our carriage bed, and filled it up to the cushions on which we sat. Our oxen became refractory—refused to go forward, and came near breaking and upsetting our vehicle. In this condition we were kept for some time. At length the driver took the ladies, one after the other, on his back, and carried them to the shore. After some time, we forced the oxen to the shore; and as it was gently sloping, we ascended; but could find no road. But we found the track of a cart, which had also lost its way. We followed it; and, before the sun arose, had found a village, and a man to lead us back to the road from which we had wandered. And I think we cordially and gratefully thought of "the good hand of God," which brought us in safety through this unexpected scene.

Ride on Elephants. Jumna River. Bridge of Boats.

About ten o'clock, we reached *Patpur Gunge*—a small village and clump of trees, four miles from Delhi, where we breakfasted. And as our bullocks were exhausted with a long march through deep sand, Mr. Thompson, and a son of the late *Ram Mahem Roy*, sent two elephants; on which we mounted to make our entrance into the imperial city. We crossed the *Jumna* on a bridge of boats; which was formed by laying as many boats along side of each other as extends from one shore to the other. These are firmly tied together, and from the bow of each a cable is fixed, and an anchor at some distance up the stream. Then small brush-wood is spread over them, and earth over that. This forms a pretty substantial bridge. As the elephants trod upon

one side of each of the successive boats, the other side was raised up. They passed cautiously along, watching every symptom of the yielding of the boats.

City Delhi. Imperial Palace. Ex-Emperor. Royal Park.

The appearance of *Delhi*, as we approach from the east, across the *Jumna*, is rather imposing. Immediately in front, just across the river, appears the *Imperial Palace*, built by the Emperor *Ackbur*, about 175 years ago. The outer wall is built of large and neatly hewn stone. The wall is perhaps seventy feet high, surmounted by turrets at irregular distances. It is furnished with three rows of port-holes, through which guns can bear directly on an attacking army. It is surrounded by a ditch, about fifty feet wide, by thirty deep. The palace is nearly in the form of a square. Each of its walls is supposed to be nearly a mile in length. Within the palace resides the representative of the Mogul line of Emperors, *Ackber Shah*, and about 2000 of his relatives. He is now an infirm old man. He gets from the English Government a *Lack*—100,000 rupees, per year, as a pension and support, as a mock-majesty within the walls; but has no authority outside. His relatives live constantly upon his pension, and keep him continually poor. The next objects that strike the observation of the approaching stranger are the *Jumna Musjid*, whose lofty minarets rise far above the surrounding building and court. The city, as seen over the walls, presents a beautiful appearance of houses and trees, mingled in such proportions as to tell at once that it is densely populated; and the green branches of the trees shows the white of the houses, and yet conceals their old and uncouth forms. At a distance, on the left is seen the *Royal Park* and Summer Palace, where the former Emperors were wont to keep some wild game, and to retire, after their hunting excursions, to feast with their courtiers on the game. It is now in ruins. Further still is a monument which proudly declares that under its charge sleep the remains of one of *Delhi's* greatest monarchs.

As we detained only three days in this "city of palaces," as the inhabitants fondly call it, the only place of interest which we visited was the *Jumna Musjid*, or *Friday Mosque*, which was built by *Shah Jehan* about 170 years ago. It stands near the centre of the city, and is built of the same kind of stone as the palace. It is in the form of a square, each of its sides being about 400 feet in length. It is entered on three of its sides by a flight of steps, forty in number, and at the ground about 180 feet in length, of smoothly hewn stone. The gates are massy, and have the appearance of solid brass. Above each entrance is a magnificent turret, topped with white marble. We ascended by the steps to the height of about forty feet, and entered the brazen gate. An area of between 300 and 400 square spread before us; its floor of solid stone, its roof, the cloudless heavens. In the centre was a large fountain of water in a marble vase, intended to be fresh and pure for sacred use, but now so stagnant as to be full of animalcules. At various places along the walls, and over the gates, were *verandas*, or porches, supported by stone and marble columns, intended for moolayes and commentators, to expound the *Koran*. In these I felt an impression not unlike that which I have received of Solomon's Porch, and others, in which the Jewish Doctors sat and taught in the temple at Jerusalem. Towards the western side, the floor is elevated a few feet, and laid with marble, in which is set black mosaic, defining the limits within which each worshipper is to prostrate himself with his face to the earth in prayer. Over the middle of this is a large rotunda, the corner surface of which is composed of stone and neatly set with white marble and black mosaic. In the most conspicuous place is a large Arabic inscription, the letters of which are black mosaic set in white marble. In the side of this is a platform of white marble, on which prayers are to be made for the Emperor and royal family. From this part of the edifice arise two lofty minarets or towers to the height of perhaps 600 feet more. The whole edifice is composed of solid stone and marble. Nothing that is combustible is seen about the edifice, except a few places where the brazen gates betray a body of wood beneath their coat of brass. Except this, nothing about the whole edifice would bespeak it to be more than fifteen or twenty years old.

Interview with Rada Prusad Roy. Female Education.

Nov. 19, Thursday.—This morning, *Rada Prusad Roy*, son of the late *Ram Mohem Roy*, called to spend an hour or two with us. He is very affable, communicative, and intelligent—speaks English very well, and associates much with Europeans. He is a warm advocate for female education; and deploras, in strong language, the degradation and inauspicious condition of the females of this country. He says the present custom

of keeping them immured within the walls of a house is a very great evil; but in the present state of things, it is necessary. "While our wives and daughters, (said he,) are uneducated, they know not the difference between *virtue* and *vice*; and while thus ignorant it would not do to bring them into company. But when they shall be educated, like your ladies, and, like them, able to distinguish between virtue and vice, then they need not be confined." He says, he has educated his wife and two daughters; but the prejudices of society are such, that it would make a great outcry if he were to bring them into company. But he says, if a few more individuals of wealth and influence would agree to bring their wives and daughters into company, they could break down the injurious custom. He says there is nothing, except the dread of their friends, and of being left destitute of the means of subsistence, which hinders many from declaring themselves *Christians*. The Pagan laws of India are such, that a father, or even a grandfather, can disinherit a member of the family, if he becomes a Christian; and in so many other ways thwart and trammel him as to put it almost utterly out of his power to procure his daily food. This unhappy state of things, which imposes such insuperable difficulties in the way of Hindus becoming Christians, he thinks must be removed, partly by the legislation of the English, and partly by the force of a more enlightened public sentiment, as education advances. This hindrance removed, and any tolerable evidence apparent, that a man could get his necessary food, he expresses strong confidence that many, who now keep themselves back in the shade, would boldly profess themselves Christians.

Dilapidated Edifices. Waste Appearance of the Country.

Although Delhi has the appearance of a busy place, and of considerable trade, the mosques, and temples, and dilapidated edifices, the triumphal arches, and mouldering walls, which stand thick along the road far out from the present city, all speak of what Delhi *was*, not what Delhi *is*. The country, for twenty miles, as we approached, and left the city, appears unusually waste, uncultivated, and dreary. This has, for ages, been the theatre of *conquerors*, and Delhi the centre of their influence. Their demands for revenue have been so exorbitant, that the cultivators of the soil have been driven from their employment for the sake of subsistence.

Journey to Soanput. Meeting with Mr. Lowrie. An Ebenezer Raised.

Nov. 23, Soanput, 60 miles from Delhi. After three days march, in which not much other than the usual deep, sandy roads, barren, parched wild grass, frequent moss-covered and mouldering ruins, and occasionally an uninteresting village, were presented to our view, we stopped at this place, where I must make a note in my Journal. When we drew near our tent in the morning, it was announced by one of the men, that Brother Lowrie had arrived. A thrill of joy, such as we had not felt for years, passed through our bosoms; and, in a moment, Brother Lowrie was in our arms. It was a tearful meeting. So many changes had passed over him since that evening when I had taken leave of him, and his dear and happy partner, in Pittsburgh; expecting again to embrace them in India, so many recollections of Brother Reed, on whose arm I had so often leaned when in the course of preparation for his missionary work; hoping again to enjoy the same privilege; the aspect of the mission so "marred and changed;" that much of sadness was mingled with my joy. With one heart, we fell upon our knees, and returned thanks to God for the kindness with which he had brought us to the place of this morning's "*Ebenezer*." This day has indeed been a day of much enjoyment. The communion of soul with an endeared, long absent, and afflicted brother, I have not language to express. And now again, the aspect of every thing belonging to this mission appears bright and full of promise. May the Lord take care of it and make it rich in blessing to this blinded heathen population!

Dreary Aspect of the Country. Decayed Villages.

Nov. 28, *Thanneysir*.—Three reasons combine to render my Journal barren and uninteresting. One is the incessant hurry in which I have been since we came to Delhi, which does not afford sufficient leisure; another, the sameness of the scenery, people, road, incidents, &c., the third, the postage, which begins to remind me that I must not enlarge my paper much more. Since my last date, we have travelled about 72 miles. The aspect and cultivation of the country are such as I have described in the early

part of my Journal, except that, as the season advances, every thing looks, if possible, still more dreary. The villages in this part of India are generally large, and many of them have the appearance of having been once important places. They exhibit the remains of ancient walls, and towers, and fortifications. Some of these have been magnificent in their kind; but all now wear the impressive marks of decay—all speak the melancholy sentiment, that their *beauty* and their *strength* have departed.

Unwelcome Intruders. Sight of the Hills.

A few mornings ago, at *Panniput*, when we were awaked at half past two o'clock, to travel 14 miles before breakfast, *Eliza* found, to her no small annoyance, that some unwelcome intruders had been in the tent, and had *stolen* her dress and all her wearing clothes, except those in which she slept. But a kind Providence preserved her *clock* which with a blanket under it, defended her from the cold and damp of the night; so that she was enabled to make her journey in good health and spirits. We always send forward, before we go to bed, our trunks, and all our clothes, except such as are indispensable, to keep them from being stolen. They are under the charge of an armed *chokedar*. It is not uncommon for persons travelling thus to awake in the morning and find all their clothes stolen. This morning, we had our first view of the *Hills*, which form the first elevation, as we approach the *Himmaleh* Mountains. They appear to be 25 or 30 miles north of us, and look much like a range of the *Allegheny*, or some other mountains, in our own country. We are now within the limits of the *Protected Sikh* or *Hill States*. No perceptible difference is found, as we enter these States, in the aspect, manners, habits, &c., of the people, from those of the region through which we have passed since we left *Delhi*.

Character of the People. Armor of Travellers. Serious Reflections.

December 4, 1835, *Sirhind*.—One distinguishing trait in the character of the people I have perceived for some days past, is an inquisitive look and manner, and an independent bluntness, such as I have not witnessed in India. The aspect of the people approaches nearer to the *fierce* than that of any I have seen. A large portion of the travellers, who throng the public way, carry swords, spears, or clubs. The spear is a long pole, perhaps eight feet in length, and has a sharp iron point. As I walked alone this morning, three men joined and walked some distance with me. They asked, why I did not carry a sword, and seemed at a loss to conceive why I should venture among them without one! I thought of the Gospel—blessed Gospel! which is not propagated by swords and spears! And how happy it is to have a firmly grounded confidence in Him whose presence affords a better protection than that of swords and spears, to the defenceless traveller! As we draw near the scene of our labors, I trust we feel increased gratitude to Him who hath hitherto helped us. But we feel the increased pressure of responsibility in laying the foundation of a mission in this untrod field and respecting all that is before us in this untrodden path. Yet our *sufficiency* is in Him who will not fail us. This is our basis.

Arrival at Lodiana. Preserving Mercy Acknowledged.

December 8, 1835, at *Lodiana*.—After nearly fourteen months of almost incessant travelling, we have this day sat down at the place which we expect to be our *earthly home*. Having felt the fatigue and privations of travel for so long a time, it is truly grateful. We can hardly realize that our journey is ended—that we have not, in a few hours, to pack up our chattels again and move onward. Captain Wade had, with much kindness, prepared a house for our reception before we arrived. I cannot describe my feelings, as we looked back, and pondered all the way by which the Lord had led us, and brought us forward till this time. Our first and sweetest duty was to lift up our hearts in gratitude and praise to Him who had been with us in so much mercy on our way. When we think of the distance and difficulties of the journey—the numerous points where danger assailed us—the comparatively few who are spared to make so long a journey, I think I can truly say we felt the sentiment of *Addison*:

“When all thy mercies, O my God,
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise.”

Concluding Remarks.

We are glad again to feel at home. Here is, we suppose, the field of our labors. It is rugged and arduous, it is true. But the *fallow* ground must be broken up by some laborers; and if the *Lord* will only employ us, it is enough. Respecting Lodianna—climate, scenery, state and prospects of the mission, &c., I have not leisure now to write; but hope to write to Brother Swift more fully upon this subject after things begin to wear a definite aspect. Eliza enjoys very good health. I have also, for a few months, had a more healthful and vigorous appearance than you have seen in me for several years. How great this mercy! Our united prayer is, that we may spend this health for the honor of Him who gives it; and “rejoice with trembling,” not knowing how soon it may be taken from us. I received your dear, affectionate letter at Benares; and cease not to thank God for his goodness in sparing your lives, and supplying your every want.

MISSION TO THE IOWAS.

Extract of a Letter from Mr. Aurey Ballard to the Corresponding Secretary, dated June 15, 1836.

REV. AND DEAR SIR:

I received with much pleasure your kind and encouraging letter of January 6. We were glad to know that we were remembered, and that our doings were approved. Our prospects are as encouraging as we could reasonably expect, among a very interperate and wretched people. The Lord, in mercy, has sent us an interpreter. We had made several efforts to obtain one, but without success. In our strait, we cried to the Lord, who has promised to help in time of need; and he heard and answered. An Indian came, who can read and write very well, and is an excellent interpreter. He wanted us to take his son, a lad about six or seven years of age—said he would stay with his people until fall, and would interpret free of expense during his stay. He appeared steady and somewhat thoughtful. I proposed to him to settle in the vicinity, become a farmer, and interpret for us. I showed him your letter on the subject of an interpreter. He appeared pleased—said, he would talk with his wife, and see us again. Finally, they concluded to accept our proposals, came down, and had been with us three weeks when Mr. Kerr and Miss Henderson came. Mr. Kerr and I agreed with him in regard to his interpreting on the Sabbaths. He expressed his desire to live near us, in order that he might hear about God and religion. We prevailed on him to go with Miss Henderson a few days in visiting the Indians in their camps, until she became acquainted with them. He appears disposed to engage in teaching; and we think that probably he would be more useful in that employment than a white person; being able to explain things in their own language. He still appears to be inquiring after truth; and sometimes we almost hope that his heart has been opened to receive it; but we hope with trembling. He has drunk no liquor since he came. Last week I talked with several of the chiefs and brave-men, about drinking and other sinful practices. They listened with attention and promised to do better. Last Sabbath, about twenty chiefs and *braves* (as they are called) attended, appeared solemn, and gave good attention to the things spoken. In the evening, they came to our house, desiring to talk and hear more about those things. We spent about two hours in conversation and prayer with them. They appeared very solemn; some were affected, and one wept. They proposed to me to write an agreement, for them to sign, engaging to drink no more liquor, and try to do what God requires in his word. I conversed freely and plainly with them; and so did Mrs. Ballard and Miss Henderson; and prayers were offered in their behalf. I advised them to counsel together and come again. What the result may be we know not. The Lord grant that their serious impressions may not be as the early dew that soon passeth away; but may issue in their saving conversion; and, after a few scattering drops of mercy, we may witness a mighty shower of divine grace! For this we wish to unite our supplications with yours, before the mercy-seat of Him who has promised to hear and answer prayer.

I think, with the help of the interpreter and Miss Henderson, we can teach all the scholars that will attend our schools at present. But we feel most deeply the need of an able, devoted preacher of the Gospel. We are about eighty miles from Wea, and there

are rivers to cross. Brother Kerr cannot visit us often. Here is a wide door opened for a minister of Christ. Here are about eight hundred souls, who need "line upon line, and precept upon precept." I feel, that there is need of one almost constantly to go from camp to camp, and converse with and watch over them; and, if he should have any leisure, there are, five miles from us, about four hundred Sacs, who need instruction; and *Lewis*, the interpreter, can speak their language very well. They have been decidedly opposed to learning; but recently they appear more friendly to it, and I think they would now be glad to have a teacher among them. We expect three young men—Iowas—this fall, from the Choctaw Academy, who will, we hope, engage in teaching. If so, we will have a number sufficient for this station; but I presume one or two might be located and employed among the Sacs. Many of the Indians are in great need of clothing. In passing through their village here, you would perhaps see twenty, thirty, or fifty boys, totally destitute of any kind of clothes. If the benevolent people within the bounds of Erie Presbytery, (or in other parts of the church,) were informed of their situation by a notice of it in the Chronicle, I am persuaded they would gladly contribute something to supply their necessities in this respect, (and thus remove one great impediment that now lies in the way of their attending the schools.)

FRANKLIN AND HOPEWELL FEMALE AUXILIARY MISSIONARY SOCIETIES.

We have been favored with the First Joint Report of the Female Missionary Societies of Franklin and Hopewell (Indiana) Auxiliary to the Western Foreign Missionary Society. The Hopewell Society was organized Nov. 23, 1833; and the Franklin Society, Jan. 1, 1834. The object of each is to aid, by contributions in produce, clothing, or money, in supporting the mission family now under the care of the Parent Board, among the Western Savages. Soon after their organization, the Franklin Society forwarded, for said family, in clothing and money \$34; and the Hopewell Society, in the same box, \$15.61—total \$49.61. This box was duly forwarded; but whether it reached its place of destination has not been ascertained. The Franklin Society has since received, in money and clothing, \$22.50; the Hopewell Society, in clothing, \$28.21½, cash \$12.88, making \$41.08½. This, added to that received by the Franklin Society, makes \$63.59½; which, added to the amount of the box forwarded, makes a total of \$113.20½, raised by the joint action of the two Societies since their commencement. By a joint resolution of these Societies, \$50 of the amount raised is applied to constitute their pastor, Rev. *David Monfort*, a life director of the Western Foreign Missionary Society.

Of the Franklin Society, Mrs. *Mary Herriot* is President; Mrs. *Ann W. Monfort*, Secretary; Mrs. *Elizabeth Gilcrees*, Treasurer. Of the Hopewell Society, Mrs. *Nancy Magill* is President; Miss *Elizabeth C. Monfort*, Secretary; Miss *Mary Henderson*, Treasurer. And *Samuel Herriot*, Esq. of Franklin, is Agent of these Societies, to forward their contributions to the Depository in Madison.

LONDON ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The 32d annual meeting of this noble Society was held at Exeter Hall, May 4. Lord Bexley presided, and opened the meeting with an address. The report was read by Rev. Messrs. Brandram and Brown, two of the Secretaries. During the last year, this great Society issued from its depository 558,842 copies of the Scriptures, or portions of them; making a total since its organization of 9,751,792, exclusive of the Bibles printed by other Societies, which have been aided by this Society. The report gave a very cheering view of the progress of the Bible cause in all parts of the world. The Society is about to send an agent to China, devoted to the work of distributing the Scriptures. The receipts of the year were £86,819 8s. 7d.; the expenditures, £107,487 19s. 7d. Several addresses were delivered. Among the speakers were Rev. Robert J. Breckinridge and Rev. Mr. Jackson, American delegates; whose speeches were substantial, forcible, and well delivered.

RELIGIOUS TRACT SOCIETY.

The Society celebrated its 37th anniversary at Exeter Hall, May 6. S. Howe, Esq. the Treasurer presided. The report was read by Mr. Jones, one of the Secretaries. This Society exerts a vast influence. Its total receipts last year were £63,034 13s. 3d. of which £54,686 18s. 11d. were from the sales of its publications, and the remainder from donations. Its publications, 15,914,146; making a total since its formation of about 235,000,000, in more than 80 languages. The Society extended aid to Tract Societies in almost every part of the world—especially to the missions supported by Evangelical Societies. Several addresses were made; one of which was by Rev. Wm. Jackson, delegate from the American Tract Society.

SUNDAY SCHOOL UNION.

The annual meeting of this Society was held at Exeter Hall, May 5. Ed. Baines, Esq. presided, and opened the meeting with an address. An appropriate anthem was sung. The report was read by Mr. Lloyd, one of the Secretaries. It took a survey of the Sunday School cause throughout the world, and gave a flattering notice of the American and other S. S. Unions in the United States, embracing a million of scholars and teachers. It stated the number of Sunday Schools in England and Wales at 16,858; the scholars, at 1,548,890; the receipts of the Society from donations, at £676 19s. 1d.; the expenditures, at £542 19s. 2½d. Several good addresses were made; of which one was by the Earl of Roden, a friend of Sunday Schools, a teacher and active laborer in the cause, and President of the S. S. Society of Ireland.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

This society held its annual meeting at Exeter Hall, May 6. Sir T. Baring, bart., presided. An interesting report was read by one of the secretaries. The receipts for last year were £14,395. The operations and success of the society are very encouraging. In various places in Russia, Poland, &c., a considerable number of Jews have embraced Christianity. In Berlin there are seven hundred baptized Jews. In Tunis the agent has distributed more than six hundred copies of the Hebrew Scriptures. Addresses were made by Rev. Edward Bickersteth—well known in the United States by his writings—and by several other gentlemen.

WESLEYAN MISSIONARY SOCIETY.

The anniversary was held, May 2, in Exeter Hall; and that immense room, which will hold nearly four thousand people, was crowded to excess. Sir O. Mosley, M. P., of the Established Church, was chairman; who, in a speech, made some appropriate remarks on the zeal and energy with which the society had prosecuted its missions. A long but excellent report was read by Rev. Dr. Bunting. The survey which it took of the missions of the society was very satisfactory. The missions in France, Ceylon, New Zealand, Friendly Islands, West Indies, and the British possessions of North America, were stated to be in a most flourishing state. The mission stations are 173; missionaries, 209; sent out last year, 30; communicants, 54,426; added last year, 5,920; in West Indies, 15,000; scholars in the mission schools, 43,672; increase of last year, 5,327; receipts of last year, £65,039 16s. 2d.; expenditures, about £68,000. A number of addresses were delivered. Two checks, one for £1000, and the other for £500, were presented to the society by Messrs. Crowther and Farmer, which, with the amount collected, made the sum received on the occasion, £1861 7s. 6d. The reporter says—The labors of this society have been eminently blessed. It is now among the very first missionary societies, both for the amount of its receipts, and the number and success of its missionaries.

CHURCH MISSIONARY SOCIETY.

The annual meeting of this society was held at Exeter Hall, May 3. The room was excessively crowded. The Earl of Chichester presided. The report was read by Dr. Jowett, one of the secretaries. This society has nine mission fields, more than one hundred missionaries—fifteen of whom were sent out last year—nearly 5000 communicants, converted from the heathen, and more than 20,000 scholars in its schools. Its

receipts last year were £69,582 4s 8d., and its expenditures, £63,213 17s 3d. The operations of the society are conducted in a very prudent, noiseless, efficient manner. The Lord has greatly smiled upon it. It is cherished in the hearts and sustained by the prayers of a portion of the children of God connected with the Established Church. Almost all the speeches delivered at the meeting were effective. Those of the Bishops of Chester and Winchester were sound, forcible, and good; but that of the Rev. Dr. Duff was the most powerful of all. Professor Scofield, who preaches in the parish, near Cambridge, in which Henry Martyn once preached, stated some affecting facts relating to that great and good man. The society is about to send forth many laborers to China.

LIST OF CONTRIBUTIONS

From June 15, to August 8, 1836.

Albany, N. Y. from Mr. Ananias Platt,	\$10.00
Allegheny, Pa. First Presbyterian church, (Rev. E. P. Swift pastor,) by Mr. Alexander Semple, avails of mon. concerts in 1836,	110.00
Butler, Pa. Presbyterian church mon. con. coll. by Rev. T. D. Baird,	5.94
Byers, Mr. James, deceased, by Mr. Thomas Byers, executor, a legacy,	200.00
Cambridge church, O. (Rev. Wm. Wallace pastor) Fem. Missionary Society,	28.12½
Chartiers cong. Pa. (Rev. L. F. Leake pastor) by Mr. J. McCullough,	25.00
Chiltsquaque, Pres. church, Pa. Fem. Missionary Society, by Mrs. S. Ireland,	12.00
East Concord cong. Pa. Female Mite Society,	6.00
French Creek, Va. from Mrs. Anne Senton,	1.00
Greensburg, Pa. Pres. cong. (Rev. R. Henry pastor) by Mr. W. Brown,	12.12½
Hogestown cong. Pa. mon. con. coll. by Mr. J. W. Snowden,	4.20
Mercer, Pa. avails of Miss E. Junkin's Mission box,	1.75
Mercer county Missionary Society, by Mr. D. T. Porter, Treasurer,	100.00
Milledgeville, Ga. from Mr. Otis Childs, by Hon. Walter Lowrie,	10.00
New Rehoboth cong. Pa. Mr. Samuel Craig,	1.00
Pittsburgh, Pa. mon. con. coll. in Third Presbyterian church, for 1835, by Mr. Richard Edwards,	79.82
First Presbyterian church, Young Ladies Missionary Society, by Miss Jane W. Buchanan, for support of schools in Smyrna,	30.00
Poundridge, N. Y. Aux. Mission. Society, by Wm L. Smith, Secretary, 1636, mon. con. coll. 3.64,	20.00
Rehoboth, Ind. from Rev. Alexander Williamson,	56.06
Slippery Rock cong. Pa. by Mr. Andrew Elliott, Treasurer,	15.00
South East, N. Y. by Rev. James V. Henry,	30.00
Steubenville, O. from Mr. Wm. Patterson and Rev. C. C. Beatty, executors, balance of a legacy of Mr. N. McNealy, deceased, collateral tax being deducted,	234.88
Washington, Pa. Presbyterian cong. by Rev. Dr. Elliot,	4.14
West Hanover cong. Pa. from individuals, by Rev. James Snodgrass,	33.75

Collections of Rev. R. G. Thompson, not before published.

Hampstead, L. I. \$25; Orange, N. Y. 7; Yorktown, N. Y. 10,	\$42.00
South Salem, N. Y. to constitute Rev. Reuben Frame a life member,	30.00
A box of clothing, valued at \$81.37½.	

The collections of Rev. James Coe, on his agency, amounted to \$747.50, which was in part before acknowledged. Of this sum, 50.00 were from *Dick's Creek* church, and 50.00 from *Piqua*, to constitute their pastors, Rev. Alexander M'Farlane and Rev. James Coe life directors; 30.00, from *Yellow Spring*; 30.50, from *Springfield*; 30.00, from *Muddy Run and Bath*; 30.00, from *Honey Creek*; 30.00, from *ladies of Franklin*, and 30.00, from *ladies of Washington*—to constitute their pastors, Rev. Messrs. Andrew W. Poage, John S. Galloway, Robert G. Linn, Wm. Gray, John Hudson, and John L. Bellville, respectively, life members of the Society—Additional 50.00—particulars in our next.

Collections by Mr. W. N. Mebane, Princeton, N. J.

In New Jersey, for African Mission, \$5.00; in feeble church, mon. con. 2.50; from a gentleman in New York, 5.00,	\$12.50
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Collections by Mr. S. D. Campbell, additional.

Falling Spring, Va., Mr. T. Paxton, \$4.00; Mrs. J. G. by Rev. James Paine, 5.00; *Jacksonville, Ala.*, 8.25; *Mardisville cong.* for Liberia Mission, 21.25; *Fairview church*, 69.00; *Greenville*, subscription, 15.00; *Sewing Society* of do. to constitute Rev. E. O. Martin a life member, 30.00; *Newbern*, T. Borden, Esq. to constitute Mrs. Borden a life member, 20.00; donation of S. D. C. to constitute Rev. B. H. Rice, a life member, 30.00; from do. to constitute Miss Mary R. Rice, of Princeton, N. J., a life member 20.00.

Collections by Rev. Henry R. Wilson, jun., Agent.

Batesville, Ark. from Miss Mary Agnew, - - - - - \$10.00
A. W. Lyon, - - - - - 10.00
Bellevue cong. Mo. collection 30.00; Rev. T. Donnell, 5.00; Martin Ruggles, 5.00; Mr. Bird, 3.00; Mrs. Bird, 1.50, - - - - - 44.50
 Of which 30.00 is applied to constitute Rev. Thomas Donnell a life member of the Society.
Potosi Mo. cong. coll. 17.37; H. Pease, 6.00; Mrs. Mary M'Gready, 6.00; J. P. M'Guire, 5.00; Mary E. Cowan, 5.00; J. L. Vandoran, 5.00; Gen. W. W. Smith, 5.00, - - - - - 49.37
 Of which 30.00 are to constitute Rev. J. F. Cowan a life member,
St. Charles, Mo. cong. coll. 8.50; Mrs. M. Sibley, 10.00, Maj. G. C. Sibley, 10.00; Mrs. Pittman, 5.00; S. S. Watson, 5.00; Th. Cope, 2.00, - - - - - 40.50
 Mr. Thomas Lindsay, constituting himself a life director, - - - - - 50.00
Farmington, Mo. cong. coll. 8.50; Pleasant Cayce, 7.00; Milton P. Cayce, 5.00; John B. Holman, 5.00; Catharine Peers, 6.00; J. D. Peers, 6.00; R. M'Farland, 2.50; Sally Murphy, 1.00; Mrs. Long .50; D. Woodford, .50; Mrs. Reasinger, 25, - - - - - 42.25
Jackson, Mo. cong. coll. 4.87; Ch. Willing, 5.00, - - - - - 9.87
Apple Creek, Mo. cong. coll. 27.19; Mrs. Harris, 1.37, - - - - - 28.56
Brassau, Mo. cong. A. M. M'Pherson, 1.00; D. Lucky, 1.00; S. A. Campbell, 1.00, - - - - - 3.00
St. Louis, Mo. First Pres. church coll., - - - - - 201.25
A. Coughran, Mo., - - - - - 5.00
Dardan church, Mo. E. Bates, Esq. 5.00; F. Parker, 1.00, - - - - - 6.00
Palmyra, Mo. Pres. church coll. - - - - - 48.18
 Of which 30.00 is applied to constitute Rev. Mr. Cochran, the pastor, a life member.
St. Charles Co. Mo. brick church, - - - - - 2.00
Marion Lower College, Mo., - - - - - 7.00
Lower Alton, Ill. coll. in Pres. church, - - - - - 22.00
 Capt. B. Godfrey, constituting himself a life director, - - - - - 50.00
Upper Alton, Ill. cong. coll. 17.00; mon. con., 19.80, - - - - - 36.80

PAYMENTS FOR THE CHRONICLE.

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FOREIGN MISSIONARY CHRONICLE.

VOL. IV....No. 10. PITTSBURGH, OCTOBER, 1836. WHOLE No. 42.

MISSIONARY TOUR OF REV. JOSIAH BREWER.

WE have before us a work entitled "A Residence at Constantinople, in the year 1827. With Notes to the Present Time. By Josiah Brewer, Missionary to the Mediterranean. Second Edition. New Haven: Published by Durrie and Peck. 1830." It is a volume of 384 pages 12mo. with a neat frontispiece, representing the south side of Constantinople, and a well engraved map of part of Turkey and Greece. This volume is dedicated to "the Members of the Boston Female Society, for the Promotion of Christianity among the Jews," and is the result of observations during a missionary tour performed under their patronage. He went to the Mediterranean particularly with the view of investigating the condition of the Jews. When he reached Malta, he expected to proceed shortly thence, by way of Alexandria and Beyroot, to Jerusalem. But being informed that Jerusalem and its vicinity were, at that time, in a state anarchy, the Governor having revolted against the Pacha of Acre, he changed his purpose of going to Jerusalem, visited Smyrna, and sat down at Constantinople; where the Jews are more numerous than in any other city on the globe. This volume contains an account of Mr. Brewer's voyage from Boston across the Atlantic, and his passage up the Mediterranean; with a description of the principal places on the coasts of the latter which he visited—Gibraltar, Malta, Smyrna, and especially Constantinople; also notices of the soil, productions, climate, diseases, government, and population, of the countries that border on that great sea; with the character of the inhabitants, their customs and manners, their occupations, diversified religions, mental acquirements, language, and mode of imparting instruction to the young. The author of this work, Rev. Josiah Brewer, is now a missionary at Smyrna, under the care of the Western Foreign Missionary Society. It is hoped, that the Committee will receive from him frequent communications, advising them of the state and progress of our mission at Smyrna, and giving particular information of that region as a field of missionary labor; and that many devoted servants of the Lord will be found ready to go at his call, to strengthen the hands of those who have gone before, and aid them in disseminating the good seed of the word of God. But, in the meantime, it is believed that a few extracts from the

volume before us will not be unacceptable to the readers of the Chronicle.

DESCRIPTION OF GIBRALTAR.

I desire, before I leave this place, where I can readily look out on Jewish dwellings, and Mohammedan and Catholic lands, to stop and hold another conversation with you. I wish much I could reach you some of those rich grapes, almost equal to the clusters of Eschol, which lie piled up in the market-place. I wish more, I could show you the interior of the Jewish Synagogue, into which I have twice been. You might have seen me there seated in the midst of venerable men, whose flowing robes, and long descending beards, silvery as the locks now thinly scattered over your own brow, brought to my mind the patriarchs of old. Alas! for the unbelief of these elders of Israel. Yet I felt it in my heart to pity, rather than condemn, when they rose up and turned their faces toward Jerusalem; then covered them with their hands, and bowed down to the earth, exclaimed in the Hebrew tongue, "Blessed art thou, Jehovah, the Lord of hosts."

You will expect me to say something of Gibraltar. Pass up then the Straits, until just where they open into the Mediterranean, and the Spanish coast bends abruptly to the north-east. Loosen next, from its foundations, one of your hills of secondary magnitude, say 1400 feet in height, two or three miles in length and from three-fourths to a mile and a half in breadth at its base. Place this nearly at right angles to the Straits, with its perpendicular sides to the north and east, and frightful precipices to the south; join it also on the north by a low and sandy isthmus, to the European shore. That hill, with its "camel-formed summit, often concealed in the clouds, is the "Rock of Gibraltar." The sandy isthmus is the "neutral ground," at the extremities of which are stations of British and Spanish guards. The portion of water, four miles in depth, and about the same in breadth, embosomed by the rock and the Spanish coast, is Gibraltar Bay. At the head of the bay, is the pleasant Spanish village of St. Roque, and on the western side the town of Algeziras. The high mountains of Spain rise one above the other, far in the distant horizon.

From the narrow ridge of the rock, in which you may observe three eminences higher than

the west, the descent towards the west is more gradual. Upon this side also there are some acres of a tolerable level, between the foot of the mountain and the sea. Here then you will look for the town of Gibraltar, with its crowded population of 20 or 30 thousand, English, Spanish, Jewish, Moorish, &c. (It is supposed the population has since diminished.) On entering the bay from the south, you first pass the naval and military stations, and next the public gardens, in which are a few trees, a bust of the Duke of Wellington, and a statue of Gen. Elliot. The latter is holding in his hand the key of the city which he so successfully defended against the grand attack of the Spaniards. Still farther up the harbor is the town. This is surrounded by separate walls; and when the sun-down gun is fired, its gates are closed; and, if lingering within, you are a prisoner till the morning, a prisoner in safe-keeping; for the soldiers who are posted in the street every stone's cast, constitute a most vigilant police.

Many of the houses have a small open court in the centre, round which are galleries, with flights of winding stairs. Water, in ordinary times, is brought into the town, on the backs of mules and asses, from the neutral ground. Each one carries three kegs on a pack-saddle, resembling a sawyer's horse inverted. Fresh milk is obtained from the goats which feed on the steep sides of the rock. In one of my walks, I met a goat-herd, driving a flock of two or three hundred to pasture. A little land has been redeemed for vegetables, from the side of a mountain. Most of the provisions are brought from Tangiers, 30 miles distant on the African side. Fowls were sold at \$9 a dozen. Fruit comes in abundance from the coast of Spain. As this is a free port, English, West India, and American produce is comparatively cheap. The principal article of import from America is staves. They are for the wine, which the mountains of Spain pour down in copious streams.

Military roads wind round, at different elevations, upon the western and southern sides of the rock. I walked, this morning, several miles in the Mediterranean pass, which has been cut under the solid rock in one place 35, and in another, 50 steps. It is of sufficient dimensions for a loaded wagon to pass through. I have visited, also, the cave of St. Michael, which is a little higher up the mountain. You may form some idea of it from the interior of a darkened church without galleries. Several large stalactites of carbonate of lime still remain suspended. Beautiful crystallizations of the same are found in different places, and are wrought by the Catholics into trinkets of a great variety of forms. Brown compact limestone constitutes the basis of the rock. Situated so easy of access, as is Gibraltar, to Mohammedan Africa on the one hand; and Catholic

Spain on the other, it seems greatly to be desired, that it should also become one of the "strong holds of Zion." Some few have been stationed here already, who, we trust, are among the true soldiers of the cross.

DESCRIPTION OF MALTA.

In attempting a hasty description of this place, there is no want of materials, from which to make a selection. Indeed, Malta, like almost every other island or city in the Mediterranean, could, of itself, furnish a traveller with sufficient to fill a volume. It is low and rocky, and exclusive of the smaller islands of Gozo and Cumino, is sixty miles in circumference. The population is about 80,000 in Malta, and 15,000 in Gozo. These are distributed in the towns of Valletta and Cetta Vecchia, and twenty or thirty villages. Most of the natives still speak a corrupt dialect of the Arabic, though numbers in the towns likewise use the Italian. M. Vassali, one of their very few men of learning, has been principally instrumental in rendering the Maltese a *written* language. His grammar, which was published in 1791, fixed its before unsettled alphabet. The vowels are seven, the consonants twenty-six. To express these, the Roman letters are employed, with several additional characters for the Arabic sounds. M. Vassali thinks that the Maltese language resembles the old Arabic of the sixth century of the Mohammedan era. Unquestionably it has much affinity with the modern dialects of the Arabic, which are spoken on the coast of Barbary. The natives of this coast and the Maltese, who have much intercourse with each other, readily converse together. Hence, Malta may be even more important than Gibraltar, as a place of preparation for missionaries destined to the Barbary States. It has been in the possession of the English since 1800, and was confirmed to them in 1814.

Valletta, on the eastern side of the island, the principal city and the exclusive seat of its commerce, contains about 25,000 inhabitants. It derives its name from one of the most distinguished grand-masters, by whom it was founded in 1566. It is built on a small elevated peninsula, enclosed by two excellent harbors, which are themselves almost entirely surrounded by land. Numerous fortifications guard the entrance to these harbors. Fort St. Elmo, at the extremity of the peninsula, answers also the purpose of a light-house. Valletta is defended on the land side by a triple wall and ditch. Similar works extend around the suburbs, on the opposite side of the great harbor. The ditch has been cut in the soft rock of the island, of sufficient dimensions to receive a village church. The materials, which were taken from it, form a corresponding line of walls within. The wall is carried along on the water side, except where precipices render it

unnecessary. By art, therefore, Malta has become, what Gibraltar is by nature, one of the strongest fortresses in the world. Water is brought in an aqueduct seven or eight miles; but an inexhaustible supply of rain water can be secured in case of a siege. The streets of the city cross each other at right angles, and, though they would be called narrow in America, are wide for the Mediterranean. They are also well paved, and kept remarkably clean, being swept every day by convicts. The houses are built entirely of the light-colored limestone of the island. Even the flooring, stairs, and roof, are made of this, or of a cement which becomes as hard as the stone itself. Hence, you have that which is equally novel and agreeable, a *fire-proof* city. The roofs of the houses are invariably flat, and, being surrounded by a strong wall, two or three feet in height, afford a safe promenade, and a delightful prospect. On such a house-top Peter might conveniently have gone up to pray. Most of the buildings are two or three stories. The lower floors are often appropriated to mechanics and shop-keepers; while the upper, which are entirely separate, forms a very agreeable residence for private families. The height of the apartments increases as you ascend, the upper being from twelve to twenty feet. From this, also, balconies project over the street, furnishing a convenient look-out in unfavorable weather.

But leaving the city, with the clamor of its beggars, and the Babel speech of its inhabitants—Maltese, Italian, English, French, and Greek, let me take you to visit the surrounding country. You should first go back with me three hundred years in its history. It was then little more than a barren rock for fishermen. To change the wilderness into a fruitful field, has not been the labor of a day. The surface of the rock must first be removed to the depth of a foot or more; since it is so hardened by the weather as not to imbibe the least moisture from dews or rains. This process is not so difficult as you might imagine; the stone, when fresh, being cut as easily as wood. In the city you often see workmen with their axes, fashioning it for the purposes of utility or ornament. The fragments of the rock, obtained from thus *paring* the field, are then broken up; and, with the aid of a little compost, brought from the city, invest it with a fine soil. But the task of the husbandman is not yet accomplished. If simply spread over his field, the first great rain would soon wash the earth to a "returnless distance" from its rocky foundation. Hence, the necessity of walls at frequent intervals, from four to ten feet high, by which the hill is divided into terraces of a quarter to several acres in extent. At the foot, looking up, you see nothing but a series of these brown walls. But ascend the hill and look down, and your eye rests, only

on the most delightful succession of fields of cotton, wheat, vegetables, and clover. The clouds, at some seasons, will afford you a proper supply of water; at others, you must dig cisterns, securing them with cement, from which you can draw water for your orange and lemon groves and vegetables. The fig-tree and the mulberry grow by the way side with less attention.

I purposed next, to give you a glimpse of the superstitions of this people—the splendid churches, with their thousand idle priests, some of whom are boys sporting in the streets, dressed precisely in the style of these venerable clergymen whom we knew in our childhood, with the three-cornered hat, long-skirted coat, small-clothes, knee-buckles, &c. Or I might point you to the images of the saints, at every corner, or the gorgeous processions of the different orders of priests, parading the streets, and, by way of contrast to their silks and gold, surround you with hundreds of beggars, from whose importunity neither giving nor an hour's withholding will afford you any escape. As a more grateful spectacle, I might conduct you to the Governor's palace, formerly the residence of the grand-master of the knights. Here you would see their library of 6000 volumes, open to the examination of all. I would conduct you to the church of St. John, where those "kings of the nations, all of them, lie in glory, every one in his own house." But a day would not suffice for examining the magnificence of its interior, nor that of St. Paul, at Citta Vecchia, the ancient capital, in the centre of the island. Thence, we might descend into the catacombs, which are near by; and after groping with those perhaps spacious dwellings of the dead, come forth, to view two most pleasant resorts of the living—the palace and gardens of St. Antonio, and the Boschetto, or orange garden, most charmingly situated, and abundantly watered from its own unfailling fountain.

DESCRIPTION OF SMYRNA.

Those who desire some particular information of a city which, in the apostolic age, was the site of one of the seven churches of Asia, and in which is now located our Mission to the Mediterranean, consisting of Rev. Josiah Brewer and three assistants, having a printing press probably in operation, are invited to peruse the following description abstracted from the volume already noticed.

We left Malta, December 17, in the British brig Packet, Captain M'Dougal, under convoy of an English man-of-war. On the 27th, we set foot in Smyrna, "the lovely, the crown of Ionia, and the ornament of Asia." There are associations more sacred than classic antiquity. We are standing on a continent in which is the first and second birth-place of our race, and near the cradle land of Christianity. Here, in these very streets, apostles labored

and martyrs bled, and "to the angel of the church in Smyrna" was sent the message of him who had been dead, but is alive for evermore.

This grand emporium of the trade of Asia Minor has become the border-ground between the oriental and western nations. On the one hand is present the Asiatic, with his turban, his flowing robe, his bearded face, his divan, his coffee, his pipe, his camels, his drugs, and his silks. On the other, has come to meet him, the European, with his hat, short coat, smooth shorn chin, his chair, his tea, his walking-stick, his vessel, his sugar, and his broad-cloths. Having entered the Gulf of Smyrna, thirty or forty miles, you discover the city ascending the slope of an extensive hill. A ruined castle, of Italian origin, crowns the summit of the hill, and overlooks the town. The prospect is limited by an amphitheatre of mountains which surrounds this hill and the adjacent plain and bay. The circumference of the town is about four miles, and its extent along the water, a little more than one. It has no walls; and its only defence is the lower castle on the south side of the bay, five or six miles from the town; but the fort is not in a situation to resist a serious attack. The foreign shipping are relied on for the protection of this half-neutral city against the hostile visits of the Greeks.

As you approach the town, you pass on your left the vessels of war, from twenty to fifty—Austrian, French, English, Dutch, and American. Turkish ships of war are rarely seen; for when the summer's excursion is completed, they retire within the Dardanelles. Still nearer lie hundreds of merchant-men, of every variety of banner and tonnage; with innumerable boats, for the transportation of passengers and merchandise. The Turkish custom-house and the pacha's palace, occupy a short extent of the southern shore; also the agents of the different Barbary powers. From this Mohammedan corner, in front of the harbor and shipping, there is usually a narrow open space, which may be called Water street. Parallel with this, and behind the first range of buildings, is Frank street. Narrow and partly-covered avenues extend from Frank to Water street, which, through the courtesy of the owners, are usually thorough-fares during the day. In time of the plague, or any popular commotion, they are kept closed by strong folding-doors. Each of the foreign consuls and principal Frank merchants owns, or leases, for ninety years, one of these short streets. Their dwelling-houses and offices are built on both sides, and sometimes over the avenues. They are usually but two stories high. On the lower are their kitchens and extensive warehouses; on the upper, their own residence. All the Franks reside on these streets, and on Bond street, which is wider.—

A Frank is one who wears a hat, a privilege in this country of no small consequence, since, at times, it is equivalent to that of wearing one's head. Besides Frenchmen, Englishmen, Americans, &c., to whom this term is properly applied, numbers of Greeks, Armenians, and Jews, by purchasing the protection of the foreign consuls, with the distinguished badge, derive also the advantage of Frankship. All subjects, who are not Mohammedans, whether they be Greeks, Armenians, or Jews, are named *Rayahs*—are required to pay the capitation tax, and are subject to various disabilities. Their dress, and even the color of their shoes, is prescribed by law.

From the Frank quarter extend back irregular, narrow, and filthy lanes, inhabited first by Greeks, next by Armenians and Jews, and last by the Turks. Turktown is built partly on the declivity of the hill; and, in popular usage, includes all but the Frank quarter. The houses are built of wood, wood and earth, or unburnt bricks. Nearly all, whether belonging to Turks or Rayahs, are two stories high. The lower is devoted to culinary purposes; the upper is the sitting-room, and contains little furniture besides the divan, or low fixed sofa, spread with mattresses and bolsters—which serves for a seat by day, and, with a blanket added, for a bed by night. Hence, a visitor is liable to have his garments covered with vermin of different kinds. The Turkish houses have windows of fine wooden lattice-work; those of the Rayahs have usually a close movable shutter. Connected with many houses are gardens, fruit-trees, and vegetables. Where fuel is very expensive, you need not look for chimneys or fire-places. Though snow sometimes falls, and there are many days both wet and chilly, very few, besides the Franks, ever kindle a fire for comfort. Small sticks of wood, sold by weight, and coal, prepared from roots dug on the mountains, are used in cooking. You see their portable grates burning before the doors of their houses. The ovens, which, in every city and village of Turkey, belong only to public bakeries, are heated by faggots. In many places, the smaller herbs are collected for this purpose, and "the grass, which to-day is, and to-morrow is cast into the oven."

Of public buildings, there are two Catholic churches, French and Austrian, whose interior only exhibits any marks of splendor. The houses of worship generally, whether they be the mosque, synagogue, or Christian churches, have little that is striking in their appearance. The bazars would interest you more. These are long, low ranges of buildings, resembling a rope-walk; each of which is devoted to a single article of merchandise; as yellow shoes, cloths, or fruits. The owners sit cross-legged on a raised floor, surrounded by their goods, indulging in the luxury of the pipe, or busied in some trifling employment.

But let us take a turn through the city. In Frank street, you meet gentlemen and ladies, dressed in the most fashionable style of Europe; or a naval officer, in full uniform; next, perhaps, a Greek, with his brown turban and dejected look; or an Armenian, with his *calpac*—cap—crowned with four little turrets of red broadcloth, and the most quiet, money-loving countenance beneath; or the Jew, with his cap bound round with a shawl of blue, and his keen and active eye casting about for its prey; or the grave and haughty Turk, who slowly follows, in his turban of white or green. You may next meet a group of Turkish women, whose heads are enveloped in a fold of muslins, with only a small opening for light and air, and a porter with his immense burden of five or six hundred pounds, uttering his deep guttural signal to clear the way. You may see “the high-capp’d Tartar,” or a Greek priest, with beard of black, and complexion none the fairer for wearing a brimless hat; or one of the new soldiers disburdened of the formidable head-dress of his janissary predecessor, and half transformed into a European by his sailor’s coat and the diminished size of his trowsers. A little farther you will find a Turkish confectioner, with a wooden circular tray on his head. Speak to him, and he will place it on a light stand which he carries, and show you his sweet-meats, oily cakes, ornamented with golden spangles. Then you may discover a Turkish gardener seated by the wall, whose fresh and fragrant flowers would tempt the Sultan himself to cast down his *paras*.

From Frank street let us, then, with a Smyrniote guide, tread our way through nameless and loathesome streets to the castle hill. As we pass along, you can look in upon a Turkish coffee house. Before the door you will see a wooden stool or two; within, something like a blacksmith’s furnace with boilers, cups, and pipes, duly arranged. On the unspreed divan are multitudes enjoying the first four wishes of a Turk, rest, silence, pipes, and coffee. A little farther is the entrance to a khan, where wealthier travellers, with their merchandise, find quarters in rooms built around an open court. The mosque is next, whose minaret, a slender, circular pile, rises from one corner of the building. Near its pinnacle is an opening, whence the muezzin issues to proclaim the hour of prayer. Emerging from the city, we find ourselves in the midst of the Mohammedan burying-ground. Its forest of cypresses and turbaned ornaments being left behind, we toil up a steep of some hundred feet before we reach the castle—a ruined fortress, built in the 13th century, nearly a mile in circuit. Mount these once Christian bulwarks, and beneath your feet is the Turkish quarter, with its crowded dwellings and bazars, its cypresses and minarets. Frank street is known by the flags of

its consuls, and the banners of every nation. Behind you stretches the rich and cultivated plain of Smyrna, with its gardens, orchards, olive-yards, and fields of grain. On your right you discover a little stream, supposed to be the Meles, winding its way into the harbor through the northern extremity of the town.

If any of your people, who were inquiring the way of life, are “halting between two opinions,” let them read the warnings which are addressed to the churches of the Apocalypse, in the midst of whose ruins I now write. Alas! the glory has departed from them all. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, are but the names of churches which *were*. Their candlestick has been removed out of its place. Yet the promise and the providence of God encourage us to hope that he will “restore the ruins of many generations.” A holier cross than that borne by the crusaders shall take the place of the crescent, which we now see on the top of the minarets; and instead of the blood-red flag, with its drawn sword in the midst, there shall float on these walls the white banner and branch of peace. But before that time arrives, there must doubtless be years of patient, persevering, and prayerful labor, performed by missionaries here. Shall we hope then for the prayers of your people, that in the countries around these seas the door may be fully opened for preaching “the gospel of the grace of God,” and that the same grace may make the word effectual to salvation? The population of Smyrna is stated at from 90 to 150,000. As varying too are the estimates of the different classes of people; the Turks, from 50 to 90,000; Greeks, 12 to 40,000; Jews, 8 to 10,000; Armenians, 4 to 9000; Franks, 2 to 3000. Many of the Greeks and Armenians follow the rites of the Roman Catholic church. The number of Protestants is small, perhaps 2 or 300; yet they have two chaplains, the English and Dutch. The latter preaches to his congregation in French—which is the prevailing language in the higher circles. Probably no place in the Turkish empire is so important as this for a missionary post. Be one’s particular object the Greeks, the Jews, the Armenians, or the Franks, there are here a sufficient number to occupy all his labors. There is also personal security arising from the half-neutral character of the place, and the liberality which the constant intercourse with different people is calculated to produce.

Among the draw-backs on an agreeable residence at Smyrna may be mentioned the extreme heat of summer, troublesome insects, exposure to fire, earthquakes, the plague, insurrections, want of Christian society. The heat, however, is greatly tempered by the sea breeze during the day; and the land breeze, with the mosquito net, serves to render the night comfortable. Earthquakes, though oc-

curring every year, have not, for a long time, caused much damage. Frank street has the benefit of engines from the vessels of war in case of fire. The plague has scarcely made its appearance since its destructive visit in 1814. Of popular tumults there have been but two of much consequence for many years. The European factors do business on commission, buying and selling cargoes, at two or three per cent. They intermarry with Greek or other Smyrniote families, and employ some of all the different classes of people—Armenians, Greeks, Jews, and Turks, as clerks,

cashiers, salesmen, and porters. The commerce of Smyrna is very extensive. Its export trade consists in raw silks, camels' hair, the beautiful goat's hair, or mohair of Angora, Turkey carpets, unwrought cotton, colored camlets, embroidered muslins, morocco skins, wool, gall-nuts, wax, raisins, currants, muscadine wine, amber, lapsis lazuli, musk, rhubarb, and other drugs, pearls, diamonds, emeralds, rubies, and other precious stones. The imports are chiefly woolen clothes, lead, tin, glass, and wrought silks.

MISSIONARY INTELLIGENCE.

Condensed for the Chronicle.

AMERICAN BOARD OF COMMISSIONERS.

We derive the following information from the Journal of Messrs. Dwight and Schaffler, at Constantinople, published in the Missionary Herald.

MACEDONIA, anciently inhabited by 150 small nations, still exhibits a very mingled population. Here you meet with the Turk, the Bulgarian, Valachian, Moldavian, with Christians and Mohammedans, Albanians, Jews, Franks, Greeks, Armenians, and Chinganees or Gypsies—all in diverse proportions, according as you turn to the right or left, the mountains or valleys, the cities or villages. Its merchants—Franks, Armenians, Jews, and many Greeks are found in cities only. Its farmers—Greeks, Bulgarians, and Moldavians, live in separate regions in the country, making separate communities. The Albanians, and even Turks, cultivated the ground; but the latter have chosen the marrow of the country for themselves. The Gypsies, every where strangers, degraded, despised, roam about the country—work in iron and copper, are the musicians, and probably soothsayers of the people. The Jews are very numerous in Macedonia, but chiefly in Salonica. The Greek country people, descendants from the ancient Pelasgians, occupy the forests and mountains left to them by their conquerors, the Bulgarians. In the two Moesias, and partially in Thrace, both Bulgarians and Greeks speak the Bulgarian language; but in the cities, the Greeks have preserved their own idiom. Intermarriages between these two nations are very rare. The Valachians are properly Romans, the remains of Roman colonies, such as Dium, Cassandra, Pella, Philippi, and Stobi. They chiefly settled at Pinda where they are still very numerous. Their costume and language, modified, extend from Moldavia to Argos. In Romelia they conduct caravans, showing much courage. In Argos they are merchants and shepherds. The Albanians are bad Christians or bad Mohammed-

ans, and live in great harmony both together and with the Roman Catholics. The Turks here, it is said, have a great propensity to Catholicism.

The Jews here seem to have abundantly preserved the spirit of their forefathers. We have spoken to them but a few words, and they are already "moved with envy;" and had they the power, our Jason, the American consul, would soon see his house surrounded by a roaring mob. They are murmuring among themselves, that we have come to make them all Christians—some suspecting that we shall use force. They have resolved to have nothing to do with us, and, if we give them books, they will cast them into the sea or fire.

There is a *Turkish boy's school*, of eighty scholars, near the shore, which we visited. The old teacher stood at the head of the stairs. Near him was an abundant supply of the instruments of torture—an apparatus for bastinadoing the boys, &c. The pupils were arranged in rows with monitors at the head of each row, or of two rows facing each other. The books used were simple Turkish spelling-books, and portions of the Koran, to them happily unintelligible. The heat in the little close room was great, and when they began to read, the out-cry was horrible. It is surprising that they do not perish before learning how to spell their names.

The *Great School of the Jews* we found in a worse condition. As we approached near the street where it is, the distant muttering, growling, and screaming, which proceeded from the black walls, beat upon our ears. It was a square building, with a yard in the centre—in fact a Turkish *khan*, two stories high. The children were arranged in circles around their monitors or teachers, below in the yard, in the nooks and corners of the building; and up stairs were seated, mostly in the corridor, but some in rooms. Think of 1000 children, arranged in different classes, and above twenty

teachers; the latter with sticks, beating upon benches and tables, and both teachers and scholars screaming and roaring out, according to their several abilities, the syllables, words, or sentences, which composed their respective tasks. With the effort at hallooing, the mouths of the children were most unnaturally enlarged, and the eyes of the teachers seemed to dart out of their heads, while the sweat rolled down each countenance mingling with the dust which every footstep and motion raised to fly in the faces and open throats of both the teachers and children. Nothing could be more deplorable than the condition of this school. Attention, thought, love for study, and every thing desirable for a school, must flee from such a bedlam as this. The teachers were beating and caning the boys, without caring where their heavy blows fell; and the monitors, armed with batons and lashes, were proud to maintain their authority over the smaller scholars. This is the *high school* of the Jews at Salonica! Poor children! may the great Friend of children in heaven change your forlorn condition!

The following information is derived from the Journal of Mr. Whiting at Jerusalem.

HOLY LAND.—Pools of Solomon.—I took a ride with Messrs. Nicolayson and Woodward to Bethlehem and the Pools of Solomon. We passed what is called Elijah's well; then, the tomb of Rachel, over which is a small plain building with a dome, such as Moslems erect over the tombs of their saints. This spot is venerated by Moslems, Jews, and Christians. The Jews often come here to worship. It is but a little distance from Ephrata, which is Bethlehem. We took the road to Hebron, which passes the pools. They are three miles south west of Bethlehem, in a narrow sloping valley. They are three in number—immensely large cisterns, built of stone and mortar, and plastered within. The length of the uppermost is 160 yards—of the second, 200 yards, and the third still longer; their width, somewhat less than 100 yards; their depth, about thirty feet. Thirty or forty rods from the upper pool are the subterranean springs, or Sealed Fountains, from which the pools are supplied. In an excavated, vaulted room, the water flows out of the rock in a copious, pure stream, and descends by a conduit under ground to the pools; whence, it is conveyed by an aqueduct around on the sides of the hills to Jerusalem. Below the pools, in the valley, there are some beautiful gardens, watered from the aqueduct.

The Jews' Feast of Purim, March 16, 1835. This is a day of great excess, intemperance, and boisterous mirth, with the Jews. Many indecencies are practiced; and no wonder; for the Talmud, which is of more authority with them than the word of God, actually enjoins intoxication on this day, as a duty.

Hebron.—Plains of Mamre.—A ride of five

hours from the pools brought us to Hebron. The country from Bethlehem, like all the hill country of Judea, is a constant succession of hills and valleys, reminding the traveller continually of the description given of this land to the Israelites before they entered it—"a land of hills and valleys, and drinketh water of the rain of heaven." As we drew near to Hebron, we were struck with the increasing beauty and fertility of the country. The hills became less lofty, and the valleys broader and richer. The vineyards and olive-yards in the valleys are by far the best I have seen in the country. To this place came the twelve men, of whom were Caleb and Joshua, who were sent by Moses to spy out the land; and probably from one of these valleys they took the famous cluster of grapes as a specimen of the fruitfulness of the land. I do not wonder that Caleb desired Hebron with its mountains and valleys, as an inheritance for himself and his descendants. The place had before been called Kirjath Arba. In the time of Abraham, who dwelt there, it was called Mamre. It is now called El Khaleel—Friend, after the name "Friend of God," given to Abraham. We walked out to that part of the town which was once the field of Machpelah. Over the cave, which was the burial place of the patriarchs, stands a splendid mosque, held sacred by the Moslems. It is truly a noble structure. It was erected probably by Helen, the mother of Constantine; but the Moslems say it was built by Solomon. From the summit of the hill above it, we had a fine view of the town and the beautiful plains of Mamre—thought and conversed of the father of the faithful, who dwelt on these plains more than 3000 years ago; and read, in Arabia, to the Moslems present, the 23d chapter of Genesis.

Feast of Unleavened Bread. On our way back, we turned aside to the Jew's quarter, of whom there are 120 families in Hebron, and were very politely received at the house of the chief rabbi, with whom Mr. Nicolayson was acquainted. It was the week of unleavened bread. The house had been recently washed and whitewashed from top to bottom, after the manner of the purifying of the Jews. This kind family insisted that we would take some refreshments, and set before us very nice unleavened cakes, with honey, cheese, and wine.

Cave of Adullam.—Leaving Hebron, we took a circuitous path, which led northeasterly through the valleys, and reached what is supposed to be the Cave of Adullam—an immense subterranean labyrinth; which we entered with lighted tapers, and a long line in our hands, one end of which was held by a man at the mouth of the cave. We passed through several large, lofty apartments, some of them vaulted like the work of art—proceeded 200 yards, winding in various directions, but horizontally; passing now through low, narrow openings, on

our hands and knees, and now through spacious rooms. We might have penetrated further, how far we know not; but, finding the air oppressive, we retreated. We advanced far enough to understand how David, and his 400 men might have lain concealed "in the sides of the cave," unobserved by Saul and his party. The situation of this cave is extremely wild and gloomy. It is in a deep, narrow, dry ravine, both sides of which are formed of almost perpendicular rock. It is in a thirsty region, two hours south-east of Bethlehem, whence three brave men, at the peril of their lives, brought water to their persecuted master, David, then in the cave.

Ramah.—Rode with our brethren to Ramah, once the city of the prophet Samuel. The situation is exceedingly beautiful. It is two hours distant from Jerusalem, to the north-west, on an eminence commanding a view of a wide extent of beautifully diversified country. Hills, plains, and valleys, highly cultivated fields of wheat and barley, vineyards, and olive-yards, are spread out before you as on a map; and numerous villages are scattered over the whole view. To the west and north-west, beyond the hill country, appears the vast plain of Sharon, and farther still you behold "the great and wide sea"—the Mediterranean, and this is the only place, near Jerusalem, that affords such a view. Ramah was once a strongly fortified city; but now, besides a half-ruined Mohammedan mosque, which was once a Christian church, over the tomb of the prophet, a few miserable dwellings are the only buildings that remain on this celebrated spot.

MISSION TO PERSIA.—We copy from the New York Evangelist the following Extract of a Letter from Rev. *Justus Perkins*, to the Mills Society of Inquiry of Williams College, dated, Tabreez, Nov. 4, 1835. It will be read with interest by the friends of Missions in this country.

It gives me great pleasure to reply to your inquiries; though extreme pressure of duties compels me to limit myself to a short letter.

Adjerbigan, the fine region in which Oormiah the seat of our mission is situated, is the best cultivated and the most densely populated province in Persia. The inhabitants are, by nature, a noble race of men. They have fine forms and features; and are very bright, inquisitive intellects. Among the Nestorians, who, in this province, and on the neighboring mountains, are estimated at about one hundred thousand, we find our missionary field fully ripe and rich in the promises of a glorious harvest. Ecclesiastics and people welcome us, with one voice, to our work. Unlike all other oriental Christians, the Nestorians make the Bible their only rule of faith, and professedly of practice. This presents to us a glorious field of common ground, and opens a broad door

of access to all classes. They are exceedingly desirous to have schools established and the Scriptures extensively circulated among them; and I now see nothing to forbid the hope of preaching the gospel to thousands, as soon as I shall become familiar with their language. We hope and trust, also, that a new era is dawning upon the Mohammedans of Persia, under the auspices of the young king. He seems sincerely studious to advance the welfare of his people, and decidedly favors European innovations. A knowledge of the gospel, I hope, will not be among the last blessings to reach him and his nation.

You inquire respecting the languages to be studied. A dialect of the Turkish language, which is the common medium of communication for all classes, in this part of Persia, is the first, which a missionary to this country should learn. This is only a spoken language. It is remarkably simple in its forms and easy of acquisition. This language fairly introduces one to both Nestorians and Mohammedans; for all the purposes of common intercourse and oral instruction. But, to become an acceptable and profitable missionary, one must also early learn the language which the people regard as peculiarly their own. The Nestorians speak a modern dialect of the Syriac. This is also unwritten, but it differs not very widely from the ancient Syriac, which is their book language. The latter I find deeply interesting, and very easy of acquisition; the former I have just begun to learn. The ancient Syriac much resembles the Hebrew. A missionary to the Mohammedans of this country will of course, learn Persian, which is also a charming language. I hope, that the extended enumeration I have made, will not intimidate you. The difficulties on this subject, which you learn to apprehend, while toiling over dead languages, in America, will, most of them vanish, when you find yourselves on missionary ground, amid the hum of vernacular usage.

The field seems opening in these countries, for multitudes of laborers. Among the Nestorians, several men are immediately wanted. I regard these nominal Christians, as, by far, the most eligible class, for years to come, toward whom to direct our attention. To them we have free and ready access; and, under the blessing of God, I trust they are soon to arise and put on their beautiful garments, and shed over Asia a radiance of pure Christian example, before which the abominations of Mohammedanism and Paganism must shrink and fall. They will go forth, too, by hosts, and plant and build up churches, in the spirit of apostolic missionaries, through the whole length and breadth of this continent, and thus usher in the millennial morning. But these glorious results are to be accomplished only by the Spirit of God, giving efficacy to our feeble unworthy instrumentality. Continue, therefore,

dear brethren; to pray for us, and exhort others to do the same. God alone, we deeply feel, can give "the increase."

We have hitherto lingered at this distance, one hundred and twenty miles from Oormiah until a companion should join us. Dr. Grant has just arrived, and we hope now to find a home, without delay, among the Nestorians. This is the safer residence, on account of its having long been the seat of European embassies.

LONDON MISSIONARY SOCIETY.

South Africa.—At *Uitenhage*, out-station to Bethelsdorp, there is a new chapel which will hold 300 persons. The communicants are 67; among whom are Hottentots, Caffres, Bechuanas, and Mohammedans. The change which has occurred in the views, feelings, and practice of the Mohammedan converts is peculiarly striking. Of the present candidates for baptism there are six most anxious inquirers, who were Mohammedans. They said to the missionary: We hear from your preaching, that Christ is the only Prophet—that he is the only Savior—that he died on the cross for sinners. We are convinced that we are sinners, and that by his redemption and grace alone we can be saved. There is a great awakening among the Mohammedans in this town; and it appears as if the dominion of error and sin were beginning to shake, preparatory to its fall. The priest does all he can to keep the people in ignorance. But it is in vain. They say to him—you have deceived us long enough; but now we know better. We now know that we can become happy by the grace and merits of Jesus Christ. Rev. J. G. Messer says—One of the Mohammedan converts is a young woman, who had two small children. She came to my church, and said with tears, that when she heard the preaching of Christ as the only Redeemer—that we may be happy in him by grace, without money and without price, she thought within herself—"Why have I been so foolish to listen to my priest, who continually says—"Bring, bring, bring money—bring rice—bring fowls; yea, bring what you have?" She continued to hear the word of truth—became deeply convinced of sin, and acquainted with the love of Christ and his sufferings for sinners. She was baptized; and brought her infant to receive the ordinance, but was so affected, that she laid the child on her breast and cried aloud. In the congregation very few eyes remained dry. Afterward, her child died; and she was quiet, and comforted herself in our Redeemer, saying—"I hope to meet my darling in heaven." Rev. Peter Wright, missionary at *Guiquatown*, accompanied the Guigua Chief, Andries Waterboer, to Capetown. Dr. Phillips says of him, "His conduct at Capetown has removed a great deal of prejudice against his nation and

people. He has been a visitor in the first circles of our African Metropolis; and the more he has been seen, the more respect has been shown him. His extemporary speech at a public dinner electrified and astonished the whole company; and has completely silenced all in this place who used to assert that Hottentots could neither think nor speak, and that the missionaries made their speeches for them.

At *Philippolis*, the work of the Lord continues to prosper; and those, who have professed Christ, walk according to the gospel. The progress of Christianity has been such that the missionary observes—"We can now say, that we live in a Christian country." From the commencement of the station, 118 converts have been baptized. The members of the Temperance Society have increased to 203, and drunkenness, lately a pest in the land, has ceased. J. H. Tredgold, Esq., says—"I had an opportunity of attending a Sabbath service at Philippolis; when no less than 19 wagons arrived from distant farms, and a congregation assembled of nearly 300, most of them respectfully clothed, and all devoutly attentive to the services. Among the Namaquas at *Komaggas*, the congregation is 109, the communicants, 30. Mrs. Schmelm, who has the confidence and affection of the people, is very active in teaching. On Sabbath afternoons, she visits the houses of the people—reads the word of God to them; and, by familiar conversation, explains and improves the truths which they have heard.

BRITISH REFORMATION SOCIETY.

This Society was originally established for the protection and advancement of those religious principles which are identified with the glorious era of the Reformation of England. In all its proceedings, it desires to keep in view the great Christian duty of bringing, on one hand, before the eyes of those who are still members of the church of Rome the precious light of the Holy Scriptures; and to strengthen, on the other hand, the religious principles of those who have already received the Scriptures as the rule of their faith, and raised their protest against the errors of the church of Rome. For many years, the priesthood of the church of Rome have conducted their proceedings with secrecy and silence; and have not till lately, emboldened by success, come forward more publicly, and, in some places, delivered sermons and lectures against Protestantism, and, in others, boldly challenged the local Protestant Clergy to public controversy. The Society proposes to engage a number of Protestant clergymen as missionaries, in addition to those already engaged, who shall be always prepared to co-operate with the local clergy, to counteract the proceedings of the Romish Priesthood—to raise local associations for the circulation of suitable tracts—

to employ Scripture-readers, and take such other measures as local circumstances may render necessary. A number of magazines and periodicals have been recently published and circulated, for the advocacy of the interests of the Church of Rome; and being zealously devoted to the advancement of her principles, and supported by the whole literary energies of the priesthood, are calculated to do infinite injury to the cause of true religion. To counteract this system, the Society has published the Protestant Journal; which has attained an extensive circulation. It is now proposed to conduct it on a more extensive scale, so as to supply the local clergy throughout the kingdom with ample means and opportunities of acquiring a knowledge of this controversy, which is daily becoming more interesting and important. The members of the church of Rome have published a vast variety of tracts, advocating, with much ability, the peculiar doctrines and practices of that church; and opposing, with much subtlety, the doctrines and practices of the Protestant churches. Vast sums of money have been advanced, and societies established, to circulate those tracts; and many persons are employed at public meetings, and even at the doors of Protestant churches, to issue them to the congregations. To counteract this evil, the Society has published a series of tracts of an opposite tendency—setting forth the plain truths of the Scriptures, in contrast with the errors of the church of Rome; and now proposes to increase the number, for the supply of the local clergy and auxiliary associations with a series of Tracts, suitable for very extensive circulation. For some years, the priesthood and laity of the Romish church have employed zealous and intelligent members of her communion to visit the poor and more ignorant of the population; and, going from family to family, to converse on the necessity of abandoning the Protestant church and joining the church of Rome. They are acute controversialists, and have succeeded in inducing many to attend the public services, and send their children to the schools of the church of Rome. To counteract this system, the Society have employed numerous Scripture-readers in Ireland, and

desire to be enabled to pursue the same system in England, where it is much required. They propose to assist the local clergy and associations in selecting and supporting pious persons who are acquainted with these subjects, who may be able to strengthen and instruct the more ignorant Protestants, and bring the truths of the Bible before the members of the Romish church.

GERMAN MISSIONARY SOCIETY.

The *Basle* Institution appears to be in a prosperous condition. Eight students left it in 1835, five of whom were sent forth as missionaries. Their place has been supplied by fourteen other pious young men. It now contains 40 students, who have devoted themselves to the missionary service. They are divided into five classes; two of which apply more particularly to languages and different branches of science; while the other three devote their time more especially to a complete course of theology. The languages studied are Latin, Greek, Hebrew, Arabic, and English; to which have been added the rudiments of Sanscrit. In the theological department, have been delivered, during the year, an Introduction to the Critical Study of the Scriptures, an Analysis of some of the Prophetical Books, and of Paul's Epistles, and Lectures on Ecclesiastical History. There are continual applications for the admission of pious young men into the Institution, in order to preparation for the work of missions.

The Society has carried on its labors in eight different quarters. It has one missionary among the Ashantees in Africa—four stations in the southern provinces of the Russian empire, on both sides of the Caucasus, among the Mohammedan Tartars—another at Tauris in Persia—three missionaries at Mangabore, on the west coast of the Peninsula of India—and one missionary among the Indians and the German settlers on the banks of the Mississippi. There are twenty missionaries and four assistants in the service of the Society. Its income in 1834-5 was £4932, and its expenditures £3864.

LONDON ANNIVERSARIES.

CHRISTIAN INSTRUCTION SOCIETY.

The annual meeting of this Society was held at Finsbury Chapel, May 3, and was well attended. J. Lebouchere, Esq., presided. The report was read by Rev. J. Blackburn. The object of the Society is to carry the gospel into the houses of the poor and ignorant of the city of London. It has existed eleven years. During the last year, it had 82 associations; 1862 gratuitous visitors; 46,398 families visited; 115

prayer-meetings; 766 copies of the Scriptures distributed; 1814 cases of temporal suffering relieved; 3572 children gathered into Sunday and day schools. These are cheering results; but in a million and a half of immortal souls, how much is there still to do! Some astounding facts were brought to light by the report and the speakers. The Barbican district of London includes 1915 houses, 4557 children, and 6804 adults—11,361 souls. Of the adults, only 629 are accustomed to attend any place

of worship, and more than 6000 scarcely ever go to any church. Only 1258 children attend Sabbath or day schools; and 1600, of sufficient age, frequent no school; 581 families were without a copy of the Bible; and of 846 shops and public houses, 402 were open for business on the morning of the Lord's day. Several speakers addressed the meeting.

LONDON HIBERNIAN SOCIETY.

The 30th annual meeting of this Society was held at Exeter Hall, May 7. Lord Teignmouth, one of the Vice Presidents, presided. The report was read by one of the Secretaries. This is one of the most important Societies in Great Britain. Its object is to give Scriptural education to the people of Ireland. More than 600,000 persons have been taught in its schools. It has now 1962 Sunday, day, and adult schools; and 115,323 scholars. There are 1011 day schools, 536 Sunday schools, 407 adult schools. Last year, 132 new schools were established; 115 schools ceased, 40 through opposition, and others from want of funds—actual increase, 17. Nearly 40,000 children of Roman Catholic parents attend these schools, and are instructed in the Scriptures. The Society has distributed 369,800 copies of the Scriptures among its schools since its organization. The receipts, last year, were £10,412 9s. 10 $\frac{1}{2}$ d. including £1000 borrowed; the expenditures £9835 5s. 10d. Other Societies are laboring to extend Scriptural education in Ireland. The Kildare Place Society uses the Bible as a school-book—has more than 1000 schools, and more than 100,000 scholars, in Ireland. The national schools use the Scriptures or selections from them. The Sunday School Society of Ireland has many schools, in which the Scriptures are carefully taught.

PROTESTANT ASSOCIATION.

This Association held its meeting at Exeter Hall, May 11, the Marquis of Winchester in the chair. Its objects is to maintain the doctrines and principles of the Reformation in opposition to Romanism; and it was formed mainly to promote the reading of the Scriptures. A delightful spirit prevailed at the meeting, the object of which seemed to be to secure the faithful perusal and study of the word of God as the best, the true antidote to the poison of Romanism. Captain Gordon's report, or rather speech, was very interesting, and approved by great cheering.

LONDON MISSIONARY SOCIETY.

The 40th meeting of this Society was held at Exeter Hall, May 12. Thomas Wilson, the Treasurer, presided. Rev. Mr. Ellis read an abstract of the report; which gave an interesting account of the Society's missions in India,

South Africa, the Society Islands, and the West Indies. They have 272 stations; 111 missionaries; — European assistants; 195 native assistants; 74 churches; more than 5000 communicants; 448 schools; 29,600 scholars; 15 printing establishments; 163,297 books were issued last year; receipts £55,865 2s. 11d. including £3000 from the Government for the erection of schools in the West Indies; expenditures, £60,627 8s. 5d. The speeches of Messrs. Campbell, Williams, James, and Liefchild, were of thrilling interest. A deep feeling of interest was manifested in this vast meeting, and more than £1000 sterling were subscribed or collected.

BRITISH REFORMATION SOCIETY.

The annual meeting of this Society was held at Exeter Hall, May 13. Mr. George Finch presided. Its object is to oppose Romanism in all its shapes and operations. The report was read by Mr. Seymour. The Society has circulated 400,000 tracts, and employed a large number of Bible-readers in Ireland, who have been greatly persecuted by the Roman Catholic priests. There was much excitement at the meeting. Several Catholics tried to interrupt it, but were soon put down.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

This is often called John Wilks' Society; for he is its founder and Secretary. Lord Ervington presided. The meeting was held at the City of London Tavern, May 14. In the absence of Mr. Wilks, through ill health, his son read a brief report. This Society was formed for the protection of the rights and property of the Dissenters, and has made its influence felt far and wide, by its powerful and successful efforts to restrain the Established church within the bounds of the law. It has also done much to promote the reform which is advancing in the country.

THE CITY MISSION.

This is the title of a new Society, which was formed last winter, through the efforts of Mr. Nasmith. It is organized on the plan of many associations of the same sort which that gentleman organized in the United States a few years since. F. Baxton, Esq. presided. It is mainly in the hands of the evangelical members of the Established church; but it is not sectarian. Addresses were delivered.

VOLUNTARY CHURCH SOCIETY.

This Society held its annual meeting May 14. Ed. Baines, Esq. presided. The report was read by one of the Secretaries. The object of the Institution is to show that the voluntary

principle is the best in supporting churches. It draws its most powerful arguments from America. It has always an interesting meeting. Among the speakers was Rev. Dr. Matheson, known to many in the United States.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

This Society held its annual meeting at Exeter Hall, May 17. The Bishop of Chester presided, and opened the meeting with an address. The report was read by one of the Secretaries. It is stated, that there are 630 Temperance Societies in England and Wales, which embrace 200,000 members. The num-

bers for Ireland and Scotland were not given. The cause is making progress in the British colonies. Several addresses were made.

HOME MISSIONARY SOCIETY.

The annual meeting was held at Exeter Hall, May 17. T. Thompson, Esq. presided. Rev. Mr. Henry read the report. The Society is laboring to build up churches in England and Wales. It sends forth 80 or 90 evangelists and preachers, to go to the most destitute parts to endeavor to bring men to the knowledge of the gospel. It is in the hands of the Dissenters, and has done much good, but is rather wanting in energy. The receipts do not exceed £4000 or £5000 per annum.

WESTERN FOREIGN MISSIONARY SOCIETY.

OFFICE OF CORRESPONDING SECRETARY.

At a meeting of the Board of Directors, held June 29, 1836, Rev. E. P. Swift was re-elected to the office of Corresponding Secretary and General Agent of the Society. Sustaining a pastoral relation, recently formed, he was not then prepared to determine the question of duty as to his acceptance of this appointment, and was allowed a reasonable time to consider and decide on the subject. At a meeting of the Executive Committee, August 16, he stated his purpose of resigning the office, and thus opening the way for the election of another person; to which the Committee consented; and, at a special meeting of the Board, held Aug. 24th, he presented his resignation, addressed to the President, in the following words:

Respected and Dear Sir:—In accordance with the views verbally communicated to the Executive Committee of our Society on the 18th instant, and to their proceedings on the same, I do hereby present, through you, to the Board of Directors of the Western Foreign Missionary Society my resignation of the office of Corresponding Secretary and General Agent of the same.

In the important choice which now devolves upon you, and in all the operations of this great and responsible branch of Christian benevolence, may you enjoy the guidance and the blessing of the God of missions!

I am, with respect, and fraternal affection, yours, &c.

E. P. SWIFT.

Pittsburgh, August 24, 1836.

The resignation of Mr. Swift was accepted, and the following resolution unanimously

adopted—Resolved, That the Board cannot suffer the occasion to pass without expressing their thanks to Mr. Swift for his valuable services, and their entire approbation of the devoted and efficient manner in which he has fulfilled the duties of Corresponding Secretary and General Agent, during his continuance in that office.

The Board then proceeded to the choice of a Corresponding Secretary and General Agent of the Society, to fill the vacancy which had occurred by the resignation of Mr. Swift; and, by a unanimous vote, Hon. *Walter Lowrie* was elected to that office; and Messrs. Herron and Baird were appointed a committee to wait on Mr. Lowrie, and inform him of his appointment.

At a meeting of the Executive Committee, Aug. 25, Mr. Lowrie declared his acceptance of the office; but, as he could not fully enter upon the discharge of its duties before December next, an arrangement was made according to which, in the interim, during his necessary absence, Mr. Swift will perform those duties; and thus, with the blessing of Heaven, the operations of the Society by their Committee will suffer no interruption.

MISSIONS OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

The Executive Committee, humbly looking to God for his blessing, and relying upon him to sustain, direct, and encourage them, and the missionaries and agents under their care, will endeavor, during the ensuing year, to enlarge their present missions and establish new ones, as follows:

Enlargement of their present Missions.

1. MISSION TO AFRICA—One ordained minister, one teacher, - - - 2
2. NORTHERN INDIA—Two ministers, one physician, one teacher, one printer, - - - 5
3. IOWAY INDIANS—One minister, one teacher, - - - 2
4. SMYRNA—Two ministers, two teachers, one physician, and their wives, - - - 5

New Missions.

1. CHINA—Two ministers, two physicians, two teachers, one printer, one typefounder, one superintendent, - - - 9
2. CALCUTTA—Two ministers, one teacher, one printer, - - - 4
3. MANDAN INDIANS, or some other TRIBE on the Upper Missouri—One minister, one physician, two teachers, two farmers, one blacksmith, - - - 7
4. OSAGE INDIANS—One minister, one teacher, one farmer, - - - 3

Total, - - - - - 37

Of the thirty-seven missionaries and assistant missionaries wanted, the Executive Committee have engaged ten, and they have encouraging prospects of obtaining the others during the coming year.

It will now rest with the churches, whether they will afford the Executive Committee the necessary means to sustain the very important missions which they have now brought to the notice of their friends and patrons. It is due to those friends and patrons, that the Executive Committee should inform them that the outfit and support of some of these missions will require liberal contributions, on the part of the churches. Of these, the missions to the Mandan Indians, to Calcutta, and to China, will, for the first year, be the most expensive.

The mission to China will be acknowledged by all to be of the first importance. For that degraded people, and the adjacent nations who read her language, little comparatively has been done by any branch of the Christian church. By the Presbyterian church, in her organized capacity, nothing has yet been attempted. It is time, in the judgment of the Executive Committee, that this mission should be brought distinctly before the churches. On this branch of the subject the following facts and information are submitted:

The Executive Committee have ascertained that the Chinese scholars, in Paris, have been able, by arranging the Chinese characters into two classes—one class comprising those which are *typographically indivisible* characters, and the other class, the characters which are *typographically divisible*—to furnish the whole 30,000 characters, by making 9,000 punches only. A skilful typographer has commenced the manufacture of the type, and will engage within a year, to furnish a complete set of

matrices, from the 9,000 punches, which will at once enable our own typefounders to supply Chinese movable metal type, to any extent that may be wanted. The expense of the entire set of good matrices will be, in Paris, \$4,218.75.

Although it will be a year before the matrices can be furnished, the intervening time need not be lost to those who may be designed to this field. The Corresponding Secretary of this Society is so far master of the written language of China, that the missionaries for this field may at once commence the study of it under his direction. So soon, therefore, as the Executive Committee have encouragement to proceed, the matrices will be ordered, and other preparatory steps taken for the organization of the mission.

By order of the Executive Committee,
WALTER LOWRIE, Cor. Sec.

MISSION TO NORTHERN INDIA.

To the readers of the Chronicle the following brief extract of a letter from Mr. *Lowrie* will be satisfactory, as communicating information of the time of his leaving Lodiana, his expeditious and safe passage to Calcutta, the reason of his delay in that city, his hope of seeing the brethren of our reinforcement to the mission sent out last fall, his own tolerable health during the cold season, the health of the brethren at Lodiana, and the hopeful conversion of a number of the heathen by the blessing of God upon missionary labor performed by Baptist brethren.

Extract of a Letter from Rev. John C. Lowrie to the Corresponding Secretary, dated March 4, 1836.

MY DEAR BROTHER:

My last letters will have informed you that we had finally concluded that it is my duty to visit the United States for a season. I may merely mention that, although enjoying pretty good health at present, as indeed I have done through the cold season; yet every thing confirms the account that the medical men give me. An entire change of climate, and some months at sea, appear to be very necessary in order to effect any change in the state of my liver system.

I left Lodiana on the 21st January, and reached this city on the 11th ult. after four or five days' delay on the road, having travelled by dak all the way. This is a severe mode of making a long journey; but, in this country, it is almost the only expeditious one. For a single traveller, it is nearly as cheap a kind of travelling as any other. You are aware that every mode of travelling in India is expensive.

My dak cost about 450 rupees. The journey from Calcutta to Lodiana cost upwards of 800 rupees; but in that sum was included the expense of taking my books and baggage. As I brought nothing with me from Lodiana, my expenses were the less.

I have been anxious to leave this city, not only because the Doctors urged the importance of getting away before the hot season shall commence; but because I feel very desirous of losing no time by the way. But I have been quite disappointed in my hopes of obtaining a passage. One or two good ships had just left before I arrived, and three or four will sail in a few days. These all decline, however, to give me a passage; as they have no room, they say, after stowing away the goods they have purchased. As passage-money may be considered more profitable than mere freight, a person cannot easily understand why it should not be preferred. Such is the fact, however, as I have been compelled to know. Only one other American ship is here, which will probably sail about the 1st of next month: I do not yet know whether I can go in her or not. If not, there will be no choice left, nor any alternative, but to stay here, or go via England. To stay here is not to be thought of, I suppose, unless it should be a matter of unavoidable necessity. To go by way of England will be attended with very considerable expense. I try, my dear brother, to see the hand of my gracious heavenly Father in these matters; and it is only the conviction that he orders all things in the best way that keeps my mind in peace. Even if I have to go via England, I shall not be able to leave before the first of April. The delay, however, may afford me the privilege of seeing the beloved brethren whom you were to send early in the autumn—a privilege which I very much wish may be granted.

I write this short letter, to send by the first ship that sails. In a day or two, I hope to write again, and to let you know definitely what are my plans. The brethren at Lodiana were in usual health, by their last letters. They were beginning to feel themselves in some degree at home before I left them. They have a difficult station, but one of great importance. I sincerely trust that mission will be remembered in the constant and earnest prayers of the Lord's people.

I attended an anniversary meeting of the Baptist Missionary brethren a week or two ago. They had the privilege of hearing that during the year, twenty-nine poor Hindus had been brought, through their labors of faith and love, to the saving knowledge of our Redeemer. We must not despise the day of small things; but we should earnestly seek the Lord's full blessing on this vast and dying people.

Please make my best Christian regards and

affectionate remembrances to the Executive Committee, to your little family, and to Christian friends.

ANOTHER LETTER FROM MR. LOWRIE.

After the preceding letter was in type, another was received from Mr. Lowrie, addressed to the chairman of the Executive Committee, dated Calcutta, April 6, 1836. It contains encouraging intelligence from our missionaries at Lodiana, and those of our last reinforcement, who had just arrived at Calcutta. Mr. Lowrie's letter is accompanied by a joint letter from Rev. Messrs. Wilson and Newton, the publication of which is unavoidably deferred till next month.

"I have the pleasure to forward a letter from our dear brethren at Lodiana, received a day or two ago, which will speak for itself. I am delighted to know that their hands and hearts are fully occupied in promoting the good cause.

The paragraph respecting a *teacher* for the school has been written perhaps without reference to the teachers sent by the Society. According to the experience of similar schools here, it will perhaps be deemed advisable to employ the more advanced boys as *monitors*, so as to dispense with the services of the usually inefficient teachers obtainable in this country.

Our dear brethren, M'Ewen, Campbell, Rogers, Porter, and Jamieson, with their "better selves," have arrived in safety and peace. Thanks be to the Lord for inclining and enabling them to come, and for disposing the churches to send them! They will all find very ample employment, and I sincerely hope will never have to regret for a moment that they have engaged in this work. It makes me feel still more sorrowful to have to leave, however; for I would rejoice to be an humble "fellow-laborer" with them, and with the Newtons and Wilsons.

They were very greatly favored on their voyage with good weather, comfortable accommodations, love and harmony among themselves, and their officers and men; and especially with the Lord's gracious presence. They will, no doubt, communicate the particulars themselves. I do feel most grateful now, that the Lord, in his good Providence, has kept me here so long; it is such a privilege to meet them. According to the thoughts of man, I ought to have sailed six weeks ago; and I was on the point of taking my passage in a ship that went down the river on the very day of their arrival, that ship being regarded as a particularly eligible one. But the Lord's thoughts are higher and far better than ours.

I am now expecting to sail in three days from this time. I would gladly stay longer, if I could; but I have no choice left to me. The presence of our heavenly Father will, I

sincerely trust, still accompany my way. Please give my sincere and affectionate regards to the Executive Committee, and to various Christian friends, who may ask about me perhaps, and for whom I feel as much affection as ever; and believe me, my dear Dr. Herron, yours sincerely in the gospel,

JOHN C. LOWRIE.

MISSION TO THE MEDITERRANIAN.

Extract of a letter from Mr. Thomas Brown, (Printer,) to the Corresponding Secretary, dated, Smyrna, June 30, 1836.

DEAR FRIEND AND BROTHER:

The Pedang sails, in a few hours, for your and our beloved country. I hasten to drop you a few lines. The voyage was a long, though very pleasant one. We had usually fine weather, and, after we passed the Western Islands, scarcely any but head-winds. We had but one storm during the passage. The brig was a most thorough Temperance vessel; and the happy effects of this were always manifested in the conduct and personal appearance of the crew. The Captain and Officers were kind and genteel men, and did every thing in their power conducive to our comfort and pleasure.

I felt very much the want of a few *good* books; for the weather was so calm that we could have often read four or five successive days without interruption. We had religious exercises in the cabin the first three or four mornings after we were out; and afterward, usually every Sabbath afternoon on deck; when Mr. Brewer mostly read a religious tract or narrative to the officers and crew, and the members of the mission family. The tracts could not, of course, be always adapted to the peculiarities of seamen. Yet their attention was commonly respectful and serious; and we would indulge the hope that the seeds of truth, there sown, may yet bring forth fruit.

I have been writing to my friends, and spending my time as profitably as I could. In consequence of the plague, we have not yet been able to get a teacher to instruct us in Greek; that and Italian being the common languages of conversation here. Indeed, we are in the strictest quarantine with all, even our missionary friends and neighbors.

It is my intention, at present, to go to Bujah, as soon as I can with safety, and there pursue the study of Modern Greek, and perhaps some other language. Should it be the intention of the Board to have much printing done here, I would suggest the importance of securing the services of one young man of exemplary piety, a practical printer, who speaks Modern Greek and English—one in whom we can have the utmost confidence, and to whom we can, if it should become necessary, give the charge of the office for a time.

Mr. Brown in a letter to the editor of the Presbyterian, gives a very melancholy account of the Plague, which had almost depopulated Magnesia, an inland town thirty miles from Smyrna, and had extended its ravages to the Turkish part of Smyrna. The Mohammedans are fatalists, and use no necessary precautions to avoid the disease. The writer says: "We wish not our friends to be alarmed; but rather commit us to the keeping of Jehovah, and read the 91st Psalm."

RENEWAL OF THE MISSION TO WESTERN AFRICA.

To the Executive Committee the renewal of this mission has recently been a subject of particular and serious consideration. The great continent of Africa, in part owing to the peculiar and formidable difficulties which are presented in the way of its evangelization, still remains, to a great extent, destitute of its proper share in the missionary efforts of Protestant Christendom. The founding of a mission in the region of Western or Central Africa is an object which the Committee have, for years, had much at heart: and, though in the unerring providence of God, their attempts to effect it have hitherto been attended with bereavement and trial, they have never abandoned the design. The Society has still considerable property in Africa, including a mission-house at Millsburgh. The Committee have not yet been able to comply with the request of several original towns that the means of religious instruction should be extended to them and their children. Rev. John B. Pinney, in time past employed in that field, but compelled to leave it for a season by protracted disease, has recovered his health, and expressed his willingness to return and resume his labors. In view of these things, the Committee have passed resolutions for the renewal of their mission to Africa, and the appointment of Mr. Pinney and such other persons as may be associated with him, to repair to that field as soon as suitable arrangements can be made—that, in renewing their missionary operations, special attention be paid to the selection of a salubrious and promising site, and for making every possible exertion to provide a location at which missionaries hereafter leaving this country, under their direction, for the African service, may enjoy the opportunity of passing the season of acclimation in circumstances more safe and comfortable than heretofore. The missions of other Christian Societies in Western Africa have been blessed of God, and made the happy instruments of diffusing the light of the glorious Gospel. The missions of the Church Missionary Society, the Baptist and Methodist Missionary Societies, have been successful in their labors for the instruction and salvation of the natives.

And why should not our Society take vigorous hold of the work, and persevere in it without fainting, no longer relying on an arm of flesh, but on the omnipotent arm of the Almighty, who is able to remove every obstacle, level mountains into plains, sustain and bless his humble, faithful servants in every circumstance, and succeed their labors for his glory and the conversion of perishing sinners far beyond their most sanguine expectations.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society,
from August 8 to September 15, 1836.

<i>Abington Pres. cong. Pa.</i> , by Rev. R. Steel,	50.00
Rittenhouse School of Mr. Steel, to educate heathen youth in India,	7.00
<i>Allegheny 1st Pres. Ch. Sub. School</i> , No. 8, by Mr. M'Donald,	1.12
<i>Columbia, Md. Pres. Ch. mon. con.</i> coll. by Mr. W. Provines,	15.00
<i>Donation of a lady</i> ,	2.40
<i>Greensburgh, Pa. Pres. Ch.</i> by Rev. R. Henry,	25.00
<i>Huntingdon Presb. Pa.</i> by Rev. D. M'Kinney—Spring Creek, 25, 81; Sinking Creek, 3, 25,	29.06
<i>Long Run Pres. cong. mon. con. coll.</i> by Mr. D. Coon,	7.85
<i>Mill Creek Pres. cong. Pa.</i> by Mr. R. M'Ferran, Treas. in part, to constitute their pastor, Rev. George Scott, a life member,	12.12
<i>Montours Pres. Ch.</i> by Mr. Wm. M' Candless, from ladies, to constitute their pastor, Rev. J. K. Cunningham, a life member,	30.31
<i>Nashville, Tenn.</i> from Wm. M'Cor-mack, Esq.	10.00
<i>Northern Liberties</i> , Pittsburgh, Pa. 1st Pres. Ch.	16.75
<i>New York 8th Pres. Ch.</i> (Rev. E. D. Smith, pastor,) by Sol. Allen, Esq. Treas.	50.00
<i>New Castle Presbytery</i> , by Rev. J. M. Dickey, for the support of Mr. Lowrie,	240.00
<i>Orange Co. N. Y.</i> by Miss Cummins, for support of Mr. Wilson, Scotch-town, 80, 00; Florida, 66, 00,	146.00
<i>Saltsburgh Pres. cong.</i> by Rev. W. Hughes,	22.87½
<i>Shelbyville, Tenn. Pres. Ch.</i> by Rev. Geo. Newton, mon. con. coll.	10.00
<i>Shiloh Pres. Ch. Aux. Miss. Society</i> , by J. Pollock, Esq. to constitute Rev. Wm. Wilson a life director,	50.00
<i>Washington, Pa. Pres. Ch.</i> By Rev. Dr. D. Elliot, Sabb. School, for educating an In-	33.00

dian youth, Elliot and Connaughy, by Mr. Reed, 10.00
York, Pa. from Rev. Dr. R. Cathcart, 6.00

Total, \$774.48½

Collections of S. and M. Allen, May 11.

From Mrs. Mary M'Ferran, \$5; two members of the 1st Pres. Church, Phila. for the support of Mr. Brown, 6; Salem N. J. Female W. F. Miss. Society, by Mrs. Heberton, 8, and mon. con. coll. 18; Deerfield, N. J. Pres. Ch. 6.65; Lancaster Co. a merchant, 10; Nesha-mony Pres. Cong. by Rev. R. B. Belleville 40; Newton Presbytery, by Thomas M'Keen Esq. 102.25. \$195.90

Collections of Rev. James Coe in Miami Presbytery, before summarily, now particularly stated.—Cherokee Run cong, 9.50; Belle Fontaine, 26.25; Rev. Jos. Stevenson, 10; Sidney, 20.25; Stony Creek, 9.75; Buck Creek, 19.09; Urbana, 23.46; Springfield, 30.50; Yellow Spring 39; Muddy Run, 22.87½; Bath 12; Rev. Mr. Ferguson, 5; Dayton, 66.18½; New Carlisle 166.87½; Washington, 58.50; Harmony, 19.50; Middletown, 6; Bellbrook, 9.25; New Jersey, 13.50; Franklin, 38.50; Dick's Creek, 67.37; Troy, 48.06½; Piqua, 52; Lebanon, 54.80, of which 30 is from the ladies of Lebanon cong. to constitute their pastor, Rev. Simeon H. Crane, a life member. Total collection, \$843.50

Collections by Mr. Wm. M'Combs.

Bethany Pres. Ch. Pa. (pastor Rev. W. Ebensburgh Cong. Pa. by Mr. J. Williams, Treas. in part, to constitute their pastor, Rev. M. M. Jones, a life director, 42.37½; Jeffery,) 56.63
Long Run Cong. Pa. \$17.62; Miss Re. Poland, O. 11.44
Rehoboth Cong. Pa. by Rev. N. Gillet, becca Crossby's Sabbath School, to purchase Bibles for heathens in India, \$4.63, \$22.95
Youngstown, O. 11.39

Total, \$190.98½

PAYMENTS FOR THE CHRONICLE.

From Barnet Bonar, John Brotherton, Arch. Brownlee, Mrs. Carothers, Miss Rebecca Crossby, John Flack, James George, J. P. Kerr, John Lowrie, Isaac Newton, Joseph Paul, James Wallace, Mrs. Eliza Wilson, George Wyeth, Mrs. E. Edwards—50 cents each; Chapman and Matthews, 1.50, \$9.90

FOREIGN MISSIONARY CHRONICLE.

VOL. IV....No. 11. PITTSBURGH, NOVEMBER, 1836. WHOLE No. 43.

MISSIONARY TOUR OF REV. JOSIAH BREWER.

DESCRIPTION OF CONSTANTINOPLE.

To the work of Rev. *Josiah Brewer*, already noticed in the Chronicle, we are indebted for the following description of *Constantinople*, the great Mohammedan capital.

Take your globe and follow round your own parallel of latitude, until you have counted off nearly 100 degrees to the east. Or, if you prefer to trace my route, you may stretch a line across the Atlantic of 3500 miles, and thence another of 1500 or 2000 more, through the Mediterranean and the Islands of the Archipelago; the Dardanelles and the sea of Marmora, to where it receives the waters of the Black Sea by the outlet of the Bosphorus, or Straits of Constantinople, which, like the Straits of the Dardanelles, is rather a rapid river than a canal. It is from one to three miles broad, and about twenty long. On the European side, at the point of opening into the Marmora, an arm or *horn* of the Strait extends six or eight miles into the land, curving upon itself towards the Black Sea. Its greatest breadth is about a mile. At its tip, two small streams discharge themselves, whose course is nearly parallel with the Bosphorus. Cover this body of water with thousands of the gay *kirlangishes*, or swallow boats, and cluster round its banks hundreds of richly freighted merchant vessels, and it becomes the celebrated harbor of the *Golden Horn*.

Constantinople, properly so called, is the triangular space, enclosed on two sides by the Marmora and the golden horn; and on the other side by a triple wall and ditch. Considering the land side as the base of the triangle, we have the castle of the Seven Towers near the angle which it forms with the Marmora, and the mosque of Ejoub in a suburb just without the walls. The Seraglio Point is at the vertex of the triangle. The circumference of the city is about 15 miles. The longest side is on the sea; and the least on the harbor. The two water sides have their walls, with low turrets and gates. Along the Marmora, the turrets and angles often project into the sea. On the harbor side, there is a narrow space without, partly occupied with dwellings. The walls on the land side, like the others, are in a ruinous condition. About midway on this side is the cannon gate by which Mahomet entered the city in 1453.

The most prominent objects as you approach, and the most interesting after you have entered, are the royal mosques. St. Sophia is as well known as St. Paul's in London. The Christian emperor Justinian, when he had completed this church, exclaimed, "I have outdone thee, O Solomon." But I cannot say with the queen of Sheba, "It exceedeth the fame which I heard." The other mosques, which are chiefly of Turkish origin, and modelled after St. Sophia, bear the names of the founders, as the Suleymanie, Validee, Sultan Achmet, Sultan Bajazet, Sultan Selim, Sultan Mahomet, &c. They are mostly surrounded with a large open court, in which are shade trees, fountains and cloisters, for ablution. The central part is a high dome, with many smaller domes and minarets around. The white minarets, of which there are four to the royal mosques, are "as high as any of our belfries, and as small about as a nine pin." Near the top is a gallery on the outside, whence the muzzin proclaims the hour of prayer, towards the four cardinal points. Christians now obtain no access to the interior; but they may find in books of travels a minute account of the porphyry, jasper, and marble columns, which the ruined cities of Asia Minor, Syria, Egypt, and Greece, have furnished as their principal ornament. Near the mosque are the Mausoleum, or sepulchres of the Sultans and other celebrated personages. Here the Koran is often chained to the grave, and visitors spend much time in reading from it, as an act of piety.

Let us proceed to visit the antiquities of the Atmeidan. These are the obelisk of Egyptian granite, erected by the emperor Theodosius; the marble pillar of one of the later Constantines; and the brazen Delphic pillar. The obelisk is fifty feet high, of a reddish color, and covered with hieroglyphics, as fresh as if inscribed but yesterday. The pyramid rises nearly 100 feet, but, being stripped of its bronze covering, looks like the tall chimney of some ruined dwelling. The part of the brazen column which remains is composed of the bodies of three twisted serpents, and is 10 or 12 feet above ground. It supported the golden tripod which the Greeks, after the battle of Platæa, found in the camp of Mardonius, and dedicated to Apollo at Delphos. The Atmeidan, or ancient Hippodrome, is the open space around these monuments. Other antiquities are, the

porphyry or burnt column, 90 feet high, erected by Constantine; and several lesser columns of a later date; also, a number of ancient cisterns, the most celebrated of which is that of the Binderick, or 1001 pillars. In this dark damp cell, amidst several hundred columns, the twisting of silk is carried on by a company of clamorous beggars. The other cisterns are neglected and almost unknown.

The aqueduct of Valens, and others which the Turks have erected, supply the city with water from the *bents*, or artificial reservoirs, in Belgrade and its vicinity. Were the city besieged, it would be easy, by interrupting the aqueducts, to compel its surrender. The Sultan is building most of the barracks, for his new soldiers, upon the heights without the walls. The fountains are very numerous, both in the city and by the way side; and are an example worthy of imitation in Christian countries. When connected with the establishments of dervishes, (priests or monks,) they are furnished with many metal cups, kept constantly filled, free to every one who passes, whether he be a Mussulman, who reads the lines of the Koran in gilded letters above, and blesses the prophet and founder, or the poor rayah, who curses inwardly Mahomet and all his followers. In the villages, and by the way-side, a single cup is fastened by a chain to the fountain. The public baths likewise are worthy of notice. They are known by the low dome, with numerous openings, for the vapor to escape.

The bazars are much larger, and more exclusively devoted to a single article, than those of Smyrna. The first which I entered contains drugs and dye-stuffs. Others are lined with silks, robes of fur, shoes of different colors, or arms of every kind. Copper vessels are manufactured to a great extent. I have sometimes passed 100 shops in succession where none but Turkish workmen are employed. The rayahs are forbidden to engage in most kinds of work in metal. In the *bezestein*, there is a splendid rather than valuable exhibition of jewelry, of which all the different classes of people are extravagantly fond. Here, as in Smyrna, are numerous khans, for the travelling, which are sometimes occupied by the resident merchant. The dwelling houses are more slightly constructed than those of that city, and more exposed to fire. The streets are better paved and more cleanly.

The mosque of Ejoub is named from a holy disciple of the prophet, who is revered as the patron of Constantinople. No *giaours*, or infidels, are permitted to enter; but Ali Bey informs us, that the tomb of this disciple is in the centre, covered with a rich cloth, and surrounded with a silver balustrade. Water is drawn from a sacred well in silver buckets. It is the place where the Grand Seigneur is crowned, or rather

girded; for in that the ceremony of his entering upon office chiefly consists.

The Seraglio, (or the Sultan's private quarters,) including 150 acres, occupies the situation of the ancient Byzantium. It forms a lesser triangle at the vertex of the city which projects into the water. This is to be distinguished from the harem, or women's quarters, and includes the mint, barracks for thousands of body guards, and other public buildings. Some say, the inmates are 10,000. You may judge of the number from the provision made for it in the time of Tournefort, which was 40,000 cords of wood, 40,000 beeves, 200 muttens daily, 100 lambs or goats, 10 veals, 200 hens, 200 pair of pullets, and 50 green geese. The principal gate is on the land side, near the church of St. Sophia. Foreign ambassadors, when admitted to an audience of the Sultan, pass in by this gate, through several extensive courts, quite to the seat of majesty.

Let me now direct your attention to some other localities. The new Armenian quarter is about midway of the Marmora side, near the Yeni, or new gate. The Fanar, or principal Greek quarter, is on the harbor side, two-thirds of the distance from the Seraglio Point. Balat-kui, the Jewish quarter, is higher up the harbor.* The Jews are more numerous, and they also inhabit several villages on the Bosphorus. A little within the entrance of the harbor, on the north side over against the Seraglio, is the suburb of Galata—the seat of all the foreign commerce. Close by the shore, lie all the large vessels, often with their bows projecting over the land. The small vessels of the country discharge their cargoes on the opposite side; just above the Seraglio. Adjoining Galata, on the north, as you begin to ascend the Bosphorus, is Tophana, or the cannon foundry. At present, however, it is only an arsenal for cannon. Here the Capudan Pasha, or admiral, has his palace, and reigns almost supreme. Ship-building is carried on extensively; but the vessels are often launched along the Asiatic coast of the Black Sea, and floated down the Bosphorus, to be fitted up at the navy yard. Within the walls of Tershane is the prison of the *Bagnio*. In this are hundreds of poor wretches confined for trifling offences, on slight suspicion of the government, and often at the request of the Jewish President, or Armenians and Greek Patriarchs. Prisoners of war are shut up here. All the inmates are chained, two and two, and employed in the most laborious service. Here, amid all their sufferings from sickness, stripes, and labor, by day, Jewish Christians still continue, at midnight, to "pray and sing praises to God."

On the hill above Tophana and Galata, and forming with them one continuous city, is Pera. A vast Turkish cemetery—one of the

* In Chas-kui.

favorite walks of the people—occupies the side between it and the navy yard. In Pera are the palaces of Foreign Ambassadors, and the dwelling houses of most of the Frank merchants. Scutari is the great Asiatic suburb. The population of this, and many who inhabit the Frank suburbs, are Turks intermingled with their three great classes of subjects. The strength of the current from the Black Sea into the Marmora, running several miles an hour, increases the labor of communication between Europe and Asia. The Bosphorus, on both sides, especially the European, is, for more than half its length, a constant succession of

villages and dwellings. Its banks are high, with vineyards and gardens, often rising above the houses. The Sultan has a Kiosk at Kiat-hana, in the valley of the sweet waters, and Belgrade was a favorite place of summer residence before Buyuk-dre was built. With these exceptions, the country round Constantinople, to a great extent, is exceedingly uninviting. On the opposite shores of Asia, the hills rise into mountains; but the soil is usually more fertile. The inhabitants of Constantinople are estimated at 500,000; of whom, it is supposed, one half are Turks. The remainder consist of Armenians, Greeks, Jews, and Franks.

TENETS OF THE GREEK CHURCH.

Like the Roman Catholic, the Greek Church recognizes two sources of doctrine—the Bible and tradition. Under the last it comprehends the doctrines orally delivered by the apostles, by the fathers of the Greek Church, and by seven general councils. It treats its tenets as entirely obligatory and essential to salvation. It holds that the Holy Ghost proceeds from the Father, but not from the Son. It has seven sacraments—baptism, chrism, the eucharist, penance, ordination, marriage, and supreme unction. It baptizes by trine immersion, administers the eucharist to children, and holds to transubstantiation. It allows the clergy, except the monks and higher clergy chosen from them, to marry a virgin, but not a widow; but they must not marry a second time. It frequently grants divorces to the laity; but does not allow them a fourth marriage. It rejects the doctrines of purgatory, supererogation, and indulgences; but a printed form of forgiveness of sin is sometimes given to the deceased; for the comfort of survivors. It acknowledges no visible vicar of Christ on earth. It allows no carved, sculptured, or molten image of holy persons or things; but admits painted representations of Christ, the virgin Mary, and the saints: which are objects of religious veneration in the churches and in private houses. But in the Russian churches, works of sculpture are found on the altars. The Greeks invoke the saints, especially the virgin, as zealously as the Romanists. They hold relics, graves, and crosses sacred; and crdssing in the name of Jesus to have a blessed influence. Among the means of penance, fasts are numerous, at which it is unlawful to eat any thing but fruits, vegetables, bread and fish. Their church services consist almost entirely in outward forms. Preaching and catechising are little practised. The congregations have choirs, who sing psalms and hymns, but not from books; and instrumental music is excluded. Beside the

mass, which is regarded as the chief thing, the liturgy consists of passages of Scripture, prayers, and legends of the saints. From the monks, bishops are chosen; and from the bishops, archbishops, metropolitans, and patriarchs. The government of the church in Russia is now intrusted to the holy Synod at Petersburg; under which, besides four metropolitans, seated at Petersburg, Kiev, Kasan, and Tobolsk, stand 11 archbishops, 19 bishops, 12,500 parishes, and 425 convents, 58 of which are connected with monastic schools for educating the clergy. The dignities of patriarch of Constantinople, Alexandria, Antioch, and Jerusalem still subsist. The former, however, exercises the highest ecclesiastical jurisdiction over the Greeks in the whole Turkish empire. He has a considerable income; but is compelled to pay nearly half of it, as a tribute, to the Sultan.

Such is the church, which is assailing the Protestant missionaries who are located at different points along the Mediterranean; as the reader will learn from the following extract of a letter from Mr Brewer. The systematic opposition of the authorities of the Greek Church to the Protestant religion may subject the missionaries to great inconveniences and impede their operations for a season. But while they are permitted to use their pens, and presses in defence of the gospel, we trust the present evil will be overruled for future and permanent good—that a spirit of inquiry will be excited which will lead many, heretofore in darkness, to the full conviction that the Bible is the only infallible rule of faith and duty; and that many of the doctrines, practices, and ceremonies of the Greek Church, though less corrupt than those of the Roman Catholic, have no foundation in the Scriptures of truth; and are directly calculated to hinder, rather than advance, the great interests of vital, evangelical piety.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO THE MEDITERRANEAN.

Extract of a Letter from Rev. Josiah Brewer, to the Directors of the Western Foreign Missionary Society, dated, Smyrna, June 29, 1836.

FATHERS AND BRETHREN:

As you have already learned, we sailed from New York on the 1st of April, and reached Smyrna on the 6th of June, after a passage of 66 days. Nothing particularly worthy of note occurred on the passage. The usual inconveniences of sea-life were much alleviated by the kind attentions of the officers and crew of the *Pedang*. Public worship, with one or two exceptions, was maintained on the deck of the vessel Sabbath afternoons; religious tracts distributed, books loaned, and conversation held with the men. Several of our company suffered considerably from sea-sickness.

As I had anticipated, the plague made its appearance here just before we arrived, at about the same time of the year when, for three previous seasons, it had appeared. Scattering cases began to occur, and so much increased as greatly to check our printing operations; entirely to suspend the schools, and materially to interrupt personal intercourse. At Magnesia, twenty miles distant, the mortality has been great; more than 12,000 persons, it is said, have died. The summer too has been so unusually cool as not to bring the usual checks to its progress. We wait with some anxiety to see what the issue will be; always rejoicing, however, that, "He that keepeth Israel, shall neither slumber nor sleep;" and that, under his protection, we need "not be afraid for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day." We do not purpose, at present, even should the plague increase, to go, as we have one or two seasons, into the country or on a voyage. Should our health be preserved, we may profitably spend a few months in the study of languages, correspondence, &c., until we get fuller instructions and welcome additional fellow-laborers from the Board.

A new and prominent feature in our missionary work in these countries is the systematic attack made upon schools, books, translations, &c., from the highest public quarter among the Greeks to the lowest anonymous scribbler. Several of our Greek friends here come out in defence of the missionaries, and the whole of our circle are united in an exposition of our views and purposes, of which, as soon as it shall be published in English, I will endeavor to send a copy. One of the replies by a Greek teacher is the first work executed at our new press. It is an answer to a letter attacking the missionaries at Syra and in Greece generally, and is published at their re-

quest, though originally written in this vicinity. From some of the schools the missionary books have been cast out; and, here in Smyrna, the ecclesiastical committee have demanded the dismissal of one of the masters, on the ground that he is not of the Greek Church. At Syra, they require that a *Greek priest shall teach their catechism* in the schools; which demand the missionary has very properly resisted. On the whole, I can hardly say that I regret to see these discussions beginning; and, though it may modify the manner of our carrying on our work, it does not diminish my desire to receive fellow-laborers. Should any of these be ready to come, it might be well for them to come immediately, and stop a while at Smyrna, learning languages, until they could with advantage occupy such neighboring stations, as the plague and other circumstances should render expedient.

MISSION TO NORTHERN INDIA.

Extracts of a Letter from Rev. John C. Lowrie to the Corresponding Secretary, dated Calcutta, March 7th, 1836.

REV. AND DEAR BROTHER SWIFT:

You will receive herewith a letter from brother *Newton*, and a copy of the transcript to which he refers. I had fully expected to return home in some one of the earliest ships that would sail after my arrival at this city; but, owing to causes over which I have no control, this expectation has been disappointed. As it seems probable now that I shall be unable to leave for a considerable time, and I am sure you will be anxious to receive early intelligence about some of the subjects which brothers *Wilson* and *Newton* and myself hoped I could give more satisfactorily in conversation than in a letter, it seems desirable to write about them now. This is the safer plan at any rate; for a person cannot tell what might occur to prevent our having those free conversations to which I look forward with so much interest. I have only to regret that, owing to the expectation already referred to, this letter must be written in my own name, as the brethren are too far distant to see it before it is despatched. At the same time, I think it will contain nothing which has not already met their approbation, in common with mine, as ascertained from our frequent and affectionate conferences concerning subjects in which we felt, of course, a common interest.

Arrival of Messrs. Wilson and Newton.—You will have heard, before this letter comes to hand, that our dear brethren and their beloved wives had safely arrived at Lodiana on the 8th of December. I had the extreme gratification of joining them about a fortnight

before that time; and of marching with them the last 150 miles of their long journey. Goodness and mercy had ever marked all their way, as well as all my own; and you can easily believe that we felt mutually and most deeply grateful for all the providential and gracious favor we had experienced since we separated from each other in our own country. But it is no part of my plan, at present, to make reflections. Resuming the narrative style, therefore, I go on to mention that at Lodiana we were much favored in obtaining a house, belonging to a Sikh Chief, though built in European style, and very conveniently situated in regard to the native population; which is large enough to accommodate both their families for the present, and in which I had the privilege of spending with them the six shortest weeks of my residence in India. During that period, various subjects came before our minds for consideration, and several measures were decided on which will have an important bearing on our mission. Of some of these I will now try to give you an account.

Study of the Native Languages.—You are probably aware that we all think pretty much alike as to the importance of preaching the Gospel to the natives. In order to be able to do so, a knowledge of the native language is indispensable; and the brethren, (and their ladies also,) were making the study of the language their chief business. In the mean time it is practicable to give attention to other objects; some of which are so important that we should hope it will always be practicable, (as it now is,) to give considerable attention to them. One of these is

The English School. It was at first established under the auspices and generous support of captain C. M. Wade, the political agent at Lodiana; and, for some months before I reached that place in November 1834, it was taught by *Shahamat Ali*, a native young man, of considerable promise, who had acquired some knowledge of our language at the governmental college, or school, at Delhi. When I left Lodiana in March of last year, for the Hills, the boys in this school had made very encouraging progress; and, during the summer and autumn, they continued their studies, under the care of a teacher who had been employed by Captain Wade soon after my connection with the school, as the superintendent, had been formed.

One of the first subjects that required our consideration after we arrived at Lodiana was that of our connection with this school. Capt. Wade was its founder, and it has always been chiefly owing to his deep interest in its success, and to his generous patronage, that it has thus far prospered so well. He wished, however, to sustain towards it a somewhat different, though not less friendly relationship. And between making another arrangement, and making it over entirely to us, we, of course, could

not feel as indifferent spectators; especially as the other arrangement would have involved the giving up of all religious books and instructions in the school, and, consequently, of our connection with it. After free and repeated conversations with Capt. Wade on the subject, marked on his part by a most kind and considerate, as well as liberal disposition, it seemed best that the school should be altogether made over to our mission. Capt. W. will, however, continue to manifest an entirely cordial interest in its welfare, and is still the patron of the school. It now contains about 45 boys and young men. This number is as large as could be expected, when it is considered that but few, if any, of the natives of this country are yet influenced by a desire of knowledge from disinterested motives; and that the number of situations is but limited in which a knowledge of our language would be advantageous in a pecuniary point of view. Indeed, it may be said of most places remote from Calcutta, that the most weighty motive to a native's mind for seeking a knowledge of our language is the hope of pleasing his European superiors, and of deriving some sort of advantage from their favor. It is a good deal the case at Lodiana; though I am glad to think that some of the boys are influenced by higher and better motives. But, whatever may be the character of the motives which influence any of the natives in their efforts to become acquainted with our language, it matters little to us, as to our duty. To us it is simply a question between endeavoring to avail ourselves of their wish to know our language by consenting to teach them, and watching opportunities to make them acquainted with useful and Christian knowledge, and neglecting to do so. If we choose the latter plan, we lose many and precious opportunities, direct and indirect, of exerting useful influences, of communicating important knowledge, of correcting evil habits, of witnessing a Christian example; and we permit a most interesting class of the community to acquire that knowledge of our language which will make them by far the most influential in their generation, without any, or with but imperfect acquaintance with the truths of our religion. The desire to know our language is awakened in their minds; it will be gratified; those who learn our books will be looked up to by all the people; they will occupy many places of important influence among their countrymen; but whether they will exert an influence favorable to Christianity, or not, is a different and most important matter. Mere general knowledge will never make them sincere Christians; though it may, and most probably will make them infidels from the religious systems of their fathers. We have yet to learn whether infidelity in India is any better than infidelity in America or Europe. I certainly did not intend, my dear brother, to have written so much at length

on this point. But many persons in this country are disposed to think that missionaries should confine their attention to direct preaching of the gospel; forgetting apparently that a missionary may *teach* the gospel, and especially that he may *live* the gospel. Little is hazarded, indeed, in saying that, if he be a man of the right spirit, and has favor given to him, he will both teach and exemplify the gospel, in its spirit, and in its precepts, much more effectually, because more silently and more permanently, so far as the scholars of such a school as the one at Lodiana are concerned, than if he were to preach to them on the few occasions he might happen to see them in the course of his ministrations among this people. There are, of course, other views of the general subject, some of which have been presented, I think, in former letters; but it would be out of place to refer to them now. Amongst our missionary friends in this country there seems to be some diversity of opinion, as well as of practice, in regard to the proper place of education in a missionary's labors. It certainly seems to me, that, in this land, there is room for every kind of effort, and need for every kind. But, while I would ever regard preaching as the *great* means of making known our Savior's gospel, I do at the same time feel very thankful that the school at Lodiana is established, and affords so well-defined, and, as we may hope, so encouraging a sphere of useful influence.

There is some danger, that, after the novelty of their studies shall have been worn off, some of them should become indifferent to their progress; and, at any rate, where such motives influence the greater number as have been adverted to, we should be prepared to hear of discouragement. But, at present, it is certainly an interesting sight to see so many heathen and Mussulman youths—some Hindus, some Sikhs, some from the Panjab, some from Kashmer, and some from Afghanistan—acquiring the knowledge of our language, and of our religion, in the same school. I trust, they will be often remembered in the prayers of the supporters of the Society. If converted to our Savior, they would become admirable agents in the great work that is yet to be performed in Central Asia.

The boys of the highest class now read with considerable ease; they are quite at home in the grammar, write with facility, and have made some little progress in arithmetic and geography. They are quite useful as monitors in teaching the lower classes; of which there are four; making five classes altogether. The apparatus which you sent by the brethren will be of great use. When the next reinforcement arrives, we hope that one of the lay brethren, the schoolmasters of whom you wrote, will become connected with this school. We can easily find plenty of work for the others. Indeed, we are very glad they are coming. At

present, brother Wilson spends about two hours daily in superintending the school. I should mention, however, that my statistics are nearly two months old. I am writing about the state of the school before I left Lodiana.

I ought to mention that a school-house will have to be provided; most probably to be erected. The brethren will advise you of what may be done towards procuring one. Captain Wade, with his usual liberality, offered to defray half the expense, even though it shall require 2000 rupees to provide a suitable building.

As to other kinds of education, it is rather uncertain what can be accomplished; or, perhaps it would be more correct to say, that it is rather uncertain *when* any efforts for other kinds of education can be attempted. There is yet no *experience* on the subject in these parts of India. All the anticipations I have heard made have been of the favorable, rather than of the unfavorable description. When a knowledge of the native language is gained, I think there will not be much difficulty as to common schools, nor as to female schools.

Distribution of the Missionary Laborers.—Another subject, that has received a good many of our thoughts, is the distribution of our number; having a reference as well to those who are to come as to those now here. *Lodiana* seems to need the services of two missionaries, one printer, and one schoolmaster. *Ambala*, about 70 miles on this side, is as large a town, or perhaps larger; but, at present, it does not appear to be advisable to attempt forming a branch of our mission there. *Ferozpur* (Ferozepore) about 70 miles down the Sutlej from Lodiana, is a place of 10,000 or 12,000 inhabitants, and of great prospective importance. Yet it is not quite prepared, probably, for becoming the station of a mission family. *Sabbatu*, 100 miles from Lodiana, in the Protected Hill States, is a very good place at which to have one missionary and one schoolmaster stationed. These are the places now under direct British control. There are many large towns belonging to native Chiefs, on both sides of the Sutlej, within 100 miles, and many within 50 miles of Lodiana. Within the latter distance is *Patiala*, said to contain 60,000 or 70,000 inhabitants, southward from Lodiana; *Sirhind*, containing probably 15,000, eastward, or south-eastward, from Lodiana, on the road to Ambala; *Ihalandar*, 40,000, thirty miles; and another large town, name not recollected, 15,000, twenty miles. Both of these are on the other side of the Sutlej, on the road to Amritsir and Lahor. Besides these large towns, there are a good many of some thousand people, and a great many of some hundred inhabitants. But in regard to towns which are entirely under native rule, it may be regarded in general as scarcely advisable for a mission family to settle

at them before a knowledge of the language is attained; and perhaps even then it will be better to occupy first those large towns and important places which are under British rule exclusively. There will be less probability of meeting with any interruption in one's labors. It is quite practicable to visit towns under native rule; and perhaps circumstances might occur which would make it appear advisable to reside at them. This would be the case, were any of their rulers to become Christians. But, at present, it might be attended with uncertainty as to being free from trouble, or rather, as to obtaining the consent of the Chiefs. At any rate, it would be attended with much delay in regard to getting suitable houses prepared, so that it does not seem expedient that any of our brethren should attempt at once to take up a permanent residence at a native town.

Besides, great changes may be anticipated, and perhaps troublous times, on the other side of the Sutlej; for the health of the chief ruler, Ranjit Singh, is in a very precarious condition. Though he may live for years, yet he might die any night. It seems hardly proper to think of forming any station on that side of the Sutlej until there is a better prospect of quietness and of a settled government.

Station on the Hills.—We came very satisfactorily to the conclusion that we should commence a mission in the Hill States as soon as practicable. I hope the *Notes*, which I forwarded two or three months ago, will reach you safely. They contain the results of my observations in the Hills last summer on some points; and they will, I trust, satisfy yourself and the Executive Committee that it is expedient to enter without delay on the cultivation of that field of labor. We have felt ourselves justifiable in making preparation for a mission family to reside there, and have purchased a stone house at *Sabbatu* for that purpose. This we thought it would be expedient to do, because it was offered at a low price, and because the opportunity might be lost, if neglected. We paid 600 Sonat Rupees for the house; which is a sum equal to about 570 or 580 Sicca Rupees. It cost 3500 to build it, and it is still in as good condition as ever. It will require 48 Rupees per annum, to employ a *Chokedar*, or Watchman. Perhaps it can be let during the months of this summer. Before next summer, I trust, some of our brethren will be occupying it. As to the reasons for deciding on establishing a branch of the mission in the Hill States, I need not advert to them particularly. They are, the spiritual wants of the people, among whom the way seems now to be fully prepared for the laborers to commence their operations; and the climate is much better than that of the Plains; so that it may often be found expedient for the brethren in the Plains to resort to the Hill stations, to recruit their impaired health.

As I have no hope of being able to get along in the Plains of this country, I need not tell you, dear Brother Swift, that I contemplate the Hill Mission with peculiar interest. Somewhere in that region, I hope to have my future home, and there to "finish my course," if the Lord will.

Other Fields for Missionary Labor.—You will perceive that Lodiana and Sabbatu do not afford sufficient work to employ all our brethren permanently. Shall they all go to those places until they learn the language, and then go wherever the Lord directs? Or would it be advisable for some of them to stay at Farrakhabad (Furruckabad,) or at some other place in the *Doab*, or level country, between the Ganges and the Jumna? The latter is a region of country teeming with large towns and multitudes of people, for whose souls no man seems to care. It affords a greater prospect of concentrated exertions than do the regions to the northwest. It is entirely under British rule. It is easy of access by water from Calcutta, and would afford a "half-way house" to the missionary brethren going on to the northwest. We want some missionary families in Calcutta, where our missionaries would land at first; who would find as much work to do as they could accomplish; who would meet with a most cordial reception from all the Calcutta brethren; and who could relieve these brethren from commissions and cares which even now must be troublesome, though our brethren are too kind to admit that they are so, but which, in future times, will be too numerous for them to think of attending to, when we have some fifty or a hundred missionaries in the upper regions of India. And then we want many American missionaries throughout Upper India; of whom some could be stationed at Farrakhabad, to receive and forward over land the brethren, and their commissions to the remoter stations. It will be some years, I fear, before the communication with Bombay will take the place of that with Calcutta. But, at any rate, that is, without any reference to the communication with Bombay, or to commissions, there is a large unoccupied field in the *Doab*. Would it be desirable for two of our brethren to stay somewhere in it? If it is not so for them, I trust you will soon be able to send others to take possession of that fertile and populous country.

If they should go on to Lodiana, they might, or future missionaries might, prepare themselves for going either to Kashmer, or to Afghanistan, by learning the language of those countries, from the natives, of whom there are many at Lodiana. I trust the Lord will direct all their way, after bringing them to the end of their voyage in safety. I cannot help feeling a little apprehensive about them, as you mentioned, dear brother, that they were to sail

early in the autumn. But they are in the Lord's keeping.

Houses.—There are few, if any, houses at Lodiana of such a description as Europeans require, beyond what are needed by the European officers at that station. Indeed, in the entire native town there is probably not even one house that would be at all comfortable for a European family. With the exception of one or two, the only suitable houses are those in the Cantonments, which have been built for the use of the officers, and which they have at all times the right of taking on rent. The house in which the brethren are now living is one which was built by a Sikh Chief, and which he might at any time want for his own use.

But again, throughout this part of India, that is, from Calcutta to Lodiana, *house-rent* is rather high. As a general remark, it may be said that a suitable house for a small and plain family can seldom be obtained any where under 40 rupees per month. At Lodiana, houses of that description rent for about 50 rupees per month.

Mission Station at Lodiana.—During the spring of 1834, through the kind attention of Capt. Wade, a portion of ground was allotted to our mission, which is in many respects very eligible, being about a quarter of a mile east of the city, and containing a tract of rather low ground, suitable for a garden; as well as some high ground, suitable, and sufficiently large for two or three houses. It contains 50 bigahs, or — acres. You would have thought the higher point of it a dreary, barren spot, if you could have seen it three or four months ago. It was just like the sandy-looking plains east and south of it. Yet it has always been cultivated; and we may hope that it will hereafter possess a peculiar interest, as the seat of extensive moral influence, and as the home of two or three families of the Lord's beloved people. It is intended that Lodiana shall become a walled town, and measures are in progress which seem to promise that the native city shall extend eastward quite to our ground. According to the plan of the city, a single street separates our little tract from the wall of the great city "that is to be."

A building for the accommodation of the school, and another for the press, will have to be provided; and either one or both of them may be erected on our own ground, if it appears best that they should be. Perhaps it would be better to have the school nearer to the mass of the native population. We had some conversation about attempting to purchase the Sikh Chief's house in which the brethren are now living. It would suit very well for the school, and might at the same time accommodate a family until better quarters could be obtained. One of the difficulties to our brethren's going to Lodiana, I mean those who are coming as

we hope, is that of procuring suitable houses for them to live in.

Joint Letter of Rev. James Wilson and John Newton, addressed to the Executive Committee of the Western Foreign Missionary Society, dated, Lodiana, March 21, 1836.

DEAR AND HONORED FRIENDS:

When we think on your names, a tender, melting, and almost overpowering influence, steals over our minds. Once, we could step into your meetings, and hear your cheerful conversation, and your fervent prayers for our Master's kingdom. We trust, those meetings are yet cheerful, and the prayers are yet fervent; but we hear them not. We think it probable, that before this reaches you, it may be thought strange that we have not given you more full and frequent intelligence respecting our labors and prospects here. If one of your number could step in, spend one day with us, and see the multifarious duties that crowd upon us, and press upon each other, you would cease to wonder that we do not write more fully than we have written.

Plan of Missionary Operations.

You will learn from brother Lowrie, and from our former letters, that our attention at present is to be given chiefly to these *five* departments of effort, viz. 1. The School. 2. Preaching on the Sabbath to Europeans in this place. 3. Study of the Languages. 4. Preparation to bring the Press into action. 5. Building a clay Tenement, as a residence for ourselves, and those who shall be after us. Of each of these we will say a few things in their order.

The School.

You will not fail to notice "the good hand of God" in raising up a school under the care of the political agent, and submitting it entirely to our control at the time when strong inducements were held out to give it another direction. Captain W. continues to manifest a deep and anxious concern for the best interests of the school—often visits it personally, and does every thing in his power to promote its interest. Three days ago, we held an *examination* of the school; and because we have no house, Captain W. kindly gave us his parlor. The school is divided into five classes. The fourth and fifth classes were examined on reading, spelling, and translation—reading in English, and translating into Hindustani. The second and third classes, on reading, translating, and English grammar. The first, on English grammar, geography, and the commencement of ancient history. In all these, the *boys* acquitted themselves in such a manner as to call forth the approbation, and, in some cases, the surprise, of the European gentlemen who were present. About twenty European officers, and

several ladies, were present; and many native gentlemen—some of them citizens of this place, others resident only for a time—some of them from different parts of Upper India—some from Lahor, Caubul, Cashmere—and one, a young prince, from Ludack, the capital of Little Tibet. They all expressed themselves highly gratified with the scene. A committee, consisting of Capt. W., Col. W., and two or three others, sat as judges of the relative proficiency of the boys, and awarded, as prizes, some small books, which we had selected for that purpose, chiefly from the Sabbath-school Library, belonging to the Mission; and it is highly important that their places should be supplied from America. We used these for the present; because it was indispensable that some such should be given. The books used were, Bible Stories, Herz Mountains, Fall of Babylon, Destruction of Jerusalem, Life of David, Natural History, Jacob and his Sons, Youth's Friend, Infant's Magazine, Parley's Bible Stories, Parley's Europe, do. Africa, do. Islands, do. Evening Tales. These, and the Life of Washington, which was destroyed by water on the journey, we deem it important to have replaced from America. Indeed, a good supply of these, and similar works, which are abundant in the American market, would be of incalculable service hereafter, as rewards of diligence and industry in the school. We feel assured, that if the Committee fully understood the case, they would make a pretty large appropriation, and send a good supply of well selected works, for distribution, as prizes—books which are well prepared, in which piety is breathed, whose influence is to cherish the purest piety—not professedly in defence of Christianity—for then they would not be read; nor such as directly attack the Mohammedan or Hindoo systems; such as are interesting to boys, and at the same time expand their minds and improve their hearts. It is very desirable that special attention be given to this, and to procuring from some benevolent friend, or society, a large Map of each of the four quarters of the globe.

The books which we use in the school are, first, a book prepared in Calcutta, in three numbers, called the *Instructor*. It is more than half composed of selected narratives and parables from the Bible; the rest of moral and instructive pieces for boys. We have Woodbridge's Geography and Atlas. We use "A Brief Survey of History," prepared by Mr. J. C. Marshman, of Serampore, intended for Indian youth. It makes the Bible, Rollin's Ancient History, and other kindred works, the basis. For a well-prepared English Grammar and Arithmetic, we are much at a loss. We have a small work on the 'Evidences of Christianity,' prepared in Calcutta, which we hope to introduce as soon as the boys are capable of appreciating it. We have recently prepared a Re-

gister of the residence and age of the boys connected with the school, and find their *age* to cover the period of from eight to twenty years; their *residence*, from Putna to Lahor, and Caubul, and Cashmere, and Simla; their *rank*, from the mechanic, or trafficker in the bazar, to the "first born" of the Rajah who sits high among princes.

Many an anxious question will be put in our beloved country, as to what will be the result of this school. Many a deeply anxious thought possesses our own minds as to what will be the influence of this school. Not to hope that it will be a powerful auxiliary to Christianity in dispelling the mental darkness and laying a sure foundation for future and progressive improvement when the present laborers shall have been "gathered to their fathers," would be to betray a distrust of the promise of God, and a want of discrimination as to the adaptedness of means by which God carries forward the affairs of his kingdom. On the contrary, to entertain a sanguine, impatient hope of seeing it the means of speedy and numerous conversions to the faith of Jesus Christ, would be to betray a want of acquaintance with the structure of the human mind, the nature of prejudice, the slowness with which long and fondly cherished prejudices let go their hold, the influence that a professedly "learned and religious class" can exert over an utterly ignorant mass, when the very existence, as well as the wealth and honor of their class, is at stake; and the reluctance of superstitious people, single-handed, to brave public opinion—to brave the tears and grief of aged parents—to brave the venerated forms of the religion of their buried fathers which they suppose have come down unchanged from the first of men; and, after all these, brave the strong arm of poverty, of destitution, of being cast out from the smiles, and affections, and sympathies of their country. Let not those, then, in our own country, who labor, and pray, and look for the success of this dear cause, think, if they do not see fruits appearing soon, that their efforts are in vain—that they shall *never* "see of the travail of their soul," in regard to the heathen. Let their hopes be strong, but not impatient.

Perhaps some may say, why give so much attention to the *school*? Why not give more time to *preaching* the word directly, as Paul and his companions did? Where is there a place in the heathen world so favorable for preaching the word successfully and daily as in the school, where a congregation of youth are assembled day after day—the same individuals—till you have time to study their character, understand their capacity, win their affection and confidence, and find your way to their hearts? and, by an example which they will study, show them the superiority of Christianity, and, by instruction, expand their minds so that they can appreciate its claims? It is

sometimes asked, what has arithmetic or geography to do with the appropriate work of the minister and missionary? When you go into a bazar to preach, you find perhaps four-fifths of the people firmly persuaded that the earth is bolstered up upon "the head of an ox;" that "earthquakes, which destroy so many villages and families, are caused by this supporting ox becoming weary, or provoked, or shifting the earth from one horn to another." You may convince them twenty times, so far as sound argument or their ability to answer you is concerned; and you leave them as fully persuaded of their own system as they were. Your next effort will be among other persons equally unprepared. True, the Spirit of God can convince persons under such circumstances. But he does it almost without means, and usually after a great amount of effort has been used under great disadvantages, and when a part of the education bestowed in a school has been very partially given by a continued process of preaching. On the contrary, when you have taught a class of boys a clear and correct view of the shape of the earth, and its relation to other worlds; and given them the means of understanding and proving this, you have applied a "mine" which will be employed in sapping the foundations of Hindooism when you may be engaged in other labors or resting in the grave. And have we not reason to hope for the blessing of God to attend truth faithfully communicated in this way, as well as in any other? We hope that some of these, now receiving instruction in the school, may be made successful preachers of the word among their countrymen. But they have very many obstacles to overcome, and such as nothing but the grace of God can remove. Will not the friends of the Savior agonize with him that this grace may be exerted? for grace can accomplish all this.

Preaching to Europeans.

As to the second in the order of the subjects which we mentioned in the outset—preaching to Europeans—I should say a few words. We feel it a duty which we owe to ourselves and our Master's cause to have at least one meeting for public worship on the Sabbath. This seems indispensable to sustain our piety. As the Europeans have no other means of grace, and some of them wish to join us, we feel not at liberty to refuse; and, therefore, prepare a sermon weekly for them. Besides, so far as our influence is felt in their hearts, it prepares them to facilitate our labors among the heathen. In this, they have much in their power.

Study of the Languages.

The third subject of attention is the study of the language. We make this our chief employment, assured that until a knowledge of it is gained all our other labors must be compara-

tively inefficient. Brother Newton gives his undivided attention to the study of the *Hindustani*; and we hope, with the blessing of God on his study, he will be able, by the next cold season, to travel and preach through the surrounding towns and villages. Brother Wilson has commenced the study of *Persian*. So much is made of Persian here, and so much attention is paid to it by the boys in the school, as renders this necessary. Some of them speak it as their vernacular and only language.

Printing Establishment.

The fourth item is the press. We are glad to hear that an iron press is to be sent out with the reinforcement. Let them bring it here. The press we brought from Calcutta may be used in obtaining proof-sheets and in light printing, while the other is employed in the principal work. We are engaged in building a house for the printing office. It is 30 feet by 15; and will cost, as nearly as we can estimate, about 125 or 130 dollars. It is our present aim to have a supply of Gospels and Tracts printed by the next autumn; so that, when the respected brethren join us, brother Newton may be employed in preaching and distributing in the surrounding villages, while they take his place here, and also pursue the study of the language.

Building of Mission-Houses, and a School-House.

In addition to this, we are building two small mission houses, on a piece of ground granted to us just out-side the city walls. To build these houses and enclose the ground, to sink a well and build a few out-houses, will cost not less than \$1500. These houses are built chiefly of brick, made of sand and dried a few days in the sun, with one row of burnt brick outside of the outer wall. They are literally "houses of clay; and crushed before the moth." The reason why they cost so much is, that all the timber used in them has to be transported, on ox-carts, 120 kos, or perhaps 160 miles, and is purchased where it is obtained at an enormously high price. We build them, because we have no alternative but to build or live in the open air. At present, we have a house rented; but have heard recently that the owner will probably return shortly and occupy it. We must then leave it; and it is uncertain whether we can get any house to shelter us until ours shall be built. We have also commenced building a school-house, which will cost about \$320. Capt. W. very generously offers to pay the half. This is to save our school from going out of doors.

Expenses necessarily incurred.

After the school-house shall be erected, we suppose the annual expense of the school will be about \$600—say \$500 of this to pay the sa-

lary of an assistant teacher, who shall be competent to perform the daily drudgery of teaching the A. B. C. of education, and translate into Persian, Bengale, Hindustane, and Hindue; for some of the boys speak all these as their vernacular. The reason why we shall probably have to pay so high a salary is, that the government pays more than double that sum for persons less qualified to teach their schools; and this fixes the price. [See the letter of Mr. Lowrie, page 174.] The school will not probably be any other expense, except that of fuel in the winter season, and the books necessary for prizes at the examinations, &c. The expense of keeping the press in operation will not be less than \$20 per month, beside the cost of paper. For an explanation of the state of our funds, and the means to which we resort to meet current expenses, we refer you to Brother Lowrie. As we came here to do good—not to be idle—we think it would betray a want of trust in the providence of God, and also a mistrust in the cheerful co-operation of the church at home, if we were to suffer any really important department of effort to be neglected, or suspended, for want of funds. At the same time, we are fully aware of the danger of an adventurous and reckless investment of funds. We feel confident that if the Committee could stand on the ground here, and take a full survey of all the facts, they would approve of our various investments. With this conviction, we submit the whole to you and to God.

Hindoo Custom of Marriage in Childhood.

We have stopped, since we commenced this letter, to give a little boy, in one of the lowest classes, leave to go and get married; or rather, like Sampson, to “go down and visit his wife with a kid;” for he was married two or three years ago. The poor little fellow, (for he is quite a little boy,) looked as though he knew it was unnatural, that he should have to quit school in the very A. B. C. of his education, and go forty miles to see a wife. But this is the custom of the country; and that settles every thing; and from it there is no appeal till knowledge shall have expanded the minds of the people, so as to burst this adamant chain.

Prospective Boarding School for Females—Orphan Girls.

It is our wish, as soon as practicable, to commence a Boarding school for females. But to carry this into effect will be the work of years. Within a few days, we have received two little orphan girls, who, after the death of their parents, were stolen and sold, to be brought up as Nach girls, for the basest purposes. They were rescued by C. Raikes, Esq. a Civil Judge at Kurnaul, and sent to us to be educated. Their story is touching, and

cannot fail to elicit the prayers of the humane and pious. We have not room to give it in detail; but it will appear in the letters of Mrs. Wilson and Newton to their friends. We hope they may form the nucleus of an Orphan Boarding school. It is *ours* to sow; perhaps it may be for *others* to reap. But they that sow and they that reap shall be partakers of the same joy at last.

Solicitation of Alms on the Sabbath. Conclusion.

As to the state of things and the general prospect in places around us, brother Lowrie can give more full and satisfactory information than we. The incessant and almost overpowering pressure of duties at home puts it out of our power, at present, to make many inquiries respecting other places. We almost forgot to mention one little circumstance which is full of interest to us; viz. the heathen have learned that one part of the *influence of the Sabbath is to open the hearts of Christians*. Accordingly every Sabbath, a crowd of blind, halt, lame, and leprous, gather round our gate for *alms*. We read to them a chapter or two in the New Testament, and make some explanatory remarks; then distribute some *meida*—coarse, unbolted flour—equally among them. We do not know that our reading will be of much service to them. But then, our Savior seemed to be much among such people; and they never appealed to him in vain. Their appearance and circumstances altogether are pitiable beyond description.

Assured that we have your fervent prayers and your cordial co-operation, we cheerfully pursue our work. With many prayers that the good Spirit of the Lord may direct and sustain you in your part of our Master's work, and, with the tenderest recollection of each member of the Committee, we subscribe ourselves your brethren in the Lord.

JAMES WILSON,
JOHN NEWTON.

MISSIONARY REINFORCEMENT OF LAST YEAR.

It will be recollected that this reinforcement of our Mission to Northern India consisted of ten individuals—Rev. James M'Even, missionary of the Associate Reformed Church, and his wife; Rev. James R. Campbell, missionary of the Reformed Presbyterian Church, and his wife; Messrs. Wm. S. Rogers, Jesse M. Jamieson, and Joseph Porter, assistant missionaries of the Presbyterian Church, with their wives. These brethren, with their companions, sailed in November, 1835, on board the ship *Charles Wharton*, Capt. *Dolby*; and after a very safe and pleasant voyage, arrived at Calcutta on the 2d of April last. Mr. Lowrie, in his letter of the 6th April, published in the last number

of the Chronicle, states that, on their passage, they were favored with the Lord's gracious presence. More recently a communication was received at our Mission Room from Mr. Jamieson, containing a particular statement of a work of divine grace carried on among the seamen of the said ship, by which a number of individuals were hopefully brought to the saving knowledge of the truth, by the instrumentality of the missionaries. With the consent of the Captain, they instituted public worship on deck once every Sabbath; also, prayers and addresses every evening, when the weather would permit; but with little apparent effect for three months. A day was set apart for humiliation and prayer that the Lord would have mercy upon the souls of the seamen. Soon after, Mr. M'Ewen preached from the words—"Be sure your sins will find you out;" but all appeared careless. In the evening, on deck, Messrs. Winslow and Campbell prayed and urged the necessity of speedy repentance; but with as little visible effect as before. But immediately after the meeting, three of the seamen came, weeping, to Mr. Campbell, and inquired what they should do to be saved; saying, "O what great sinners we have been! Lord have mercy on us!" Sleep departed from their eyes, and they had no rest until, it is hoped, they found peace in believing. The intelligence was as an electric shock to their messmates; who knew not what to think of it, but were afraid to ridicule. The brethren continued to meet with the seamen, and soon had eight or ten inquirers. They set apart times for private and social prayer, that God would prosper his work; and they praise him for hearing their supplications, and extending mercy to a fellow-passenger from Philadelphia, then to the first officer, and afterward to others. The writer says, "Never did I see the power of the Holy Spirit more signally displayed. We now number fourteen hopeful converts, and the remaining part of the crew are at least in a favorable state of mind. It will no longer be said, there can be no religion on board a ship, and that the sailors' character is too degraded to be elevated even by religion."

MISSION TO THE IOWAS.

Extract of a Letter from Miss N. Henderson to her Sister, Mrs. Julia H. Davis, of Pittsburgh, Pa., dated, Iowa, June 18, 1836.

MY DEAR SISTER:

It is just four weeks since I arrived at this station. I find here a kind and affectionate associate. She seems to delight to join with me in social prayer, and to enter into my feelings and exercises in religious matters, more, almost, than any one with whom I have met in this far west. I felt so conscious of its being a duty to come here, that nothing leads

me at all to regret it. I commenced teaching almost immediately, with the unexpected privilege of an interpreter. For this I felt inclined to praise the Lord with my whole heart; and the more, as he seemed from time to time to exhibit signs of seriousness. I felt much tenderness of spirit, and freedom in prayer. As I have no school-house, but teach in different lodges, where we assemble the children, my schools were sometimes interrupted by drunkenness. This caused me to come home with a heavy heart; but I poured out my prayer to the Lord and took courage. On last Sabbath morning, four chiefs and principal men were in, sitting and smoking for some time. Mr. Ballard called in the interpreter, who lives near us; and Mrs. B. and I stepped aside, and lifted up our prayer to God for help—then returned and joined brother B. in talking to them upon the destructive evils of intemperance, and the importance of salvation through the Lord Jesus Christ. They left with much affection, proposing to return in the evening, bring with them the other leading men of the nation, and hear more of these things. We held a meeting, at the village, in the forenoon of the Sabbath, and more than usual attended. We returned; and after dinner, had a little time for secret reading and prayer; when the old men began to assemble. I had unusual freedom in prayer, and sister B. said she felt the same. Our meeting was a sort of a conference-prayer meeting, which I suppose continued two hours. We felt as if the Lord was surely present with us, and that we could see the cloud of mercy—"a little cloud like a man's hand"—beginning to rise. We "rejoiced with trembling." In the evening, Louis remarked with much simplicity, "I wish we had so good an opportunity every Sunday to talk to the Indians as we had to-day." "Yes," said I, with a softened joy, and added, "Would you have prayed, if Mr. B. had asked you?" "Yes," said he. I thought again, surely the Lord is in the midst of us.

Alas! how soon was my joy turned into sorrow! In a few days, whisky was circulated at the village; and some of those, who had promised to listen to our words, were found drunk. One came to the house yesterday in a great rage; and, with much soothing and feeding, became pacified, and went home. Louis had gone to the village with Mr. Sheppard, to teach; but had not, as usual, returned with him. His father was about going away, and he wished to stay and see him off. Toward evening, word came that Louis was drinking! This was most distressing tidings. My spirits, already cast down, were now overwhelmed. I vented my feelings in sobs and tears, as if bereaved by death of some dear friend. I endeavored to pour out my sorrowful prayer to the Lord; and to plead with him for his great name's sake, that he would not suffer "the en-

emy to come in like a flood" without "lifting up a standard against him." In the evening, I laid down my pen, desirous to see and converse with Louis, to learn how he felt. To day, Providence gave me a convenient opportunity, while I called to show his wife how to make light bread. He confessed his fault—seemed ashamed, and I hope was sorry. His own father, it appears, was the wicked tempter. You see, my dear sister, by this little account, how we are tossed upon the billows of hope and fear. It is not the feeling of those who stand upon shore, and look at a boat among the "breakers;" but like that of those whose all is embarked, and they rowing for their lives. Those only, who know what it is to struggle for souls, can conceive what we feel. The Lord grant us grace to confide in his promises, and not faint nor be discouraged till he has tried and brought us forth as silver; and has verified his word, that "they who sow in tears shall reap with joy!"

A large number of the Indians set out during last week on the summer hunt, to pursue buffalo. This will impede the instruction of many of the children; as they accompany their parents. The practicability of getting the majority of the children to attend school for a time sufficient to acquire an English education, even so far as to read the New Testament with understanding, is at least doubtful. I, or rather, we all wish we had a minister, who would employ his whole time in preaching the gospel to these Indians, and in translating books into their language. We greatly need books, or cards, with first lessons, even to teach English; such as contain words from two to five or six letters. We have not, for all our schools here, more than a dozen of copies of first books. We have a few cards; but they are only of the Sabbath school kind. These are good; but we want others also, and in greater quantity. Those which have pictures are desirable. I have not time to copy my letters. I leave a little room on this sheet for sister Ballard, as she is acquainted with you. N. H.

June 19, 1836.

DEAR MRS. DAVIS—I feel grateful to learn from your letter to your sister and mine, that we are not forgotten in your prayer-meetings; and think it served rather to humble than elate me; for I feel unworthy of such constant remembrance by the dear children of God. Yet I am sensible of my great need of an interest in your prayers. I am also happy to find that those dear pupils of yours, of whom you write, remember their engagement to become missionaries. I expect the rising generation will do much in acts of benevolence, and that many tender minds will go out in desire to promote the salvation of the heathen; and I am encouraged in reading that the Sabbath schools have pledged themselves to water others, while they

are watered themselves. Go on, my dear little helpers! We have many interesting things to tell about the red children, and will do it as soon as opportunity presents. You may also recollect and repeat these lines:

"Give of your portion to the poor,
As riches do arise,
And from the needy, naked soul,
'Turn not away your eyes."

S. B.

LATEST FROM MR. LOWRIE.

After the preceding communications of our missionaries were in type and paged, the following letter was received by the Corresponding Secretary. It was written on board an English ship; committed, August 11, by the writer, to the care of W. Carroll, Esq. United States' Consular Agent at St. Helena; and by him kindly forwarded by an American ship to Boston. It was accompanied by a "Sketch of Sikh History, abridged from Foster's Travels;" which will probably be published in the next number of the Chronicle.

Extract of a Letter from Rev. John C. Lowrie to Rev. E. P. Swift, dated Ship Hibernia, East Long. 11°, South Lat. 27° 30', July 29, 1836.

MY DEAR BROTHER SWIFT:

You will have heard, probably before this letter comes to hand, of my having left Calcutta on the 10th of April, on board this ship, which is bound to London. It was much against my wishes to have to decide on returning home via England. But perhaps there is something for me to learn, or to do, under the different circumstances in which I am thereby placed. I was much pressed for time, or I would have written to you more at length concerning the reasons which led to my decision; but I was the more easily induced to omit writing by the hope of seeing you face to face soon after you could hear from me.

Before leaving, I had the great pleasure of spending a few days with our brethren, who formed the second reinforcement of the mission. I felt very grateful for the privilege of meeting them on heathen ground; and I think our meeting together was mutually encouraging and useful. I do feel truly thankful to God, my dear brother, that the churches at home appear to be feeling so much interest in that mission; for I think it is a very important sphere of duty that God, in his providence, has, to some extent, prepared for our labor in those parts of the earth. There may be serious difficulties to contend with; though the chief difficulty is in the evil hearts of the hea-

then, not in their external circumstances. But, whatever obstacles may be interposed to hinder Christian exertion, it is not probable that they will become less, or that the means of overcoming them would become more easy of application by delay on the part of Christians. Much may be done now, even in our own particular sphere of labor; and, if we regard, as it seems to me we should, *all the provinces* of Upper India as, not only eligible, but also most important territory for missions, as "land to be possessed," I can hardly suppose external circumstances will ever be more favorable than they are at present. And, by the time that these brethren have learned the language—say in two or three years—or that other brethren, yet to be sent, I trust in larger numbers, have acquired that knowledge, who can tell what changes will have taken place, or how widely open the door may be for every mode and degree of Christian effort? Most deliberately I do think, that if you had sent *fifty* families instead of five, it would have been a source of joy and rejoicing to millions, if only the blessing of God had accompanied them.

I feel much more cheerful in visiting the United States than I should have felt, if there had not been so many good and dear brethren already in that field. Yet having to leave has proved, my dear Brother Swift, a severe trial to me—more so, I sincerely think, than my leaving home; partly, because the mission cannot be regarded as yet fully established, and as there is such urgent need for the services even of the humblest missionary, while the comfort and pleasure of serving Christ there would now be greater than formerly in the enjoyment of endearing intercourse with so many of his beloved people; and partly also, because of a very painful conviction that I have been set aside, for a season at any rate, on account of my great deficiencies. Certainly it would have afforded me much satisfaction to have been allowed a longer time in which I might have hoped to manifest greater zeal and faithfulness in the service of our blessed Redeemer, and of those poor heathen. I trust God will yet give me that privilege; but, in the changes of this mortal life, who knows what may occur to prevent the fulfillment of this hope?

But yet I think, as I often review the way by which the Lord has led me during the last few years, that I ought to be grateful, very grateful to God. My life has been spared, while others, much more worthy, have been cut off from the service of their generation. I have experienced the Lord's kindness and protection during long and solitary journeys. I have met with much kind treatment from many who were induced to act as friends; whose friendship was very valuable, from its being enjoyed in a strange land. Opportuni-

ties have been afforded of making known the blessed Gospel, and of acquiring some information and experience which I would hope may yet be useful in its extension. And especially would I recollect, with the deepest gratitude, the support and comfort I have received in times of affliction and bereavement. For the discipline of a gracious Providence, and the influences of the good Spirit, the author of all holy desires, tending, as I humbly trust, to prepare me for a better world, I can never be sufficiently thankful. I would renewedly commend myself to your prayers, my dear brother, that I may always have such a lively apprehension of the Lord's goodness to me, and of my obligations to him—that I may always be so influenced by the love of the Savior, as that I shall be constrained to live singly to his glory, serving him with all my heart in whatever circumstances I may be placed.

In regard to my visit to the United States, I sincerely hope that it may, in some way, tend to promote the interests of our Savior's cause. There are some matters of considerable importance in reference to the detail of missionary arrangement which I wish to talk over with yourself and the Executive Committee. But these, and other matters, may as well be deferred until I have the pleasure of seeing you. I hope, at any rate, that my own piety will be promoted by the intercourse which I am looking forward with great interest to enjoy with many of the Lord's people in our favored land. At times, I cannot but fear, that I shall only prove a hindrance to the cause with which I am connected, if not to the interests of true religion in general. It is some comfort to find myself, in some measure, sensible of my deficiencies; but that is not the kind of comfort to inspire me with animation and vigor in the service of Christ. I do trust, that he sees in my heart a *wish* to love him more and serve him better, and that he will graciously enable me to do so.

This letter my dear brother is too characteristic; it is all about myself. Yet you must not think me *entirely* selfish. To prove that I am not, I might easily make many assurances of the regard which I still feel for yourself and your dear family, and for many other beloved friends at Pittsburgh and in that vicinity; and I might say much of the pleasure I am looking forward to enjoy from meeting again with you, and our "taking sweet counsel together." It will indeed be a precious privilege to meet again on this side of Jordan. How many things shall we wish to talk about! How joyful shall we feel to unite again in prayer! Often do I think of former days; but I fear they never will return. They *cannot* in regard to some things. Our dear brother Reed cannot again meet with us; and we, perhaps, may not be permitted to meet again on earth. A few months may bring about great changes in the

circle of our friends, as in the events of life. Indeed it is now some *ten* months almost since I heard from you, or from home. Well; a person needs to be *patient* in this world; and we cannot be too grateful for the hope of meeting, never to separate, in a better world.

You will wish to know something about my circumstances on board this ship. I am thankful in being able to mention that I am favored with much comfort here, being on kind and respectful terms with all our officers and passengers. We have service once a Sabbath; but there is no person on board "like-minded" with myself in regard to religious things. Though there is a respectful attention to this service; yet I do not perceive any other particular evidence of good in regard to it. Our voyage has been tedious; and, during part of the time, it was in the midst of rough weather and stormy seas. We had several very hard gales; one or two of which were nearly as violent as the one we met with on our way out, though not of such long continuance. The Lord mercifully kept us in safety. We shall hardly reach England before October 1st. I do not propose to stay long in England. My health is rather better, I think, though less improved than I had been led to expect. One of the passengers died about a month ago, of the same complaint; but in his case, the disease had been too long neglected. I had thought seriously of returning to India from the Cape; but when we got there, my health did not at all justify me in doing so. The visit to Cape Town was one of a good deal of interest to me; and I hope it will enable me to be more useful.

UNITED BRETHREN.

Mission to the Nicobar Islands.

In 1768, the Danish Government formed a new establishment on the *Nicobar Islands*, which lie at the entrance of the Bay of Bengal; and six missionaries of the United Brethren settled on one of them called *Nancowery*. In 1779, Messrs. Haensel and Wangerman arrived and joined their brethren. Some of them sickened and died. The others were as diligent as their circumstances would admit in clearing and cultivating the land for their own support; and frequently labored beyond their strength, and thus brought on themselves dangerous diseases. They also endeavored to lessen the expenses of the mission by making collections of shells, serpents, and other natural curiosities, which they sent to Tranquebar for sale: for such things were then in great demand in England, Holland, Denmark, &c. Mr. Haensel states, that, whether he went into the wood, walked along the beach, travelled by land or water, he examined every object, and acquired great facility in catching dangerous creatures without injury to himself—went purposely to

discover the haunts of serpents in the jungles and among the rocks. When irritated, the serpents attempted to bite, he presented his hat, which, being seized with their fangs, he instantly snatched it away, and seldom failed to extract their fangs by the sudden jerk; and then laying hold of them, now almost harmless, carefully secured them. In his excursions along the sea coast, he was frequently benighted, but was never at a loss for a bed. The greater part of the beach consists of fine white sand, which, above high water mark, is perfectly clean and dry. In this he easily dug a hole large enough for his body, and formed a mound as a pillow for his head; then lay down, and collecting the sand, buried himself in it up to the neck. His faithful dog always lay across his body, ready to give the alarm in case of danger. He was not afraid, however, of wild beasts; for there were no ravenous beasts on the island. Crocodiles and kaymans never haunted the open coast, but abode in the creeks and lagoons. He was never annoyed, except by the nocturnal perambulations of an immense variety of crabs. But these were watched by his dog, who seized them upon approaching, and threw them to a respectful distance, or frightened away the more tremendous by his barking. This missionary had many a comfortable sleep in these sepulchral dormitories.

Though the brethren had nothing to dread from wild beasts on the Nicobar Islands, they were sometimes in danger in their visits to other places. On a voyage of Mr. Haensel to the Malay coast, a Danish ship hailed the vessel—approaching incautiously, ran foul of the stern, and broke the flag-staff. Having put into a creek, the sailors landed to cut a tree, to make a new one. Mr. H. accompanied them with a double-barreled gun, with the view of procuring fresh meat for supper. Walking outside of the wood, looking for game, he discovered an object which he mistook for the back of a hare—took aim, and was just going to fire, when the animal rose up and proved to be a tiger. Overcome with horror, he stood motionless, expecting to be instantly torn to pieces. But, providentially, the animal seemed as much alarmed as himself—stared at him for a few seconds, turned slowly round, and crept away like a frightened cat—then, quickening his pace, fled precipitately to the wood. Mr. H. returned. As he approached the shore there was a piece of jungle, or low thicket, before him. When turning to the left, opposite the boat, hoping to find some game, he observed the sailors laboring hard to drag the tree which they had felled, and, altering his course, went to their assistance. Entering the boat he observed on the side of the jungle to which he was first going, a large kayman, watching their motions; which he must have met, had he gone that way. Thankful as he was for this second deliverance, he discharged his gun at the head

of the animal; which, being wounded, plunged into the water, swam to the opposite shore, and crawled into the jungle. The Nicobar Islands, which have fresh water lakes and streams, are overrun with crocodiles; which are of two species, the proper crocodile and the black kay-man. The former never attacks living creatures; while the latter, which is of smaller size, is extremely fierce, and seizes every creature that has life.

In regard to religion, Mr. Haensel says, the inhabitants of the Nicobar Islands are in a most deplorable condition. Their notions of a Supreme Being are singularly perplexed. They seem to have no fixed opinions of his existence or attributes. They are not professed idolaters, like most oriental nations. They have no particular word to express their idea of God; but use the term *Kaallen*, which only signifies *above*, or *on high*, and is applied to many other objects. They believe this unknown being is good, and will not hurt them. Though they pay little regard to the Deity, they firmly believe in the doctrine of devils, and to them direct their religious ceremonies. The conjurors greatly impose on these ignorant people. The missionaries declared to them the way of salvation through the mediation of Jesus Christ; but they, being insensible of their sin and danger, did not receive the messages of his grace. Yet they treated the missionaries with great kindness, and defended them against their enemies.

This mission of the brethren continued about twenty years, and was finally discontinued. Its failure was owing to the extreme difficulty and barrenness of the language—the unhealthiness of the climate, which in a short time proved fatal to the missionaries—and their excessive labors in cultivating the earth for their own subsistence. In 1787, Mr. Haensel, who had returned to Tranquebar, was deputed to Nancawery, to bring away the only remaining missionary, and the property of the mission. No language can express the painful sensations of his mind when executing this disagreeable task. The sight of the burying-ground, where eleven of his fellow-missionaries lay, particularly affected him. He often visited this place, sat down, and wept over their graves. His last farewell with the natives, who flocked to him from all the neighboring islands, was truly affecting. They wept and howled for grief, and begged that the brethren would soon return.

Mr. E. Y. M'Kee, Secretary; and Dr. Elam W. Harris, Treasurer. Of the *Union Female Missionary Society of Edwards Co. Ill.* Hannah Phillips is President; Dorcas Gould, Secretary; and Elizabeth P. Knowlton, Treasurer.

Omission.—In our published lists of life members, the name of Rev. A. D. Montgomery, Red-house, N. C. was incidentally omitted. He was constituted a life member by a donation of his congregation in 1833.

LIST OF CONTRIBUTIONS

To the *Western Foreign Missionary Society*, from Sept. 15 to Oct. 15, 1836.

<i>Bethel church, Pa.</i> by Rev. George Marshall,	60.00
<i>Canonsburg, Pa.</i> Sab. school 5.87½; Fem. prayer meeting 87½,	6.75
<i>Chartier's Sabbath school</i> , by Mr. J. Montgomery, superintendent,	5.00
<i>Cong.</i> by Rev. R. Patterson,	6.00
<i>Cincinnati, O.</i> Rev. J. Burt's ch. mon. con. coll. by Rev. W. C. Anderson,	15.00
<i>Congruity church, Pa.</i> (Rev. S. M'Ferran pastor) by Rev. J. Cooke,	50.20
<i>Donegal church, Pa.</i> (Rev. S. Swan pastor) by Rev. J. Cooke,	15.00
<i>Edwards Co. Ill.</i> Union Female Missionary Society,	20.00
<i>Harmony cong. Pa. 3;</i> Rev. J. H. Kirkpatrick, 5,	8.00
<i>Huntingdon ch. Pa.</i> of Huntingdon Pres. by Rev. John Peebles,	50.00
<i>Kensington, Pa.</i> near Pittsburgh, Welsh Ind. cong. by Mr. J. Stephens,	5.00
<i>Little Beaver cong. Pa.</i> by Rev. R. Dilworth,	25.00
<i>Mill Creek, Pa.</i> cong. of Erie Pres. by Patterson, Ingram, & Co.	10.00
<i>Newark cong. O.</i> by Rev. Wm. Wylie,	22.00
<i>Paxton cong. Pa.</i> from Mr. R. Elder, by Mr. R. T. Leech,	5.00
<i>Pitts Creek cong. Md.</i> from a member, product of ground devoted to mission purposes,	1.50
<i>Princeton, N. J.</i> For. Miss. Soc. of Theol. Sem. by W. Lowrie, Esq.	15.00

Collections by Rev. J. W. Blythe.—From Rev. J. Kerr, 5; Rev. J. Paine, 5; Mr. Samuel Finley, 5; Dr. J. W. Paine, 2.50—\$17.50.

PAYMENTS FOR THE CHRONICLE.

Rev. D. D. M'Kee, for subscribers at Cedarville and Fairton, \$16; Mr. John S. Scott, 5; Mrs. P. Robertson, 1; John A. Black, Robert Bowman, Rev. D. H. Cunningham, William Hickman, O. Littlefield, J. M'Combs, J. W. Paine, Rev. J. Paine, Thomas Paxton, 50 cts. each.

BRIEF NOTICES.

Societies, Auxiliary to the Western F. M. Society have been recently organized at *Carmi, Albion, Equality, New Haven, Golconda*, and *Jordan's Prairie*, Illinois; and at *Jackson, Cape Girardieu Co. Mo.*—Of the *Apple Creek Society* at Jackson, Mr. E. Flinn is President;

FOREIGN MISSIONARY CHRONICLE.

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COMMUNICATIONS.

THE following Historical and Geographical Sketches were forwarded to the Executive Committee, from St. Helena, by Mr. LOWRIE, when on his voyage from Calcutta to England, on board the ship *Hibernia*. They contain interesting and useful information of several countries, either included in or bordering on Northern India, which present important fields for Christian labor and enterprise, that ought to be occupied as speedily as possible by missionaries of the cross. Should we not hope in God, and incessantly pray, that the missionaries of our Society in India may be vastly increased in number, greatly blessed in their labors, enabled to extend their operations to those benighted regions, and rejoice to see the pleasure of the Lord prosper in their hands?

SKETCH OF SIKH HISTORY.

Abridged from Foster's Travels.

Nanak's Personal History.—Nanak, the founder of the Sikh religion, was born in the year 1469, at Repur, or Talwande, a village about 60 miles westward of Lahor. He appears to have been a man of inflexible justice, compared with his countrymen—of fine elocution—and of patient fortitude—qualifications well adapted to secure for him the regards of the people. He traveled extensively in India; and from that country, according to Sikh tradition, he went into Persia and Arabia, spending about 15 years in his travels. He preached his doctrines in peace, without the aid of either wealth or arms in spreading them; and he always manifested an unaffected simplicity of manners. He died in 1539, aged 70 years, at Dera, a village on the banks of the Rave, 40 miles northward of Lahor. A vast concourse of people annually assembles at that place, to commemorate the day of his decease.

His Tenets.—His tenets forbid the worship of images, and ordain, that the places of public prayer must be plain, without ornament. The book, called the *Granth*, is the only external object which receives religious veneration, and is said to be the only typical object admitted into their places of worship. He directed his

followers to address their prayers to one God, without the intervention of any mediator. He, of course, admitted converts from other sects, which is altogether contrary to the genius of the Hindu religion. Yet the Hindus, who become Sikhs, retain most of the distinctions which marked their sects, forming matrimonial connections, and preparing their food, according to Hindu usages. The only food used in common among the Sikhs is the *parсад*, or sacred bread, said to be a composition of flour, butter, and certain spices.

Anghat.—Nanak devolved the charge of his mission on his favorite disciple, *Anghat*, though he had two sons; and he trusted to him the publication of the laws and precepts of his religion. These writings are written in a character called the *Guru Muke*, (Gooroo Mook-hee,) or the language of the gurus, or priests. This character, which is said to have been invented by Nanak, differs from the characters in use among the Hindus, though it evidently is based on the Dev Nagare.

Amer-das—Ramdas.—Anghat died in 1542, and was succeeded by *Amer-das*, who propagated the new doctrine without molestation, and died in 1574. Ramdas, his son-in-law, was then chosen the preceptor of the sect. He lived in the reign of *Akbar*, and is said to have received some marks of favor from that emperor. He founded the town of Ramdaspur in the latter part of his life; and repaired and ornamented a reservoir of water, which had in ancient times been dedicated at that place, by the Hindus, to their god Rain, and to which he now gave the name of *Amritsir*. *Amrit*, according to Hindu mythology, is said to be a water conferring immortality on those who drink it; and *Sir*, in certain dialects, signifies a piece of water.

Ardan.—Ramdas died about 1581, and was succeeded by *Ardan*, who, falling under the displeasure of a Hindu favored by *Jehangair*, was committed to prison; and his death, in 1606, at Lahor, was supposed to have been caused by the severity of confinement.

Har Govind—Harraj.—The succession devolved on his only son, *Har Govind*, who, actuated by revenge for the cruelties committed on his father, dragged the Hindu from his house, and put him to death. He then fled, with his adherents, fearing the displeasure of the emperor; but was afterwards induced to submit;

was confined for a short time; and then, having been set at liberty, passed the rest of his days in a recluse manner. He was succeeded, after his death in 1644, by Harray, his grandson, of whom Foster makes no mention, but that he died in the year 1661, at Khiratpur.

Harhishen—Taigh Bahader.—Harhishen succeeded, who was one of two sons of Harray that had disputed for the station. He died in 1664. Taigh Bahader, his uncle, succeeded the last preceptor, though not without violent opposition on the part of the other brother, *Ramroy*, by whose agency, as the Sikhs say, Taigh Bahader was put to death, by order of the Court at Delhi, in 1675.

Govind Singh.—Govind Singh was called to the succession; but, fearing his father's fate, he fled to the territory of Sirinagar. Quarreling with the chief of that part of the country, he entered the Panjab—succeeded in changing the character of the Sikh religion, making it much more military in its spirit; and, after a variety of fortune, received marks of favor from the emperor at Delhi; but was assassinated, and died of his wounds, in 1708. He left no male issue, his two sons having been killed many years before by the governor of Sirhind—a cruelty which was avenged by the Sikhs killing all the Musalmans they could meet. This seems to have been the first general war, or rather slaughter, between the Sikhs and Musalmans.

Banda.—A tradition, limiting the number of their priests to ten, induced the Sikhs not to appoint any successor to Govind Singh. Under Banda, however, a follower of Govind Singh, the Sikhs engaged in various desultory warfare with the smaller Mohammedan chiefs, until they became sufficiently powerful to overcome the governor of Sirhind. Then, in farther revenge for the death of Govind's sons, they destroyed the governor's wife and children, and a vast multitude of the inhabitants, with every species of fury, overthrowing and polluting the mosques, and even dragging the dead out of their graves. This attracted the attention of the Delhi government; and, after several battles, the Sikhs were completely overthrown, and a price was set on their heads throughout the empire.

After the death of Banda, those who adhered to the tenets of Nanak, either fled to the mountains, or, in appearance, renounced their faith, by cutting off their hair; and, for about 30 years, the sect was scarcely known. Its members dwelt in remote and inaccessible fastnesses, and visited the sacred fountain at Amritsar by stealth.

But, at the period of Nadir Shah's return from Delhi, detached parties of Sikhs fell on the baggage-guards, and acquired large plunder. They emerged more conspicuously from concealment during the troubled times that followed the Persian and first Afghan invasion in

India, from 1739 to 1746. They were kept in check, however, by the governors of Lahor, for several years, until, under the administration of the *Adina Beg Khan*, a governor of that city, who long kept them under restraint, yet did not aim at their entire destruction, and who even entered into alliance with them against the Afghans, at the time of the Mahratta invasion, or a little before, they were enabled to lay the foundation of a power that has steadily increased to the present day.

Ashmed Shah, having been much annoyed by their daring attacks, during his repeated invasions of India, finally entered the Panjab, with a large army, in 1762. He soon dispersed the Sikhs, destroyed great numbers of them, who had taken refuge at Sirhind, and razed Amritsar to the ground, filling the sacred fountain with its ruins, and polluting it, by killing some cows, and throwing them into its waters; the greatest affront he could possibly have showed to them, as the cow is regarded by them almost with religious veneration.

Soon after he retired, they came from their lurking places in great numbers; and, having re-taken Lahor, and demolished the mosques, which had been re-built, they compelled the Afghans, in chains, to wash the foundations with the blood of hogs.

Considerable desultory war continued to be carried on against them, for about three years, by Ashmed Shah, and afterwards by his successor, Timar Shah; but, in the year 1781, their dominions were established with some degree of precision; and their boundaries, though not very definite, seem to have been nearly what they are at present. After the last date, the power of Ranjet Singh, the present ruler, was founded by his reducing to subjection all the other chiefs.

Mode of Admission to the Sikh Religion.—A person, wishing to be admitted as a Sikh, is conducted into the presence of five or more of their people, of any class, and drinks from the hollow of his hand a little water, in which each of them has dipped his toe, repeating, as he drinks, certain words in praise of the Sikh government and priests.* Afterward, he is taught a prayer of great length, which sets forth the duties of a Sikh. The ceremony of drinking the water may have been designed to break down the distinction of caste.

Sects.—The Sikhs are divided into two distinct sects. The most ancient is the *Khalasa*, who adhere to the institutions of Nanak, with little deviation, and of the eight succeeding priests. They are usually occupied in civil and domestic duties—cut off the hair of their heads and beards, and in dress and manners

* The forms used on these occasions are given at the end of Princep's *Life of Ranjet Singh*.

resemble the Hindus, who, it is said, sometimes intermarry with them.

The modern sect, the *Khalsa*, was founded by Guru Govind Singh, who changed the genius of the Sikh religion from peaceable and amiable to warlike and harsh. That Guru prohibited the use of tobacco, enjoined them to wear steel, and to let their hair grow. For 70 years after the death of Nanak, their increase was slow, and their conduct marked with temperance and discretion. But in the commotions attending the decline of the Meghal empire, the distant provinces being free from former restraints, the Sikhs rapidly increased in numbers. The situation of the country, also, where their doctrines were promulgated, and where they first formed a military body, was favorable both for plunder and shelter. It was the mountainous region, which borders the opulent, populous territory of the plains of the Panjab.

NOTES ON KUNAWAR.

These notes are taken from a printed, but not published, account of Capt. G. an English officer, who made two or three tours into that valley, and resided there for some time.

Kunawar, (Koonawur,) a part of the Protected Hill States, lies on both sides of the Sutlej river, from Lat. $31^{\circ} 15'$ to $32^{\circ} 4'$, and from Long. $77^{\circ} 50'$ to $78^{\circ} 50'$. It runs from N. E. to S. W. the habitable part seldom exceeding eight miles in breadth. It is secluded, rugged, mountainous, and almost entirely surrounded by mountains covered with snow. On the East it is separated from Chinese Tartary by a lofty ridge, through which are several passes at high elevations.

Population.—There are seven large divisions, subdivided into twenty smaller, containing altogether rather less than 10,000 inhabitants. *Rampur*, the chief town of *Basehar*, (Busehur,) the state or chiefdom of which Kunawar forms a part, contains 110 families. In Kunawar, *Marang*, (Murung,) contains 87 families, and *Redang*, (Reedung,) 75. These are among the most populous places in Basehar. The villages are situated from 7000 to 12,000 feet above the sea.

Climate.—This depends upon the elevation, and the location, of the particular place. *Rampur* is so hot, during a good part of the year, as to be almost uninhabitable by Europeans. Other places are so cold, as to be uninhabitable by any human beings. Between these extremes there is a great variety of temperature.

Valleys.—The valleys of the Sutlej, of the *Baspa*, (Buspa,) of the *Pabar*, (Pubar,) and of one or two other small streams, are the only parts which admit of much cultivation. Arable spaces occasionally are met, varying from 100 yards to half a mile in width.

Rivers.—The Sutlej is more like a torrent than a large river, descending sometimes 100 or 150 feet per mile. The water looks turbid, from the particles of sand, or of the rocks, worn off by attrition, which are held suspended in the stream. It runs 280 miles in the snowy mountains, 100 more in the hills, or lower range of mountains, and 130 more in the plains, to its junction with the Bias. Its breadth varies greatly; its depth in the hills can seldom be ascertained, owing to the rapidity of the current, which is often fearfully great.

The Sutlej receives several mountain-streams as tributaries, of which the chief is the *Speete*, (Speetee,) which is nearly 100 miles in length. The others vary in length from 10 to 45 miles. They are all much swollen by the rains, and by the melting of the snow. These rivers and streams are passed by *sangos*, or wooden bridges, by *ihulas*, or rope bridges, and by *sagams*, or twig bridges. The second is made of several cables stretched from bank to bank, from which a noose is suspended, in which the passenger places himself, and he is then drawn over by cords attached to the noose. The third kind of bridge is formed of twigs twisted, ropes, &c.

Passes.—There are various passes, over which travelers cross the mountains. Of these, six lead to Chinese Tartary, and several into Tibet.

Productions, &c.—Barley, buckwheat, and wheat, are common. The potato has been introduced, and grows well. Among the trees are six kinds of pine, oak, birch, maple. Wild fruits are abundant, as black and red currants, gooseberries, strawberries, neoza,* pears, apricots, &c. Many varieties of grapes flourish very well in good situations. Eighteen kinds are mentioned, which seem almost incredibly large. They sell at sixty or seventy pounds to the rupee. Apples are but indifferent—could they not be grafted? Peaches do not ripen well.

The Animals are cows, sheep, goats, asses, small horses, dogs, &c. There are some wild bears, and some species of tiger-cat, or panther. Among the birds are pheasants, hawks, eagles, crows, pigeons, ihukors, &c. Fish are not abundant. There are some snakes, frogs, flies, fleas, &c. The common bee is every where met with, and there is plenty of fine honey, particularly in the autumn.

The People are dark-complected, and muscular. Their stature is from five feet four inches to five feet nine. They are frank, active, hospitable, and highly honorable, reverencing the truth, &c.

* The neoza is a small, rather long, partly conical, fruit, tasting not unlike the filbert or hazel-nut, and produced by a species of the pine.

Their Religion is Hinduism, but with less regard for the subdivisions of caste than the people of the plains feel. They erect temples to the *Devatas*, or gods, in their villages, and piles of stones on the summits of the hills. *Kale* is chiefly worshiped. Human sacrifices were offered before the British became rulers; and female infanticide was common. Their *language* is a dialect of the Hinde. Few persons can read or write. The dialect called *Milchan* is said to be the most common.

Diseases are few, as the climate is salubrious and bracing. As there are no periodical rains in Kunawar, there are few vapors, &c. The swelled throat, or goitre, is frequently met with; but it is not supposed to be owing to their drinking snow-water; because many who drink nothing else for months are not troubled with it.

NOTES ON TIBET,

Taken from a *Geographical Notice* in the Asiatic Society's Journal for April, 1832, by Alexander Cosma de Koros, who resides in that country, and has published a Grammar and a Dictionary of the Tibetan language.

Divisions of Tibet.—Tibet is divided into three great divisions:

1. *Tibet Proper*, or U-stang, lying North of Assam and Nepal. The inhabitants of this part excel those of the other provinces in politeness, skill, and industry. *Lhasa* is the capital of the province and of the empire. It is the principal place of commerce, and the seat of government. The population of this and the next provinces is said to be about 130,000 families.

2. *Kham-yal*, called also Pet-ch'eu, consists of the Eastern part of Tibet, and is bounded in that direction by China. Its inhabitants are said to differ from those of other provinces in their stature, dress, customs, &c. and are represented as robust, passionate, devoid of artifice, careless of ornament, and having many superstitious rites.

3. The North-west part of Tibet, called Nari, of which Little Tibet, or *Beltistan*, is the most North-western, of great extent, but the population sparse, not exceeding 50,000 families, of whom 20,000 are in the section called *Ladok*, (formerly *Mal-yal*), under the control of the Chinese, about 15 or 20 days' journey Eastward of *Kashmer*, (Cashmere.) In this province are many Mohammedans, chiefly of the *Shia* sect, about the half in *Ladok*, and nearly all in *Beltistan*. There is considerable trade between *Ladok* and *Turkistan*, *Lassa* and the *Panjab*, and between *Beltistan* and *Cashmere*. In *Beltistan* the climate is warm, and the soil good. There are two crops of several kinds of grain; various fruits; apples, pears, peaches, &c. But the people are in a very unsettled state, under chiefs who are constantly quarrelling.

The people of *Lhopats*, or *Bhutan*, belong to Tibet in their language, religion, and political connection; but differ in their manners, &c. Of them there are counted 40,000 families.

Miscellaneous Observations.—In general, throughout Tibet, there is a deficiency of wood for building and for fuel, though the country is elevated and generally cold. In the valleys several kinds of corn can be produced—wheat, barley, buckwheat, millet, peas; but not in the Northern parts of Nari. Rice is no where cultivated; nor is there any great variety of esculent plants. They have some turnips, cabbages, onions, &c. and their daily food consists of gruel, or thick pottage, prepared from the meal of parched barley, with several kinds of flesh, bread, milk, butter, salt, &c.

Races.—They distinguish themselves into five races: 1. *K'hamba*, dwelling in the K'hamyul. 2. *Pat-pa*, *Ui Utsong*. 3. *Brok-pa*, or *Hor-pa*, dwelling in the desert to the North-west of *Lassa*. 4. *Nari-pa*, *Ui Nari*, *Ladok* and *Beltistan*. 5. *Lhopa*, *Ui Bhutan*. They differ much from each other in their stature, character, dress, and in the accent with which they pronounce the Tibetan language; but they can all understand each other. They all agree, (with the exception of the Mohammedans in *Ladok* and *Beltistan*), in having the same religion, whose records are in the same language and character.

NOTES ON BELOCHISTAN,

Taken from Lt. now Col. Pottinger's Narrative of his Travels through that country in 1810—a book containing much valuable information.

Face of the Country.—It is partly mountainous, with narrow valleys interspersed, which are cultivated; but the mountains are too cold for cultivation. There seems to be two general ranges of mountains—the one running North and South, not very distant from the Indus—the other, East and West. The parts of the country which are not mountainous, are usually sandy plains, except along the banks of the few rivers which are found. The desert of — forms the North-western part of Belochistan.

The People are called *Beloochees*; but they are divided into two great classes, the *Beloochees* and the *Brahooes*, who differ very much in some respects. These are subdivided into a great number of tribes, serving under their own chiefs, though all are under the nominal authority of the Khan of Kelat.

Language.—The *Beloochee* language, (that of the former class,) partakes much of the modern Persian idiom. The author supposes that one-half of the words are derived from that language, though much changed in pronunciation.* The *Brahoekee* seems to

* The language is not described as *written*, Persian being used instead.

have no resemblance to Persian, but rather to the old Hindu. The two classes intermarry, and are on good terms; but the former are more lawless and predatory; the latter, more pastoral and simple. They keep slaves, taken in their marauding excursions, whom they treat kindly.

Hospitality.—They are all very hospitable. But the travelers, Lt. P. and his associate, were disguised as Mohammedan pilgrims. It is not probable they would have been so hospitable to *Kafirs*.

Religion.—Their religion is Soonee Mohammedanism.

Productions.—Some of the regions bordering on the Indus are very fertile, producing different kinds of grain, which are taken, for barter, to other places. The inhabitants have rice, wheat, barley, dates, &c. They eat meat without hesitation when they can; but, in this

respect, the Brahoos fare best, having large flocks, all kinds of game, vegetables, &c. They are extremely fond of *asafetida*, using it as other nations use tobacco, and for various purposes.

Character—Amusements.—They are fond of hunting and active amusements. Many of them are given to gambling, idleness, &c. The Beloochees are described as cruel and avaricious; the Brahoos, as more faithful to their promises. Both treat their wives with some respect; but they are permitted to have more than one wife.

Climate.—The winters are cold in the mountainous parts, and the summers in the plains are intensely hot. It is easy to avoid the extremes of cold and heat by moving from one place to another.

WESTERN FOREIGN MISSIONARY SOCIETY.

MISSION TO NORTHERN INDIA— SECOND REINFORCEMENT.

Extracts of a Communication from Rev. James M'Ever, in behalf of the Mission, addressed to the Corresponding Secretary, dated Calcutta, May 9, 1836.

MY DEAR BROTHER:

As the ship Concord, of Boston, is expected to sail for America in the course of a few days, I embrace the opportunity of writing by her, to inform you of our proceedings and prospects. My last was dated December 27, 1835, off Pernambuco.

The Loving Kindness of the Lord Acknowledged.

Since that time, we have received much of the Lord's goodness, and seen such displays of his power and grace, that I am at a loss where to begin, or what language to use, in my endeavors to give you some account of it. I may first state, in general, that our voyage, though not very short, was remarkably pleasant. We had no stormy weather all the way, except in one instance. We had not any thing which the seamen would dignify with the name of a blow. On the 18th of January, we made the island of *Tristan de Acunha*, in Lat. 37° South, West Long. 12°, where we sent a boat ashore and obtained some fresh provisions. The excitement necessarily connected with such a scene animated our spirits, and tended very much to remove the tedium of the long voyage.

Kindness of the Captain and Officers—Harmony among the Missionaries.

Our Captain and the officers continued their kind attentions and endeavors to promote our

comfort to the last. The greatest harmony prevailed among the members of the different Missions, (and indeed among all on board,) and, with the exception of sea-sickness, from which some of the ladies suffered, occasionally all the way, we all enjoyed good health. We continued to employ our time in the manner stated in my last, and through the blessing of God, made considerable progress, particularly in our Hebrew studies.

Arrival at Madras—First View of the Heathen—Bibles and Tracts distributed.

On the 21st of March we arrived at Madras, where we had the first view of the Heathen in their blindness and wretchedness. It were vain for me to attempt any description of our feelings, when we saw them crowding round our ships in their miserably-looking boats, and treading our deck almost in a state of perfect nudity, and especially when we reflected that their unclothed bodies, exposed to the scorching rays of the sun, were but a true representation of their souls, still more destitute of any covering, and exposed to the wrath of a holy God. We longed very much to speak to them in their own language, that we might tell them about Christ and him crucified. Some of them could speak English, several of whom willingly received Bibles and Tracts. We had some reason to fear that their motives for receiving them were not of the right kind. Yet we know that God's "word will not return unto him void." The Brethren of our Mission went ashore. We visited some of the principal places about the city; but, as we had no friends there, nor any letters of introduction, we did not stay on shore.

Parting with the Brethren Winslow and Dwight—Arrival at Calcutta—Meeting with Mr. Lowrie.

At Madras, we parted with our beloved Brethren and sisters, Winslow and Dwight, and sailed again for Calcutta on the morning of the 24th. We entered the Hoogly on the 29th, and arrived at Calcutta on the 1st of April. Our arrival was announced in the city by telegraph some time before we entered the river; and, on the morning of the 29th, the Captain received a letter from Mr. Foster, stating, among other things, that Mr. Lowrie was then at Calcutta, on his way homeward. You may believe that this intelligence was to us both pleasant and painful. On the evening of the same day he joined us. It would be difficult to say whether the joy or the sorrow occasioned by this unexpected meeting was predominant in my mind. I suppose, however, that as we are apt to prefer present enjoyment to future good, the former feeling was strongest for the time. I rejoiced to find that the state of his health was not so bad as we had feared. After we heard from himself the reasons for his visit to America, and also his firm determination to return very soon to India, "if the Lord will," we became not only reconciled to his leaving us for a season, but highly approved of this course. We confidently hope that his visit to America will be blessed, not only for the perfect recovery of his health, but also for good to the cause of missions in India.

Kind Providence in the Detention of Mr. Lowrie.

One thing struck us all as being a peculiar manifestation of Divine Providence. He had been detained here for several weeks, contrary to the wish of his physicians, and notwithstanding all the exertions of himself and friends to procure for him a passage. One ship, in which his passage had been almost engaged, in going down the river, passed us when we were coming up. If he had gone in her, we would have had only time to see him. The ship, in which he went, sailed ten days after our arrival—which left him all that time with us; and you may conceive, but I cannot describe, the advantages which we derived from his stay with us. He procured for us a convenient house, where we all live together. He introduced us to kind Christian friends—aided us in making our purchases, and other necessary arrangements, in a way in which no one else could. In all this, we have only another instance of that divine goodness and care which has been manifested to us all the way. We have indeed reason to say, that hitherto "not one good word hath failed of all that the Lord hath promised."

Kind Treatment from Missionaries and Christian Friends in Calcutta.

Since our arrival in Calcutta, we have been

very kindly treated, not only by the missionaries connected with different societies, but also by other Christian friends, some of whom fill high places both in the military and civil service, and also those engaged in mercantile business. These, although high in this world, do not account it any disgrace to associate with the humble missionary; and we are happy to learn that this class of men are rapidly increasing in India.

Work of Grace on the Voyage.

Before I proceed to give you any account of what we have been able to learn regarding the state of missions in India, and our own prospects in particular, I will briefly state what the *God of grace* has been pleased to do for us, and by us, while at sea. I stated in my last, that every facility had been afforded us for religious exercises, both on the Sabbath and on evenings of other days. We had sermon on deck every Sabbath morning, and a Bible class among the men in the afternoon. Family worship was regularly observed in our own cabin, morning and evening. Frequently, when the weather was fine, we had our evening meetings on deck, when to prayer and singing praise we added a short address to the men, and sometimes two. At these meetings the seamen attended very regularly, and always gave very respectful attention. Yet no particular marks of seriousness appeared among them for nearly three months, and we were beginning to fear that our labor would be in vain. Thus it continued until the 7th of February, which was our 12th Sabbath at sea. During the morning service of that day there was evidently close attention and deep solemnity, but nothing more. In the evening we had meeting on deck, as usual, from which all separated without anything special appearing. But after the meeting closed, several of the men in the fore-castle, who had been under serious impressions for several weeks, but tried to suppress their feelings and conceal them from others, found that they could not continue this course any longer. They first conversed among themselves, and then determined that, if it should expose them to the scoffs and ridicule of others, they would not go to rest until they should find some of us, and tell us the state of their minds. They did so; and to us it was a moment never to be forgotten. We mingled our tears with theirs, and exhorted them to flee to the Lord Jesus Christ. After some conversation and uniting with them in prayer, we promised to meet them on the next day in the fore-castle, when it was their watch below. We agreed among ourselves to set the day apart as a season of fasting and special prayer for the out-pouring of the Spirit. At ten o'clock—the hour appointed—some of us went to meet them, while the rest continued praying in the cabin. Nine of the sailors

came forward with the earnest inquiry—"Sirs, what must we do to be saved?" We endeavored to direct them in the best manner we could. We also agreed to observe a season for special prayer every day at 12 o'clock—which meeting we kept up as long as we continued on board. In a few days, four or five of them expressed a hope in the Savior; and, judging from their conduct since, we have every reason to believe that their hopes were well founded. From that time the work continued progressive, and one after another was made to bow at the footstool of sovereign grace. At first, there was a little opposition made in the form of ridicule; but that was soon put down, and the work went on in such a calm and solemn, yet decided, manner, as showed evidently that the Spirit of God was in our midst.

As might be expected, the Captain and first officer were objects of our special attention and solicitude. (The second officer was the only professor of religion on board when we left home.) Both of them were made subjects of special prayer, and the Lord granted our requests with respect to both in a very direct and decided manner. None of us ever saw such displays of divine grace as we witnessed in them. In both the work of conviction was very deep and thorough; and in both the triumph of faith was equally strong. Having obtained peace with God themselves through the blood of the cross, they soon manifested their love to the Savior by their anxious endeavors to bring others to him. Their earnest exhortations to the seamen, and their prayers with and for them, were truly affecting. It would be as inconsistent with the object of this communication, as impracticable for me, to give a full description of the scenes which followed. I may say in one word—*The Lord was with us of a truth, and we felt it.*

Celebration of the Lord's Supper.

We celebrated the ordinance of the Lord's supper on board before we parted with our dear friends at Madras; and it was a *communion season indeed*. We enjoyed a little heaven below. "Truly, our fellowship was with the Father and with his son Jesus Christ." The time of our parting with them was also a melting season—a time never to be forgotten by us; no, not during eternity.

Good Hope in Death.

The morning on which we entered the river Hoogly, one of the young men, a native of Philadelphia, about nineteen years of age, fell from the mizzen-mast head on the deck, and was so much injured that he died in the hospital five days after. He was among the first of those who professed a hope in Christ; and he was enabled, through grace, to maintain that hope firm unto the end. He was quite sensible of his approaching change, and was able to view death without terror. The Savior was

near to him. He committed his soul into his hand, and died in hope of a glorious resurrection.

Hopeful Subjects of Divine Grace—Religious Exercises Continued—Glory due to God—Prayers Answered.

Since we arrived here, all those who professed to have obtained a hope continued steadfast, with one lamentable exception. The account has been circulated, and has excited a good deal of interest among the friends of Christ at Calcutta. I hope they will be enabled to endure steadfast unto the end. They all live on board, except the Captain; and we have service on board every Sabbath morning, when many from other ships attend. We also meet with them every Tuesday and Thursday evenings, when we attend to a course of catechetical instruction. The progress which some of them have made in Biblical knowledge is truly gratifying. Thus, you see, the Lord has not only given us something to do in his vineyard, but also some fruit to encourage and strengthen us. We do feel ourselves unworthy of such favors; but when he puts the divine treasure into earthen vessels, "the excellency of the power" appears more evidently to "be of God, and not of us." In this case the work has evidently been his own, and he shall have all the glory. To us it is truly encouraging at the commencement of our missionary labors to be assured that the Lord is with us; and we hope it will be equally encouraging to Christians at home to know that their prayers are answered and their efforts blessed. We have no doubt but that it has all been done in answer to the prayers of our dear Christian friends in America; and we hope it will animate them to still greater exertions in the missionary cause. Perhaps you may wish to know the number of those who, we hope, have "passed from death to life." On this subject there is a possibility of our being deceived. But were we to judge by our Savior's rule—by their fruits—we may say, that including the Captain and mate, there are twelve concerning whom we have no doubt. Other three or four have been, and are still, under serious impressions; and we hope they also will be led to the Savior. Indeed, every soul on board, except one hardened sinner, has been seriously impressed. A few have hitherto resisted the Spirit of God; but we know he is omnipotent, and hope that the seed sown will yet take root, spring up, and bear fruit to eternal life.

(To be concluded.)

MEDITERRANEAN MISSION.

A communication, dated July 14, addressed to the Corresponding Secretary, has been received from Rev. Josiah Brewer, our missiona-

ry at Smyrna. It was written under the presumption that the supervision of the W. F. M. Society had been transferred to the General Assembly. And it contains various suggestions as to the best mode of commencing missionary operations in the countries bordering on the Mediterranean. We make the following brief extracts, embracing the principal subjects which, in the opinion of the writer, require the attention of the Board.

"Permit me, in all Christian freedom and simplicity, to present such statements as seem to me deserving of your attention.

1. The history of all efforts, both ancient and modern, for the spread of the gospel would seem to demonstrate the expediency, if not the necessity of central stations, for missionary counsel, in or near every considerable field of labor. Such were Jerusalem, for Palestine; Antioch, for Syria; Ephesus, for Asia Minor; Thessalonica, for Macedonia; and Corinth, for Achaia and Southern Greece. Such are Cape Town, for Southern Africa; Calcutta and Bombay, for Central and Western India. Since my first acquaintance with the Mediterranean, I have been much impressed with the pre-eminent importance for such a station, and have, accordingly, at different times, urged several societies, both English and American, to occupy it for this purpose. Nearly all the commercial intercourse which our country maintains with Greece, Turkey, and Egypt, is carried, in the first instance, with this port. To Smyrna, therefore, missionaries for these countries, and all supplies and communications for them, should ordinarily be directed. From Smyrna, too, as a centre, correspondence is most easily and economically carried on with the remotest parts of these countries. Hence, it will be the most convenient central station for printing operations. Being also the residence of many thousands of each of the four principal classes of people who need the labor of missionaries—the Mohammedans, Jews, Greeks, and Armenians, enjoying greater freedom than in other places. And in point of expensiveness of living, being about a medium city, would seem also to present some peculiar advantages for the establishment of a seminary for training schoolmasters, catechists, translators, and missionaries. But as these countries are wide in extent, under different governments, and inhabited by different tribes, speaking at least ten different languages—the Arabic, Turkish, Persian, Jewish, Spanish, Armenian, Greek, Bulgarian, Wallachian, Albanian, and Servian—other similar centres, and mostly for similar reasons, will be necessary; and Salonica may be recommended for European Turkey; Yanina, for Albania; Larissa, for Thessaly; Bucharest, for the Moldavian and Wallachian provinces, &c. &c. Printing in Greek, Greco-Turkish, Armeno-Turkish,

Turkish, Jewish, Spanish, and, for a season, the Slavonian alphabet, should be executed in Smyrna; in Greek, Bulgarian, and Wallachian, at Salonica and Bucharest; and in Arabic, at Alexandria—these being the cities which have the most prominent claims upon you.

2. *Missionary Premises at Smyrna.*—Different opinions are entertained by different societies, as to the expediency of holding real estate in the countries under consideration. I give it as my opinion, that the economy of missionary operations, and their efficiency, in several respects, require holding such property either by purchase or long lease. Indeed, so necessary has it become, that when societies themselves do not practice it, individual missionaries of every nation and connection resort to it. Convenient buildings for schools, chapels, printing establishments, and often for missionary dwellings, are not to be obtained at any expense of time and money. (This subject is recommended to the attention of wealthy friends of missions.)

3. *Printing Establishment.*—The Western Foreign Missionary Society have fully recognized the importance of an extensive Printing Establishment for the Smyrna station. Commissioned by the Committee, Mr. Brown and myself have collected about \$90 towards a printing fund; and, on the strength of the same commission, and in view of the necessities of the mission, we have purchased a large and small press, book-binders' apparatus, &c. to the value, including freight, &c. of about \$500. Since our arrival, after mature consideration, we are decidedly of opinion that it is best to carry on our work, for the year to come, on the same terms of copartnership as heretofore, with my Greek printer—he furnishing half the stock, work, &c. and receiving half the profits. To meet the \$500 now added by us, he will furnish the type for the Wallachian and Bulgarian New Testament, according to the following resolution of the British and Foreign Bible Society; viz. "At a meeting of the Committee of the British and Foreign Bible Society, held London, Aug. 3, 1835, the Right Hon. Lord Bexley President.

Read a letter from Mr. B. Parker, dated Smyrna, June 16, 1835.

Resolved, That the terms proposed by the Rev. Mr. Brewer for printing an edition of the Bulgarian New Testament, and also an edition of the Wallachian New Testament, be accepted, viz. To print of each version 5000 copies for \$4500, he furnishing the requisite Slavonian types, and the Society paying in advance one-half of the amount."

I only add, that we purpose, as formerly, to execute job-work of different kinds, and that, for the moment, beside the Greek partner, Mr. Antonio Damiano, we have only two Greek boys, apprentices with wages, in the office.

4. *Mission Library, Philosophical Apparatus, &c.*—On the importance of an extensive central mission library, I need not enlarge. Wherever missionaries and teachers are training for service in different languages, and books and tracts are preparing, numerous books of reference will be indispensably necessary. Some of the more prominent of these should be voyages, travels, histories, referring to the surrounding countries; the *Encyclopedia*; scientific and other elementary school books, lexicons, grammars, and standard authors in the more important languages; commentaries on the Scriptures, &c. What amount of money would be necessary to put this department upon a proper footing it is not easy to estimate. Some classes of works, it might be hoped, would be contributed by individuals; but several hundred dollars would be immediately needed for the *Encyclopedia*, Co-rey's works in Modern Greek, Turkish lexicons, grammars, &c. Perhaps \$1000 would suffice at first, and \$100 annually afterwards. Philosophical apparatus, &c. for the high schools, would make another demand for perhaps \$500, and \$50 annually for a few years.

5. *High and Common Schools.*—The present diminished rate of expenditure for *Greek Female Schools* requires five or six hundred dollars annually; Mr. Temple, for the last year or two, being paid the half. Including one or two village stations, it seems important to increase the common school expenditure to \$1000 yearly. I would also earnestly recommend that both *Female and Male Boarding Schools*, of from twelve to twenty native youth each, be opened at the earliest period. The peculiar success which, in Ceylon and wherever practised, has attended this mode of training youth, is the strongest argument in its favor. The annual cost of supporting an individual in these establishments would not be less than \$100. In connection with the male department, I would earnestly present my plea in favor of sending fifteen or twenty missionary candidates from America, to be trained in the country whose languages they would have occasion to speak—climate to bear—manners and customs to understand.

6. *Missionaries for Smyrna and its Vicinity.*—I am now prepared to speak of the number of Brethren apparently desirable for your Smyrna station. First, for the *Mohammedan* department, to take the lead in efforts for the benefit of the Turks—to superintend the publication of books in their language, and perhaps also the Greco and Armeno-Turkish languages; and, could the qualifications be united, to teach Biblical literature and superintend the publication of Jewish books, I could wish it possible, for some one of the few younger

professors of oriental languages or literature, already distinguished at home. The intellectual, moral, and religious wants of the few hundreds of our *Protestant* community, and their intimate connection with all the other classes of people, give them the strongest claim upon Christians at home. I beseech your Board to send them a male and one or two female teachers, to train up their neglected children in the way of the Lord. Scarcely any thing would give your mission more favor in the sight of this influential portion of Society. In case, as there is some reason to anticipate, the London *Jews Society* should cease to occupy this station, I should earnestly desire an associate to be especially set apart to seek out *the lost sheep of the house of Israel*. Smyrna being the centre from which the brethren at the other stations would derive not only their home parcels, but various articles of English and French manufacture, Scriptures, tracts, &c. there would be urgent need of the services of one brother of judgment, experience, and skill in the *secular* line of purchasing, packing, &c. &c.

For our high school we should still need a *classical teacher*; and, should the seminary for training missionaries go forward, a *theological professor* of approved standing in the churches. For conducting the female high school, some one of the married female missionaries should be selected; and an additional single lady would be necessary. In connection with the printing department, translators should be employed, who might also act as teachers of their respective languages, and of other branches in the high schools."

In making the preceding extracts from Mr. Brewer's communication, we have given his leading views, in his own language, omitting details under the several heads, for want of room. The Executive Committee have not yet acted on the propositions which he has submitted for consideration; and we are not prepared to say how far the Society will be able to accomplish the objects proposed. But our intelligent readers will readily perceive the importance of the Mediterranean as a field of missionary labor, and the magnitude of the work in that region which claims the attention of the Church of Christ; and surely, individual members of that church which he has redeemed with his blood will be disposed to aid by their prayers, and by their contributions as the Lord has prospered them.

ACTION OF PRESBYTERIES IN FAVOR OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

We are indebted to our correspondents, to the W. Presbyterian Herald, and more especially to the Presbyterian, for the following intelligence of the resolutions passed by several Presbyteries in favor of the *Western Foreign Missionary Society*. We notice them with grateful sentiments, though with much brevity, from want of room to spread them more fully before our readers. There may be other Presbyteries who have expressed similar views and purposes, of which we have received no information.

The Presbytery of Carlisle, believing it to be the duty of the Church, in her distinctive capacity, to sustain the missionary enterprise, and having entire confidence in the W. F. Missionary Society, cordially recommended that Society to the prayers and patronage of their churches—pledged their personal influence for its aid—declared the Presbytery auxiliary to the Society—and appointed Rev. Messrs. D. M'Kinley, J. Williamson, and C. P. Cummins, as a standing committee, to carry their views into effect.

The Presbytery of Louisville affectionately and urgently recommended to all their churches, to employ spirited and prompt efforts to aid the W. F. Missionary Society in the trying circumstances into which they have been thrown by the much-to-be lamented unfaithfulness of the supreme Judiciary of our church.

The Presbytery of New Castle resolved, that the efforts and operations of the W. F. Missionary Society be cordially recommended to the churches under their care.

The Presbytery of New Brunswick resolved to become, and declared themselves to be, auxiliary to the Western Board for Foreign Missions, and recommended said Board to the liberal patronage of the churches in connection with them.

The Presbytery of Northumberland resolved, "That, as we have a Board of Foreign Mis-

sions exclusively Presbyterian in its character, it is our duty and policy to foster it; and, therefore, we earnestly recommend it to all our churches as the proper Society to receive their contributions, and particular countenance."

The Presbytery of New York resolved, "That, while this Presbytery rejoice in the efforts of other kindred institutions to send the gospel to the heathen, and have no desire to interfere with the rights and preferences of any, they do cordially recommend the W. F. Missionary Society as worthy the confidence and patronage of their churches."

The Presbytery of Bedford, approving of the ecclesiastical organization of the W. F. Missionary Society, and pleased with the efforts of the Board to extend the sphere of their usefulness, in sending the gospel to pagan nations, and with their recommendation, that Presbyteries obtain and sustain missionaries, resolved, "That this Presbytery will, with the blessing of God, endeavor to obtain one missionary, to be sustained, as far as possible, by funds raised within the bounds of this Presbytery; and that Messrs. Green, Thompson, and Owen, be a committee to carry into effect this resolution."

The Presbytery of West Lexington recommended the Boards of our church to the liberal patronage and support of all the churches under their care.

The Presbytery of Abingdon resolved to form themselves into a Foreign Missionary Society, auxiliary to the W. F. Missionary Society; and that Rev. Alex. M'Ewen and Rev. D. H. Hoge be a committee of correspondence with said W. F. Missionary Society.

The Presbytery of Harmony resolved, that they "do recommend the W. F. Missionary Society to the patronage of the churches under their care; and invite the Southern Agency, appointed by said Society, to a speedy and effectual action within their bounds."

ACTION OF SYNODS IN RELATION TO FOREIGN MISSIONS.

THE SYNOD OF PHILADELPHIA has come up nobly to the work of foreign missions, as will be seen by the following resolutions, a copy of which was transmitted to the Cor. Secretary of the W. F. M. Society, and has been received at the Mission Rooms. They are published in the Chronicle under the impression that they cannot fail to be highly gratifying to all the real friends of missions to the degraded and perishing heathen. While they were under consideration in the Synod, and at several missionary meetings, a very delightful spirit of

Christian harmony, and of missionary zeal and liberality, was manifested. It is believed, that the resolution to raise 30,000 dollars, to aid the W. F. M. Society in prosecuting their enlarged plans of operation in pagan lands, will be fully carried into effect, and even more will be accomplished.

Whereas the Presbyterian church in these United States is, by her Constitution and form of government, a Missionary Society, and, as such, is bound by every consideration of faithfulness to the Lord Jesus Christ, and to six

hundred millions of perishing heathen, to aid in the great work of supplying the whole world with a preached gospel:

And whereas the last General Assembly refused to ratify the solemn contract made with the Synod of Pittsburgh, by the authority of the preceding General Assembly, and to perfect an organization which, under the divine blessing, would have enlisted the energies, and called into action the resources, of the great body of the Presbyterian church in the missionary cause:

And whereas this Synod resolved, at its last meeting, "that if the General Assembly should not, at its next meeting, organize this great interest," upon such principles as would secure the confidence and co-operation of our churches, "this Synod will, itself, at its next meeting, in dependence on God, fully enter upon the glorious work." Therefore, resolved,

1. That we are, as a Synod, bound, in duty to our Lord and Master, to the church he has purchased with his blood, and to the millions of our fellow-men, who are perishing for lack of vision, to embark fully and immediately in the prosecution of this great enterprise.

2. Resolved, That, until an ecclesiastical organization can be formed, which will unite and call forth the energies of all who wish for a general Presbyterian Board, this Synod do hereby join the Western Foreign Missionary Society, hitherto under the care of the Synod of Pittsburgh.

3. Resolved, That Synod will, in reliance upon the blessing of God, endeavor, during the present year, to raise within its bounds at least thirty thousand dollars, in aid of the plans which that Board has lately announced its purpose to prosecute.

4. Resolved, That it be earnestly and affectionately recommended to the ministers of this Synod, to act as voluntary agents, in carrying into effect the preceding item, and that they will give every facility to the agents of the Society, who may visit our churches.

5. Resolved, That the stated Clerk be directed to transmit a copy of the above resolutions to the Corresponding Secretary of the Western Board.

Extracted from the minutes of the Synod of Philadelphia, in session in the city of Philadelphia, Oct. 29, 1836.

HENRY R. WILSON, *Stated Clerk*.

THE SYNOD OF PITTSBURGH recently held their annual sessions at Washington, the minutes of which are published in the *P. Christian Herald*. This body passed resolutions in favor of the General Assembly's Board of Missions, and the W. F. M. Society. Agreeably to a proposition from the Executive Committee, the Constitution of the Society was altered in the 3d, 4th, 5th, and 6th articles, and will soon be published, with the amendments, which tend

to invite the co-operation of other Synods, and of Presbyteries generally, that are favorable to an ecclesiastical organization. As *Directors* of the Society, Rev. Drs. Herron and Elliot, and Messrs. Alex'r Laughlin and W. H. Lowrie, were elected for three years; Walter Lowrie, Esq. for two years; and Rev. J. W. Nevin, for one year. In accordance with a recommendation of the Board, a missionary meeting was held, when addresses were delivered by the Cor. Secretary, (Mr. Lowrie,) E. C. Wilson, Esq. and Rev. N. West. The Synod, unanimously resolved, "That, in view of the wants of the heathen world, and of the contemplated operations of the W. F. M. Society, in the enlargement of their present missions, and the institution of new ones, it is the duty of every pastor, elder, and other benevolent individual, within our bounds, to aid the said Society by personal exertion, and by contributing of his substance, as the Lord has prospered him: That the churches within the bounds of this Synod ought to raise, in the coming year, for foreign missionary purposes, the sum of 15,000 dollars; and that it is the belief of Synod, that, if the pastors and elders do their duty, the churches will cheerfully contribute that amount."

THE SYNOD OF NEW YORK—"Believing that it is the *right* of the Presbyterian church, *as a church*, to the extent of her ability, to send the gospel to every creature; and believing that many of our churches decidedly prefer *ecclesiastical organization* in conducting foreign missions; and, indeed, that they can in no other way be effectually enlisted in this cause, and their resources called forth—Resolved, That this Synod regard the Western Foreign Missionary Society, and also the Board of Commissioners for Foreign Missions, as uniting the confidence of the religious community, and have no disposition to dictate to any of their churches on which of these institutions their patronage shall be bestowed."—*Presbyterian*.

THE SYNOD OF NEW JERSEY adopted resolutions, expressing their conviction, that the time has come for a great enlargement of plans and efforts for carrying the gospel of Christ to the heathen; and stating, that, "while they have full confidence in the wisdom and integrity of the American Board, they sincerely rejoice to see coadjutors rising up, to share the toils and honors of this blessed enterprise, and cordially recommend the Western Board of Foreign Missions to the confidence and co-operation of their churches."

SYNOD OF KENTUCKY.—This Synod passed the following resolutions: "Resolved, That we deeply regret that the General Assembly did not receive the W. F. Missionary Society under their care; because the faith of the Assembly was solemnly pledged to that effect; and because the Presbyterian church ought to engage in the work of foreign missions in its

distinctive character; and this Synod does earnestly hope that the next Assembly will take measures to this effect. That we recommend

to all the churches under our care, that they sustain this Society by their prayers and liberal contributions."

BIOGRAPHICAL SKETCHES.

LIFE OF REV. JOHN ELIOT.

To Brown's History of Missions we are indebted for the following account of the character and labors of this excellent missionary. We have prepared only an abstract, to accommodate it to the narrow limits of our columns. Our object in presenting it now to the readers of the Chronicle, is to exhibit, in Mr. Eliot, an example of zeal, fidelity, self denial, and unwearied labors, in the cause of God, which deserves the special attention and imitation of all Christians at the present day, and more especially of ministers, and those who are consecrating themselves to the service of Christ, as missionaries, among the heathen.

In the year 1646, the General Court of Massachusetts passed an act, encouraging the propagation of the gospel among the Indians, and recommended to the elders of the churches to consider the means by which it might be accomplished. One of the first to comply with this order was Mr. John Eliot, who, not allowed to keep school in his native country, had retired to New England, and was now a minister of Roxbury, in the vicinity of Boston. For two years, he had studied the Indian language, with the aid of a young ingenious native, who understood English, and now could understand and speak it intelligibly. Thus prepared for his work, he, with two or three of his friends, in October, visited some Indians a few miles from his own house, to whom he had previously given notice that he designed to instruct them in the Christian faith. Several of them met him at some distance from their wigwams, and, bidding him welcome, conducted him into a large apartment, where a great number of their countrymen were convened, to hear the new doctrine which the English were to teach them. After a short prayer, Mr. Eliot delivered a discourse in the Indian tongue, which lasted above an hour, and comprehended some of the most important articles of natural and revealed religion—the creation of the world, the greatness of God, the ten commands, the threatenings against transgressors, the character and office of Jesus Christ, the last judgment, the joys of heaven, and the torments of hell. He asked, whether they understood him. They answered, they understood all. He desired them to ask him any questions they might choose respecting the sermon. Some of them asked such as the following: "How a man might come to know Jesus Christ? Whether Englishmen were ever so ignorant of

Jesus Christ as *they* were? Whether Jesus Christ could understand prayers in the Indian language?" &c. Mr. Eliot and his friends gave plain and simple answers; and, after a conference of three hours, returned home, highly delighted with their visit.

Encouraged by so favorable a reception, Mr. Eliot and his friends paid the Indians a second visit, and found a greater number assembled than before. After asking the children a few questions, he discoursed to the congregation an hour concerning the nature of God, the plan of salvation through Jesus Christ, the necessity of faith in him, and the awful consequences of neglecting the gospel. During these exercises, they all appeared extremely serious and attentive; and, after sermon, an aged Indian stood up, and, with tears in his eyes, inquired, "Whether it was too late for such an old man as he, now near death, to repent and seek after God?" Some others asked, "How the English came to differ so much from the Indians in their knowledge of God and Jesus Christ, since they had all at first but one father? How it happened that sea water was salt and river water fresh? And, if the water was higher than the earth, why it did not wholly overflow it?" Mr. Eliot and his friends answered these questions, and the Indians thanked God for their coming among them, and for what they had heard, which to them were wonderful things.

Mr. Eliot visited the Indians a third time; but the assembly was not so numerous as before; for the powows, or conjurers, had interfered, dissuading some from hearing the English ministers, and threatening others with death in case of disobedience. Yet those present were very serious, and seemed much affected with the sermon. Two or three days after, Wampas, a sage Indian, with two of his companions, came to the English, and desired to be admitted into one of their families. He brought his son and other Indian children, begging they might be educated in the Christian faith; and, at the next meeting, all present offered their children, to be instructed by the white people.

Encouraged by these auspicious circumstances, the General Court of Massachusetts, on application of Mr. Eliot, gave the Indians in that neighborhood some land on which to build a town—live together, enjoy religious instruction, and cultivate the arts of life. They called the place *Neonatomen*, and formed some laws for the government of their little society. The

seat of the town being marked out, Mr. Eliot advised them to surround it with ditches and a stone wall, promising to furnish shovels, spades, mattocks, and iron crows, for this purpose; and gave money to such as wrought hardest. The village was soon enclosed; but the wigwams of the meanest were equal to the houses of the sachems in other towns. Being settled in comfortable habitations, the women began to learn to spin, make various little articles, and carry the natural productions of the country to market for sale. In winter, they sold brooms, staves, baskets, turkeys; in spring, cranberries, strawberries, fish; in summer, whortleberries, grapes, &c.; and several wrought with the English in hay time and harvest. Some men learned necessary trades. So great was their improvement, that they built a house for public worship, fifty feet long and twenty-five wide, in appearance like the workmanship of an English housewright.

While these things were going on, the Indians near Concord expressed also a desire to unite in a regular society—receive the Christian faith, and learn the arts of civilized life; requested Mr. Eliot to go and preach the gospel to them; and the government, to give them a piece of land, on which they might build a town. In Feb. 1647, several of their sachems and principal men met at Concord, and adopted certain regulations for their government in civil and religious matters; fining those who were guilty of conjuring, drunkenness, theft, Sabbath-breaking, fornication, murder, adultery, lying, and cruelty to wives; and agreeing to pray in their wigwams, and say grace before and after meat.

Mr. Eliot confined not his labors to these two places. He still retained his pastoral charge at Roxbury; but usually went once a fortnight on a missionary excursion; traveling through different parts of the country as far as Cape Cod, preaching the gospel to as many of the Indians as would hear him; enduring many hardships and dangers in the prosecution of his work. In a letter to Hon. Mr. Winslow, he says, "I have not been dry night nor day from Tuesday to Saturday, but have traveled from place to place in that condition; and at night, I pull off my boots, wring my stockings, and on with them again. But God steps in and helps me. I have considered the exhortation of Paul to his son Timothy: "*Endure hardness as a good soldier of Jesus Christ.*" But such sufferings were the least of his trials. When traveling in the wilderness without a friend or companion, he was sometimes treated by the Indians in a barbarous manner, and was not unfrequently in danger even of his life. Both the chiefs and powows were the determined enemies of Christianity—the sachems being jealous of their authority, the priests of their gain; hence they often plotted for the destruction of this good man, and would

have killed him, had they not been overawed by the power of the English. Sometimes, the chiefs thrust him away, saying, "It was impertinent for him to trouble himself with them and their religion; and should he return, it would be at his peril." He firmly replied, "That he was engaged in the service of the great God; and, therefore, did not fear them, nor all the sachems; but was resolved to go on with his work, and bade them touch him, if they dare." But they manifested their malignity by banishing from their society such of their people as favored Christianity; and, when it might be safely done, putting them to death. Nothing but the dread of the English prevented them from massacring the whole of the converts.

Notwithstanding the opposition of the sachems and priests, Mr. Eliot's labors were not in vain. By means of his zealous and unwearied exertions, numbers of Indians, in different parts of the country, embraced the gospel; and, in 1651, a considerable body united in building a town, called Natick, on the banks of Charles' river, eighteen miles south-west from Boston. The village consisted of three long streets, with a piece of ground for each family. A few of the houses were in the English style, but most of them after the Indian fashion. There was one large house in the English style. The lower room was a great hall, which served as a place of worship on the Sabbath, and a school-house through the week. The upper room was a kind of wardrobe, in which the Indians deposited skins and other articles of value; and in one of the corners was an apartment for good Mr. Eliot, with a bed and bedstead.

As soon as the Indians had formed this new settlement, they applied to Mr. Eliot for a form of government; and he advised them to adopt the model proposed by Jethro to Moses, to appoint rulers of thousands, hundreds, fifties, tens. Having adopted this plan, they utterly abandoned polygamy, and made severe laws against fornication, drunkenness, Sabbath-breaking, and other immoralities; and longed for the establishment of the order of a Christian church. The Indians were not admitted to church fellowship without decided evidence of their faith in Christ. For some years the converts remained under the character of catechumens, and were generally visited by Mr. Eliot, or some other minister, every week, to preach among them, and catechise their children. At length, on a day previously appointed, the ministers of the neighboring churches publicly examined a considerable number as to their knowledge and grace, and afterward called them to make a confession of their faith in Christ, and give an account of their conversion. Being approved, several were baptized, and in 1660 they were incorporated into a

church and had the Lord's supper administered among them.

Soon after, Mr. Eliot completed a work on which his heart had long been set—the translation of the Scriptures into the Indian language. In 1661 the New Testament was printed at Cambridge, New England; and the Old Testament, about three years after. This was the first Bible ever printed in America. An impression of 2000 copies was exhausted sooner than had been expected, and a second edition was published in 1685, in correcting which Mr. Eliot was assisted by Mr. John Cotton, of Plymouth. He also translated into the Indian language other useful books; as primers, catechisms, The Practice of Piety, Shepard's Sincere Convert, Shepard's Sound Believer, Baxter's Call to the Unconverted; also, a Grammar of the Indian Language, at the close of which he wrote these memorable words: "Prayers and Pains, through faith in Jesus Christ; will do any thing."

Beside instituting schools, where many of the Indians learned to read and write, Mr. Eliot, and others who superintended the mission, were at much expense in educating some for the ministry, to be employed among their own countrymen. The plan was laudable, but did not prove very successful. To supply the want of native preachers; Mr. Eliot, beside visiting the Indians frequently during the week, encouraged the most judicious of them to give their countrymen a word of exhortation on the Sabbath. In 1674, the number of towns in Massachusetts, inhabited by praying Indians, had increased to fourteen, to all of which Mr. Eliot appears to have extended his evangelical labors. But under the appellation of *praying Indians* were included all who submitted to be catechised, attended public worship, read the Scriptures, and prayed in their families, even though they did not profess faith in Christ. All who enjoyed the means of Christian instruction amounted to about 1100, though there were among them only two churches; and the progress of the gospel was much interrupted by a war with Philip, which broke up many of the towns of the praying Indians; so that, in 1684, their stated places of worship were reduced to four; but at other places they occasionally met for divine worship.

Notwithstanding these discouraging circumstances, Mr. Eliot persevered in his labors among the Indians as long as health and strength would permit. But at length, worn out with the infirmities of age, he was scarcely able to visit them once in two months. Even at Roxbury, he was no longer able to perform the duties of the pastoral office to his own satisfaction; and, therefore, very disinterestedly importuned his people to call another minister; for he could not die with comfort till he saw a good successor settled among them. He said, "It is possible you may think the burden of

maintaining two ministers too heavy for you; but I deliver you from that fear. I do here give back my salary to the Lord Jesus Christ; and now, brethren, you may fix it on any man whom God shall make your pastor." But his church assured him, they would consider his very presence worth a salary when he should be unable to do any further service. Having, at length, obtained an excellent young man as his colleague, the venerable Mr. Eliot cherished him with all the affection of a father. For a year or two before his death, he could scarcely be persuaded to undertake any public service, humbly pleading, what none but himself ever thought, that it would be wrong to the souls of the people for him to do any thing, when they were otherwise supplied so much to their advantage. One day, (Dr. Mather thinks the last he ever preached,) after a distinct, useful exposition of the 83d Psalm, he begged his hearers to pardon "the poorness, meanness, and brokenness of his meditations;" adding, with singular humility, "My dear brother here will, by and by, mend all."

This excellent man, thinking he could no longer be useful to the English, yet might do some good to the Negroes, whose deplorable condition he lamented, requested that the latter in the vicinity might be sent to him; once a week, to be catechised and instructed in divine things. But he did not live to make much progress in this humble, disinterested undertaking. When he could do little without doors, he tried to do something within. There was a boy in the neighborhood who, when an infant, had fallen into the fire, which had so burned his face that he was totally blind. The good man took him to his house, and taught him so successfully that the youth could soon repeat many chapters of the Bible from memory, and easily construe an ordinary piece of Latin. Such was the manner in which this venerable saint spent the evening of life. With him there was no day *sine linea*.

Being at length attacked with fever, he rapidly sunk under it, combined with the infirmities of old age. During his illness, speaking about evangelizing the Indians, he said: "There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead! It is a work I have been doing much and long about. But what was the word I spoke last? I recall the word, *my doings*. Alas! they have been poor, and small, and lean doings; and I will be the man that will cast the first stone at them all." One of the last expressions which dropped from his lips were these emphatic words: "Welcome joy!" He expired in the beginning of 1690, in the 86th year of his age; and has since been known by the honorable, yet well-earned, title of the *Apostle of the Indians*.

BRIEF NOTICES.

The Executive Committee of the W. F. M. Society have resolved to send a copy of the Chronicle gratis, postage excepted, to every person who shall contribute annually \$5 or upwards to the funds of the institution.

The Synod of Philadelphia have appointed Rev. Dr. John M'Dowell, Rev. James L. Dinwiddie, and Rev. Henry A. Boardman, with Messrs. J. P. Engles, M. Newkirk, and James N. Dickson, as Directors of the Western Foreign Missionary Society.

Missionary for Africa.—Mr. Ephraim Tytler, a man of color, educated for the ministry, and well recommended, has been appointed by the Executive Committee as a missionary to Africa, and will shortly embark for the place of his destination.

Memoirs of Mrs. Louisa Ann Lowrie.—An advertisement of this work is found on the cover of the Chronicle. The Memoir is contained in a small volume of 192 pages, correctly printed, and neatly bound in flowered muslin, with a likeness of Mrs. L. It exhibits an example of piety worthy of imitation, and seems well calculated to promote a missionary spirit.

LIST OF CONTRIBUTIONS

To the Western Foreign Missionary Society, from Oct. 15 to Nov. 15, 1836.

<i>Allegheny, Pa.</i> by Rev. E. P. Swift,	152.00
<i>Beech Spring cong. O.</i> by Rev. John Rea, pastor,	30.00
<i>Bethel church, Pa.</i> by Rev. R. Johnston,	8.18
<i>Blairsville and Salem congs. Pa.</i> by Mr. James Davis,	63.25
<i>Butler, Pa.</i> Female Mission. Society, by Rev. L. Young,	15.00
<i>Circleville, O.</i> Mrs. Mary Finley, by A. Brown, Esq.	5.00
<i>Dunlap's Creek cong. Pa.</i> by Rev. Wm. Johnston,	46.00
<i>Fayette co. Pa.</i> from Mrs. M. A. B. by Rev. A. G. Fairchild, a gold watch, the proceeds appropriated to the W. F. M. S.	
<i>Freeport and Tarentum congs. Pa.</i> by Rev. S. Caldwell, pastor,	5.00
<i>Hilands cong. Pa.</i> by R. Hilands, Esq.	12.36
<i>Little Beaver cong. Pa.</i> by Rev. R. Dilworth,	6.00
<i>Long Run and New Salem congs. Pa.</i> by Rev. Wm. Reed,	21.86
<i>Mercer co. Pa.</i> Missionary Society, by D. T. Porter, Tr. for support of Rev. J. Campbell,	160.00
<i>Millerstown, Pa.</i> Fem. Miss. Society, by Mrs. M. Collins, Sec'y, a box of clothing, valued at 29.44.	

<i>Mount Carmel cong. Pa.</i> by Rev. J. D. Ray,	12.00
<i>Muddy Creek and Concord congs. Pa.</i> by Rev. J. Coulter,	8.00
<i>New Lisbon church, O.</i> by Mr. James M'Laughlin,	18.50
<i>Nicholasville, Ky.</i> from Mr. Joseph Platt,	4.80
<i>North-East, Pa.</i> Fem. Miss. Society, by Rev. W. A. Adair,	9.12
Concert collection,	50.15
<i>Pittsburgh, Pa.</i> a widow's mite,	2.35
<i>Raccoon cong. Pa.</i> by Richard Donaldson, Tr.	41.20
<i>Round Hill cong. Pa.</i> by T. Warren,	23.90
<i>Slatelick cong. Pa.</i> by Rev. J. Redick,	3.72
<i>Upper Buffalo cong. Pa.</i> by Rev. A. D. Campbell,	10.00
<i>Upper Bull Creek, Pa.</i> from Stephen Brewer 2; Rev. A. Boyd, 50,	2.50
<i>Warren cong. Pa.</i> by Rev. W. Hughes,	7.50
<i>Washington, D. C.</i> from Miss H. Stebbins, by W. Lowrie, Esq.	5.00
<i>Washington, Pa.</i> Fem. Miss. Society, by Miss H. Simonson, to constitute Rev. Dr. D. M'Connaughy a life director,	50.00
<i>Westfield cong. Pa.</i> by J. Clark, Esq.	14.00
<i>Wheeling, Va.</i> Young Ladies' Miss. Soc'y, to constitute Mrs. J. Richey and Mrs. H. R. Weed life members,	50.00
<i>Mrs. Eunice Wilson</i> , by Mr. Joseph Wilson, in part, to constitute her brother, Rev. James Wilson, missionary to India, a life member,	15.00
Total,	\$851.69½

MONEYS RECEIVED BY REV. H. R. WILSON, JR.

In the Presbytery of Carlisle.

<i>Mercersburgh, Pa.</i> Pres. church, Female Miss. Society, auxiliary to the W. F. M. Society, by Dr. A. Speer, Treas.	17.25
Mrs. J. B. Lane,	5.00
A colored woman,	.25
<i>Newville, Pa.</i> Mr. J. M'Cord and daughters,	6.25
<i>Chambersburgh, Pa.</i> a widow's mite,	20.00
<i>Bedford, Pa.</i> Rev. B. R. Hall,	5.00
Mr. Selby Harney,	5.00
<i>M'Connellsburgh, Pa.</i> Col. J. Agnew,	16.00
<i>Campbellstown, Pa.</i> Mr. David Wilson,	5.00
<i>Hagerstown, Md.</i> Mr. John Kennedy, With a pledge for \$100 more.	10.00
John W. Kennedy,	5.00
James H. Kennedy,	5.00
Miss Louisa Kennedy,	5.00
Mrs. A. D. Fullerton,	10.00
Mr. J. Roberts,	10.00
Joseph Rench,	5.00
John M'Curdy,	5.00

Samuel Steel,	5.00
A. Young,	5.00
Daniel Schuebly,	5.00
David Steel,	3.00
J. Colbertson,	2.00
Miss Letitia Hughs,	1.00
R. L. Hughs,	1.00
William D. Bell,	1.00
William Lowney,	.50
Cumberland, Md. coll. in Pres. church by Rev. S. H. M'Donald,	10.33
Donation of Mrs. Heck,	4.81
" Miss Mary M'Lary,	3.00
First marriage fee of Rev. S. H. M'Donald,	3.00
Dickinson ch. coll. to constitute the pastor, Rev. C. P. Cummins, a life director,	76.87½
Gettysburgh, Pa. Fem. Miss. Society, in part, to support a school in N. India, per Mrs. Marg. Watson, Tr.	14.69
Franklin co. Pa. for support of John Darby, in N. India,	30.00

In the 2d Presbytery of Philadelphia.

Abington Pres. church, by the pastor, Rev. R. Steel,	100.00
Pledged for \$400 more.	
From Rittenhouse Society, for the education of heathen youth in N. India, in Rev. R. Steel's Female Seminary, Abington,	12.00
Neshamony, Pa. Fem. Miss. Society, by Mrs. Bellville, Tr.	20.63

In the Presbytery of Newton.

Still Valley, N. J. Maj. L. Hangawout,	5.00
Greenwich, N. J. Marriage fee, Rev. L. X. J.	2.00

In Presbytery of Redstone.

A friend to the cause,	5.00
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In Presbytery of Baltimore.

From Ladies in Maryland, for the sup- port of Elizabeth Maynadier and Phebe Key, in N. India,	60.00
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Amount, \$505.58½

MONEYS RECEIVED BY THE COR. SECRETARY.

New Brunswick, N. J. from Rev. Dr. J. J. Janeway,	30.00
Northumberland, Pa. from Mrs. Re- becca Boyd, to constitute Miss Jane Brady, of Sunbury, a life member,	30.00
John B. Boyd,	5.00
Carlisle Pres. from congs. of Middle- ridge, Mouth of Juniata, and Shear- man's Creek, by Rev. Matt. B. Pat- terson,	25.50
Big Spring cong. by Rev. R. M'Cach- ren,	105.00

Newton Pres. Mauch Chunk cong. N. J. by Mr. Webster,	10.00
G. W. Smith, 5; Rev. Richard Web- ster, 5,	10.00

RECEIVED BY MR. JAS. PATON, TR. N. YORK.
Hudson Presbytery, by Rev. Dr. Cummins, for
support of Rev. J. Wilson, 100.00
From a friend, by Rev. Dr. Phillips,
for support of Rev. J. Brewer, 53.00

COLLECTIONS BY REV. D. NEWELL.

Philadelphia, 7th Pres. ch. Rev. S. D. Blythe, pastor,	199.58
4th Pres. ch. Rev. W. L. M'Calla, pastor,	80.57
York, Pres. ch. Rev. Dr. Cathcart, pastor,	69.75
Columbia, Pres. church, Rev. J. H. Symmes, pastor,	101.75
Total,	\$451.65

Collections by Rev. Benjamin F. Spilman, in
Illinois.—Mission. Society of Equality church,
subscription in part, \$3.25; Carmi, do. 50 cts.
Gilead, do. 1; two friends at Salem, 1 each; one,
.50; Jefferson co. R. Maxwell 1; Mrs. S. Max-
well, .25; Mission. Society of Greenville ch. 5;
Irish Grove, 10; Miss Marg. Moore, N. Sang-
amon, 4; 2d ch. Union Grove, 20; Canton, Jas.
M'Pheeters, 2.50; Alexander M'Pheeters, 2.50;
Lewistown ch. public coll. 10.10; Vandalia,
Mrs. Augusta Peebles, 10; church, 8.75; N.
Haven, annual subscription, 3.—Total, \$84.35.
By Rev. James Coe, additional.—From Mr.
John Paul, of Honey Creek, legacy of a deceased
brother, 100; legacy of a pious young lady, 50;
donation of an individual, 2.—amount, \$152.

Legacy of Miss Nancy M'Nealy, (acknow-
ledged before, in a different form)—Received
from Rev. C. C. Beatty, as executor of the es-
tate of Miss Nancy M'Nealy, of Washington
co. Pa. \$234.88, being the residuary legacy
left, according to her will, to the Missionary
Society, five per cent. tax being deducted from
the sum of \$247.24, the residuum.

PAYMENTS FOR THE CHRONICLE.

From Rev. A. B. Cross, \$5, from subscribers
at Dublin, Md.—S. Wilson, A. Cooper, J. Wil-
son, Wm. Wallace, Miss M. Dearer, J. Smith,
J. Anderson, D. Mitchell, J. Dearer, Miss M.
R. Whitford, 50 cts. each; paid to W. Lowrie,
Esq. 3; by J. Wading, 1.50; Wm. Connelly, 1.50;
Miss J. Fulton, 1; J. Veech, Esq. 1; T. Candor,
1; Alex. M'Cracken, 1.50; Miss S. Williams, .62½;
Mrs. M. B. Andrews, Alex. Axtell, Geo. Chal-
fant, Eb. Chapin, P. B. Chapin, Miss L. Collins,
Mrs. M. Graham, Mrs. E. Johnston, J. F. Har-
riot, Wm. M'Clintock, T. Merchand, Wm. M.
Semple, Rev. R. Webster, Mary Wilson, J.
Kerr, 50 cts. each.

